THE

BANNER OF ISRAEL.

A Weekly Journal

ADVOCATING THE

IDENTITY OF THE BRITISH NATION

WITH THE

LOST TEN TRIBES OF ISRAEL.

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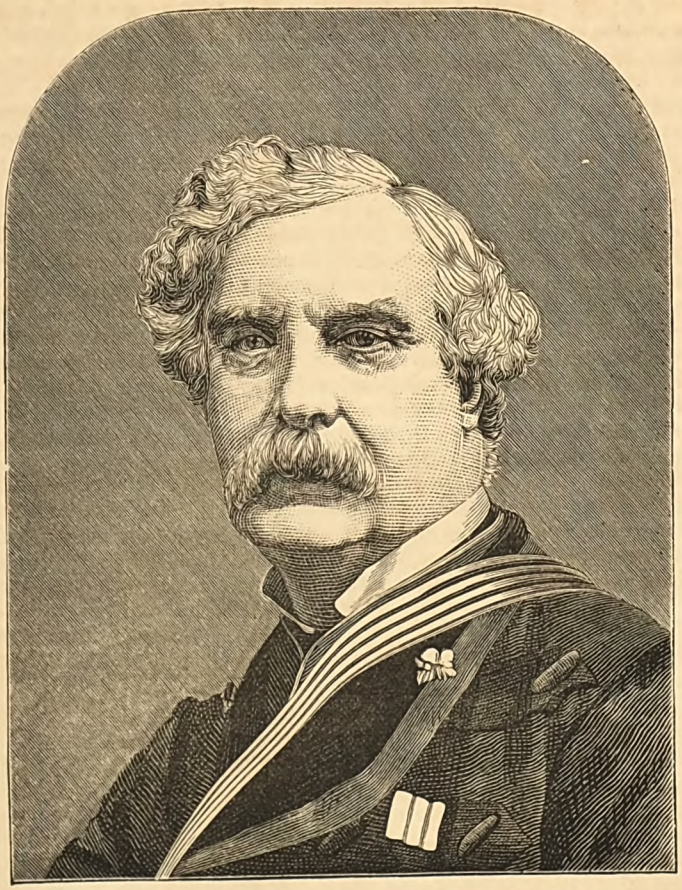
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SURGEON-GENERAL J. M. GRANT, M.D.

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"HEAVEN'S LIGHT OUR GUIDE."

(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"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."—MICAH v. 8.



"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4.

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OUR TENTH VOLUME.

WITH this number we commence a New Year, and enter on the tenth volume of THE BANNER OF ISRAEL. Ten years ago a friend who could not accept our views then, but now has nothing to say by way of opposition to them, remarked to us that he thought our ideas were a mere temporary whim on our part, and that if we were spared to meet him after ten years had elapsed, we should be the first to admit how erroneous had been our theories regarding the Ten Tribes, and how completely we had renounced "the craze." Ten years have gone by since that memorable conversation took place, and we desire to place on record in this, our first number of THE BANNER for 1886, that we are more satisfied to-day than we ever were before that the British nation, with its Colonies, is in very truth the Ten-Tribed House of Ephraim-Israel, and that ten years ago we had not the mass of fresh evidence to rely upon that we have now, to fortify us in our firm convictions. Surely our opponents must see how time has worked in our favour. Here is a subject which has withstood the opposition and ridicule of the best and wisest of our contemporaries for full ten years, and yet, in spite of all disadvantages, it has held its ground, it has won its way, it has constantly and earnestly enforced its views, and up to this hour, the arguments have never been fairly met by the opposition, which is now all but hushed and silent. And why is this? Because facts and current history are working in favour of Our Identity, and men cannot reasonably deny in face of them that we have the events of the day on our side! And what are these? There is the portentous, unceasing increase of our home population, calling for some outlet for its vast numbers outside its straitened house in these islands of the West. To meet the want, there is the ever-advancing Colonial Empire of the Queen in Australasia, Canada, South and Central Africa, inviting emigrants to occupy their boundless prairies, and mountain regions, where temperate climates, suited to the Anglo-Saxon race, welcome the British settler. There is, again, the Heathen Empire in India, Africa, Australia, New Zealand, and Canada testifying, like all the rest, that we British have the gift God gave to Israel, since the heathen are our heritage, and the uttermost parts of the earth our possession. The Gates, too, as a never-failing indication of our Israelitish origin, tell of our Identity with the Ten Lost Tribes; and our wealth, exceeding that of all the nations, enabling us to lend to many nations but forbidding us to borrow of them, is another sign none may deny, proving to demonstration that we are the favoured people. We possess, too, the oracles of God, the British, Hebrew, and Greek Bible; God's own blessed Book. This ever accompanies the British missionary in his labour of love among all the nations, all the families, and all the kindreds of the earth; proving, as does the possession of the Sabbath also, that we have the spiritual gifts, especially, and exclusively, which God gave to Israel, His inheritance.

The evidence of our origin then, based on the Scriptures and on the past history and present condition of this race, seems conclusive as to our claim to be the remnant of Ephraim or Israel. How do the current events of the day support our contention? They are distinctly pointing to Our Identity. Larger and larger portions of the earth are falling to us, and in spite of our desires to contract our Empire, we are acquiring, or have secured, Upper Burmah, large tracts of Central and South Africa, a magnificent territory in North Borneo, Lower Egypt, the basin of the Niger, in New Guinea, and many new islands in the South Pacific. Our language is filling the earth. Our commerce is occupying all the harbours and inlets of the seas, and oceans of the world. The maritime Gates of the world are ours already. Our wealth is abnormal. Our missionary operations are ever increasing; our Bibles, tracts, and religious publications are carried by our missionaries to all lands; and our free institutions are the envy of the world. Such is the position of our nation at the opening of this our New Year, the tenth of our literary existence.

The result of the late Elections can hardly yet be estimated, or predicted. They will be far-reaching and important, as none may doubt. The Elections leave the parties in an extraordinary position. The Conservatives muster about 251, the

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so-called Liberals 333, and the Parnellites or Nationalists 86. The Liberals, therefore, can be outvoted by Conservatives and Nationalists combined; and considering how the Liberals include Whigs, Radicals, Crofters, and Labour Members, it is not probable the Liberal party can venture to take the reins of Government. The foreign policy will thus still continue in Lord Salisbury's hands, which is matter for congratulation; but both Liberals and Conservatives will live from day to day on the mere sufferance of the Parnellites, unless both can patriotically unite, to defeat the enemies of the union between Great Britain and Ireland.

We introduce to our readers, with the present number, an excellent likeness of our literary fellow-helper, and true and able Anglo-Israelite friend, Surgeon-General J. M. Grant, M.D. He is, so to speak, a personal acquaintance, no doubt, of every reader of THE BANNER, and we know that wherever this our New Year's issue reaches, in the four quarters of the globe, there the friends of Our Identity will rejoice that we have given them an opportunity of seeing their long-known acquaintance face to face, as far as a speaking portrait will enable them to do so.

We believe a crisis is fast approaching in the history of our people, and that the present year is likely to prove an important one in its development. It will be our duty to note the events as they occur, and point out their bearing upon the great fact of Our Identity, as attested by the prophecies of the living God. Whether, during the coming year, matters will so shape themselves, that the approach of the Eastern Question may be realised, and the settlement of "the last word" in it, respecting Constantinople, foreseen, we cannot yet declare. But the signs of the times lead us to believe that the end is not far off, and that those now living may probably witness events which will usher in the coming of the Son of God, to take possession of His kingdom upon earth, according to the prophecies (Isa. xlvi. 13). That kingdom is His people, British-Israel, or the House of Joseph. For all the benefits and blessings God has graciously vouchsafed to us as His people, we desire to be grateful and thankful ourselves, while we call on all our readers, at home and abroad, "to praise the Lord!"

THE TWO HOUSES OF ISRAEL.

By SURGEON-GENERAL J. M. GRANT, M.D.

To us who possess the key to God's purpose in the separation of Israel it seems strange that there should have been any difficulty regarding it; and we learn from the arguments which have been brought against us, as well as from the writings of our accredited theologians, that all the misconception on this subject, or much of it, arises from neglect, or the want of intelligent study of the Old Testament Scriptures. Dean Alford, in an able sermon "on the practical use of the Old Testament," shows its importance as a guide to the right understanding of the New; but he speaks of it, at the same time, in these terms:—"About two-thirds, in bulk, of our Bible is distinguished from the other one-third, as belonging to a dispensation and a system of things which has now passed away;" and he shows, too, plainly in another sermon, entitled, "Gentile Christianity," that he follows the multitude of the commentators in teaching that the mission of Israel is at an end; that God's purpose with regard to His chosen people has failed, or been otherwise abandoned, and that the promulgation of the Gospel has been committed to the Gentiles; whereas the testimony of Scripture is that the promise to Abraham was Christ, and to Abraham's seed, that they should be a separated people; that is, a people consecrated to the office of proclaiming His salvation over all the world; and the Old Testament writings contain the record of the education of the people for that mission, and for their undertaking the work for which they were set apart in "the *dispensation*" and "*system* of *things*" under which we are now living, and that which is to follow it. In examining this question by the light of the Bible we must travel over much beaten ground; but it is well to state our argument from time to time in a connected form; and there is one point which has not been insisted upon so strongly as it might have been—I mean the necessity that existed for the separation of Israel into two distinct houses.

The promise made to Abraham, and repeated to Jacob, was, "In thee, and in thy seed, shall all the families of the earth be blessed;" and a moment's reflection should convince us that Israel could not possibly be a blessing to *all nations* while she remained shut up in Palestine, and that the promise must therefore refer to some period of her history which was then future; or if we are told, as we too generally are, that the promise refers to Christ alone, the same difficulty presents itself, for it is equally obvious that His influence could not have extended beyond the immediate sphere of His own ministry, unless His teaching had been repeated by others. "How can they hear without a preacher? and how can they preach except they be sent?" are the questions of St. Paul; and the answer which he gives from the prophet Isaiah is fatal to the supposition that the teaching of Christ was ever intended, or destined to be carried over the world by any but His own chosen and specially educated people. When we speak of a preacher we mean a person thoroughly trained, educated, and consecrated as a minister of religion. We should regard it as folly to employ as a missionary any person not so qualified, and why should we attribute such a want of wisdom to God? The early Christian Church was an Israelitish body, and although Gentiles were freely admitted into its fold, we do not read that they were ordained as its ministers, or "*sent*" to preach the Gospel in foreign lands; at all events, such was not the general rule. "Ye are My witnesses" is the testimony of the prophet to the House of Jacob, while Christ says to His disciples, who were all Israelites, "Ye shall be witnesses for Me in Jerusalem, and in all Judæa, and in Samaria, and to the uttermost parts of the earth;" and St. Peter tells us that the resurrection of Jesus was not shown openly to all the people, but to the apostles as "*witnesses chosen before of God*," who were commanded to preach it to all the world; so that, according to the teaching of the Old Testament and the New, it is God's unchangeable purpose that the salvation of Christ shall be preached by Israel to the Gentiles, not by the Gentiles or heathen, collectively to Israel, or to themselves. We may blind ourselves as much as we please by groping in the mist of philosophy, and state as the result of our exploration of the arcana of science that because Japheth is said to have rooted himself like an oak in one part of the world, while Shem, like a hyssop, became a more humble fixture in another; therefore the nation which is, and has been for centuries proclaiming Christianity, and bears all the other distinguishing marks of God's chosen people, cannot be Israel. But the Word of God is sure, and it will be established long after "the wisdom of men," of which this is one of the most recent examples, shall have been proved to be foolishness.

It is necessary for us to remember that Israel entered upon possession of the promised land under a covenant made with themselves, and not under that made with Abraham, the promises of which regarding them reached forward, as we have seen, to a far distant future, so that their having broken the covenant which had been made with them by the hand of Moses did not in the smallest degree affect the glorious future for which they had been separated as a people. God fore-knew and declared to Moses (Deut. xxxi. 16) that they would forsake Him and break His covenant, and it was to provide against their backsliding that He determined in the very infancy of the nation, "when the people came up out of Egypt," to separate them into two distinct houses. If the people as a whole had rebelled, and been divorced from the covenant of Moses, God's promise to Abraham must have failed because He could not

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bless and make a blessing of a people which He had removed from covenant relationship with Himself; but having separated them into two houses, He was able to divorce one from the covenant which it had broken while he retained the other under it; and this is what the Bible tells us that He did. Israel was divorced from the covenant of Moses, *but not of Abraham*, 720 years B.C., and during all that time—that is, till the end of the Mosaic dispensation—she remained Lo Ammi, not His people, and Judah was the only witnessing nation for God, although more guilty in His sight than the sister kingdom, because she had seen her punishment, but exceeded her in idolatry. At last the time for her own punishment came. She was not removed from the covenant, and broken, so as to cease from being a people, as Israel had been, but she was banished into Babylon for seventy years, after which she was restored to her own land cured of her idolatry, and serving God according to His own appointed ordinances, although latterly more in the letter than in the spirit. The Jews remained under the covenant of the law until it was abolished in Christ; and the reason why God was more long-suffering with them, why He had compassion on the House of Judah, but not on the House of Israel during the Mosaic dispensation, as we read in Hosea i. 6, 7, evidently was that of them the Messiah was to come. But when they rejected Christ, and broke the covenant of grace, as Israel had broken the covenant of the law, they too were scattered amongst the nations, and will remain in that dispersion until it pleases God to bring them, as He has already brought Israel, into the bond of the covenant. Compare Zech. xii. 10 with Ezek. xx. 37. This is where the commentators and the Church stumble over what they term "the call of the Gentiles" by failing to perceive that the call was to Israel mixed amongst the Gentiles, and themselves *Gentiles*, as being divorced from the covenant of Moses—compare Acts xv. 14—17 with Amos ix. 11, 12. They have seen clearly what the most superficial reader of prophecy must see, that a community is spoken of as Israel, quite distinct from Judah; but not understanding God's purpose concerning His people, and failing to recognise any Israel except the Jews, they have appropriated all the blessings to the Church, while making over all the curses to Israel.

The Rev. Dr. Walker, late Rector of Cheltenham, sees this error, and comments upon it in one of his published sermons as follows:—"Two mountains of strange significance stand in the Holy Land—Ebal and Gerizim—the one for cursing, the other for blessing. And there are Christian men with a false and unintelligent faith so strong that they say to Gerizim, 'Be thou plucked up, and be thou removed to some Gentile land. Ebal is for Israel; thou art for the Church.' Brethren, it is a proceeding too like Jehoiakim's" (cutting up and burning the roll) "to be free from guilt. The curse has been Israel's, the blessing shall be hers; Gerizim as well as Ebal stands on her sacred soil. But the blessing is far from her now." . . . "THE BLESSING IS FAR FROM HER NOW." Such is the commentary of the Rev. Dr. Walker; but how different are the utterances of Moses as soon as the people had ceased from invoking on themselves the curse and the blessing? He says (Deut. xxx. 1), "And it shall come to pass that 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, that there the Lord thy God will turn thy captivity, and have mercy upon thee." Here we have pardon and blessing promised on repentance; and in Jer. xxxi. 18—20, and Ezek. xx. 30—37, we have the record of Ephraim—that is, Israel as distinct from Judah—calling to mind the curse, and the blessing and returning to the Lord, coupled with the assurance that the Lord would have mercy upon him, and bring him into the bond of *the covenant*, which cannot possibly mean anything else than the "new covenant" in Christ spoken of in the Epistle to the Hebrews. Again, in the 65th chapter of Isaiah we have a sharp contrast drawn between Israel and Judah. The Lord is sought and found by the former, "a nation not called by His name;" compare with Hosea i. 9, while the latter is described as a rebellious people, and the blessing and cursing are pronounced upon them respectively in verses 9 to 15.

It is evident that the prophecy and promise of Deut. xxx. 1 do not apply to the Jews, because they were never scattered among the nations till after they had rejected Christ; and we know from Zech. xii. 10 that they will not repent during their dispersion, but after their return to their own land, when they shall look upon Him whom they have pierced.

All the prophecies regarding Israel refer to the Christian dispensation. Moses speaks of Jeshurun waxing fat, and provoking the Lord so that He provokes her with "those who are not a people;" and St. Paul interprets that prophecy as referring to the acceptance of repentant Israel, "the election" according to grace, and the rejection of unrepentant Israel—that is, the Jews in his day. When Jacob blesses his sons (Gen. xlix.), he calls them together to tell them what shall befall them "in the last days;" and Balaam, blessing Israel (Numb. xxiv. 14), uses the same expression, and fixes the time indicated as that when "a star shall come out of Jacob, and a sceptre shall arise out of Israel." There can be no greater mistake than that of confounding the education, moral and political, of the people in Egypt and Palestine with the destiny for which they were reserved in the later history of the world, for which that education was intended to fit them; and unless we keep this distinction in view, the whole Bible, Old Testament and New, is unintelligible, and we cannot be either able or ready to give a reason of the hope that is in us.

The prophets declare that Christ would "raise up *the Tribes* of Jacob," and that He would build again the tabernacle of David which had fallen down, and repair the breaches thereof;" or, in other words, that he would restore the kingdom of David, or Israel, which was His own kingdom, the kingdom of God so constantly referred to in the New Testament, as we read in 1 Chron. xxix. 23 that "Solomon sat on the throne of THE LORD instead of David, his father." It was this kingdom that our Lord told the Jews should be taken from them, or from which they were to be excluded—this great temporal kingdom which He was about to establish in the other house, "the lost sheep of the house of Israel," for it would be monstrous to suppose that they were to be excluded from *the "spiritual kingdom,"* and so to perish everlastingly! And we know from other parts of Scripture that they are to have a place in the restored kingdom in Palestine.

Our Lord Himself says that He was not sent but unto the lost sheep of the House of Israel; and His mission to them was to breathe upon their dead bones by His Holy Spirit bringing them into the bond of the covenant, and to raise them up an exceeding great army; a righteous nation—His "dominion," by means of which He would subdue the nations to Himself. That is the destiny of the House of Israel, and it must be in course of fulfilment now unless Christ's mission has failed! The kingdom is a temporal kingdom, righteous as a nation, but containing good and bad, like the net cast into the sea, to which it is compared in the parable. It is precious, like the pearl of great price, because it is the witness for God over all the world; and the divine laws by which it is governed make men wise unto salvation. Small in its beginning, but expanding into power and importance, like the grain of mustard seed becoming a tree, and the stone a mountain. Such is the kingdom of Israel and of God which must exist as a temporal and spiritual power in the world to-day, and which we should be able to identify if we were not what the prophet calls us, "blind people having eyes."

This kingdom is growing, and is destined to grow during this dispensation and the next, until, like the leaven in the meal, it absorbs all other nations. When everything that offends, and

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they which do iniquity, having been gathered out of it (Matt. xiii. 41), the ransomed race of man will stand under its divine head, sinless and immortal before God. Surely it should be regarded as a glorious privilege to be the kingdom which is to culminate in such a future; and in the days of Moses the people were taught so to regard it, although the contemplation seems to be too carnal for our advanced "spiritual" Christianity nowadays, as if there ever was, or ever could be, any difference between the *religion* of the Old Testament and the New, however the *ritual* might vary!

It is refreshing to hear an apostle of evangelicism like the Rev. Dr. Walker branding as "guilt" the alienation of the promises to Abraham from Israel to the Gentile Church, and it is to be hoped that his brethren in the ministry may derive much profit from his rebuke, although in his "Sermons on Old Testament Subjects" he himself applies the pen-knife of Jehoiakim much too freely to the Old Testament record. We talk a great deal about the unbelief of the Jews; but our own is the same in kind, and greater in degree, because we reject much more of the Old Testament writings than they do, by our spiritualising interpretation. They looked for the Messiah as a real, literal human king over the literal kingdom of Israel; and, so far, they were right; but they overlooked His office of Redeemer, while we have accepted Him as our Saviour, but have a very imperfect conception of His kingship, and deny Him a temporal kingdom altogether. Fortunately for us, the belief which we have been constrained to adopt by the power of His Holy Spirit is the more essential of the two; but we are far from being in a position to twit them with their unbelief; and the wonder is that they listen to our teaching at all, putting, as it does so completely, "Moses and the PROPHETS" out of view!

ISRAEL'S BLESSINGS, NATIONAL AND INDIVIDUAL.

By Douglas A. Onslow.

It has often appeared to me that there is much confusion in people's minds upon this question of Israel's blessings. I think it is clear from Scripture that there are two classes of blessings promised to Israel as a nation; and there are blessings unconditional, and blessings conditional upon the nation's obedience. The former have been promised by God as the result of Abraham's obedience and faith—"By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the Gate of his enemies" (Gen. xxii. 16, 17); "because thou hast obeyed My voice" (ver. 18). As has been repeatedly pointed out in the pages of the BANNER OF ISRAEL, there is no condition whatever attaching to this glorious promised blessing. The trial had been put upon Abraham, and he had borne the test. The promises of unconditional blessings were repeated by the Lord to Isaac and Jacob, and to this latter was given the spirit of prophecy enabling him to forecast on his death-bed that which should befall his sons' descendants "in the last days." Here it is, and in the blessings of the Tribes pronounced by Moses before he went up to Mount Nebo to die, that we have a broad outline given us of the nature of the blessings to be inherited by the sons of Jacob "in the latter days"—that is, the closing days of this dispensation. The 49th chapter of Genesis and the 33rd of Deuteronomy have only to be read to see that there is no condition attaching to the blessings pronounced therein by Jacob and Moses respectively.

I would further point out that the unconditional national blessings appertain chiefly to the birthright. To Joseph and his two sons, Ephraim and Manasseh, was the birthright given, and, therefore, all that went with it. It seems quite evident to me that this birthright was given not to Joseph individually and to his descendants through Ephraim and Manasseh solely, but to him and them as representative of the divisions into which the Hebrew family were eventually to be separated. This is clearly indicated in 1 Chron. v. 2—"For Judah prevailed above his brethren, and of him came the chief ruler, but the birthright was Joseph's." These two men are spoken of in this passage as representative of the two houses, or nations, of Judah and Joseph (or Israel), for it must be understood that Judah is *not* the house of Israel, and has no right to claim that title. Joseph having had the birthright conferred upon him, and that right carrying with it a double portion, his two sons, Ephraim and Manasseh, had apportioned to them by their grandfather the privileges and rights belonging to that birthright, though not equally. The one representative man was to develop into *a multitude of nations*, the other into a *great people*. The great national prosperity indicated by Jacob and Moses were, however, to be participated in by each. God had marked out their national careers, and no matter what the individuals of the nations might do, the national destinies of the aggregated people were defined by the Spirit of God in the blessings conveyed through Jacob and Moses.

And now as to the conditional blessings. These depended upon the people being nationally obedient to God—that is, that they should continue to honour Him nationally, to nationally respect His laws, and render obedience to His commandments. When about to enter the Promised Land Moses pointed out to the people their duty, and the consequences that would be entailed upon them for their neglect of it. "All the commandments which I shall command thee this day shall ye observe to do, that ye may live and multiply, and go in and possess the Land which the Lord sware unto your fathers," is how Deuteronomy viii. commences; and it concludes with these most terrible words of warning if the people did not nationally remain obedient to God—"And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God."

In the first fourteen verses of Deuteronomy xxviii. is given a catalogue of the blessings which depended upon national obedience, and in the remaining fifty-four verses a fearful description of the curses that would befall the people if they should fall away from the worship of the true God, and lapse into idolatry. National apostacy was the great sin the people were continually warned against, and it was the national sin they were most prone to. We know only too well how miserably the two houses of Israel and Judah failed "to observe to do all His commandments and all His statutes" which Moses commanded them. Failing to observe the conditions imposed upon them, the nations met with the punishments threatened, and the blessings were turned into curses.

The individual blessings are, I think, quite apart from those promised to the nation for national obedience. Holiness of life will always meet with its final reward hereafter, though it by no means follows that worldly prosperity will be the portion of the obedient ones here. Our opponents have often made a difficulty that we ought not to expect or look for great national blessings, because they say, and say it rightly, we are guilty of great national sins. But it seems to be forgotten that God's glory depends upon the fulfilment of His Word, and He has unconditionally promised Jacob's sons "in the latter days" certain specific national blessings, and, being unconditional, and therefore in no way dependent upon what the people might do, or leave undone, they must be fulfilled to accomplish the

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predictions and verify God's Word. And what do we find in this our nation? Great wealth and great worldly prosperity frequently associated with men, of whom it can scarcely be said that they in any sense "observe to do all His commandments and all His statutes." Again, there are many earnest and faithful Christians who do not prosper in a worldly sense, who are certainly not rich in this world's goods. Christ did not promise His disciples and followers earthly prosperity; on the contrary, they were told that it was only through much tribulation that they should enter into the kingdom of heaven. The great national blessings predicted for Israel "in the latter days" were not to be the result and outcome of Israel's obedience, but because Abraham had obeyed God's voice; and their fulfilment would be for God's glory. It is on these grounds that I am able to reconcile the promises made to Israel, and the predictions of our Lord to His disciples, which are apparently at variance. Christ says to His disciples, "In the world ye shall have tribulation," and that, of course, is in the "latter days," the Christian dispensation. Jacob and Moses, moved by the Holy Spirit, promise great worldly blessings for Israel in these same "latter days." There is, apparently, a discrepancy; I think the suggestion I have offered clears it up, and explains the difficulty.

THE GREAT PYRAMID *VERSUS* THE CABBALA.

By C. Piazzi Smyth, Astronomer Royal for Scotland.

From the year 1882 (so marvellously indicated by the Great Pyramid in its prophecies of stone prepared more than four millenniums ago)—from that year, 1882 A.D., let me repeat, up to the present time in 1886, the soldiers of the British army in Egypt have been necessarily seeing a vast deal too much of the idolatrous sculpture and perniciously-adorned architecture of the ancient anti-Israel Pharaohs, from one end of their God-resisting land to the other.

Now as this is an age in which strange fancies are evolving into the air of modern Christendom, as to the exceeding interest of resuscitating the old pantheons of classical peoples, and learning all about their inventions therein—who can say whether the British soldier may not in some cases fall under the same fascinating, anti-Scriptural, Egyptian influences as did the Roman soldiers in Egypt most multitudinously, and then the citizens of Rome itself, in the times of their later emperors. And if a single existing British soul be lost to Christ from this cause, will not the responsibility be heavy for those members of our Government most concerned, who have sent our obedient, simple-minded warriors to the land of Ham, without caring to instruct their minds, or direct their souls to the existence of one better monument in that region of Egypt, not only non-idolatrous, but directly Christian, Messianic also, and Biblically prophetic; the perfect antidote, because divinely furnished of old, against all Pharaonic idolatrous inventions—viz., the Great Pyramid.

But whose road is clear before him in these troublous times! Certainly not that of any statesman who trusts to human diplomacy for his sole guidance. He, on the contrary, who believes practically in the revealed teachings of God in Hebrew Scripture, and when its information may be obscure, has learned within these latter days to read off confirmations of the Biblical past and indications of its future, in the strictly scientific number, weight, and measure language of the Great Pyramid, is founded, like it, on a rock and cannot be moved.

Violence against it may fill the atmosphere for a time, like a sand-storm, but seems always to leave the unique monument more firmly banked about than before. And this general result has just been involuntarily illustrated by a fearsome book recently published in London, which roundly declares that the Great Pyramid is the machination of Satan, and is even a frightful example of the pits of perdition into which the unwary of our day may so easily fall.

A curiosity too about this terrific denunciation is, that it appears in a would-be very religious work on that deeply interesting question to all earnest Christians—viz., the expected rapture of the Church, to occur some years *before* the Second Advent of our Lord Christ.

From an author of the last twelve months only, dealing favourably and scripturally with so solemn a subject, who could not but have expected the most sympathetic consideration for the Great Pyramid, known for the last twenty years as alluding to and confirming New Testament Scripture on that very point, and the now frequently discussed topic of "The End of the Age." But he reviles it.

In what manner, however, or on what supposed grounds, does this mushroom author in London, without any practical acquaintance with the Great Pyramid, arrive with any justice at his fearful condemnation?

By means of mysterious Cabbalistic arithmetic, which Christ never used, but the Jews who crucified Him, did; and he accomplishes it after this fashion.

Out of all the very numerous measured quantities and computed values of the building, the author picks out two only. These are, or should be, the number of Pyramid-inches from the North Wall of the Grand Gallery Northwards to the fiducial lines in the Entrance Passage; and from the same North Wall Southwards to the South Wall, taken ideally *through* the Great Step at that end of the gallery.

Although the former has been very abundantly shown by special measures detailed in "Our Inheritance" (pp. 471—477, Edition 4) to be *more* than 2170 Pyramid-inches, the newly risen writer, to suit his dark purpose, takes the liberty of altering the figures to 2169. And although the latter of the two measured dates has been as irrefragably shown in the same book (pp. 659 to 664) to be at least 1881·6, this very new author on his own *ipse dixit* declares it to be 1881 even. And then he has got two numbers, 2169 and 1881, with which he proceeds to conjure after the both unchristian and unscientific manner of the Cabbala.

That is, he adds up sideways the apparent figures in these numbers, and finds they each make up 18; and as 18 is divisible into three sixes, *there*, says he triumphantly, is a proof that the Great Pyramid is of Satan, and to be eschewed as very Anti-Christ.

I have before me at this moment a large book with more than 2,500 pages, numbered consecutively from one to the end. Anyone, therefore, might turn up in it a page marked 1881, and another marked 2169. But would that both annihilate all the other pages, and prove that the book must have been composed in the infernal regions in rebellion against God and for the destruction of the souls of men? If anyone doubts what he ought to think of the case, I may assist him by the information that the book is a new American gazetteer, descriptive chiefly of towns and villages in the United States, by a son of the Pilgrim Fathers.

Moreover, let every devout reader of the revelations of St. John, where the number 666 in a certain concatenation does appear as a very bad symbol, duly remember that that number does not stand for three simple, separate sixes, such as the number 18 may be legitimately divided into, but is expressly written by the divinely inspired and beloved disciple for our guidance as "six hundred, three-score and six;" or, as scientific arithmetic is written in these days, 600 + 60 + 6; and that collects up into a total which, in any honest way of paying one's debts, is very different from 18.

But the Great Pyramid on its rock of ages would seem after all to be still further from the toils of the Cabbala than this last employer of them had fancied. And though he did not scruple to take one digit from a Pyramid number, he may

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haply quail before, in the presence of God, he removes two or three.

This new light, too, is not invented for the present occasion, but appeared between two and three years ago in Mr. Flinders Petrie's hostile, yet able, measures of the Great Pyramid, and was accepted by me in print, in the beginning of 1884, as increasing these two particular lengths over my measures, both larger than 1881 and 2169, by from 1 to 3 inches.

Who then would have thought, when Mr. Flinders Petrie's most designing attack on the sacred and scientific theory of the Great Pyramid was published three years ago, so demonstratively and aggressively in New York and London on the same day, that it would be found to contain a most redoubtable defence of the Great Pyramid against the Cabbalistic mal-practiser who was to appear a year and more afterwards!

But thus it is that God makes even the wrath of man to praise Him, and assist in testifying to the something somehow far above man's limited powers in history, which does exist in the unique and grand building prepared from the beginning of the world of post-diluvial times, in order that it may assuredly become in these latter days a pillar and an altar to the Lord, and even for a sign and for a witness unto the Lord of Hosts in the land of Egypt (Isaiah xix. 19, 20).

THE VALLEY OF DRY BONES.

(EZEK. XXXVII.)

BY JOHN T. GOTT.

Extract from Lecture on "Israel-Britain Portrayed in the History of Daniel."

JEHOVAH said that Ten-Tribed Israel in their cast-out condition should find grace in the wilderness; that He would be to them as a little sanctuary; that their island home should become too strait for them; that they should break forth on the right hand and on the left, and fill the desolate heritages of the earth. This has been done by the British people in a way that goes hand in hand with prophecy. Yet we are not known, we are not recognised, as the Lost House of Israel. How is this? Moses predicted that if Israel persisted in certain iniquities, God would punish them "seven times" for their sins (Levit. xxvi.). Now, *seven* is the number in the divine law with which the idea of remission is ever linked. Ten-Tribed Israel did persistently and wilfully err in this manner, and were consequently "cast out" for the period named. Seven times = 7 × 360 prophetical days, or 2,520 years, and, according to the most accurate computations, this period expired about A.D. 1840.

Hosea thus predicts the termination of Israel's punishment. "After two days He will revive us; in the third day He will raise us up, and we shall live in His sight." St. Peter, in his epistles addressed to Israel, says, "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" (2 Peter iii. 8). The apostle thus explains the meaning of the prophet, and therefore the raising up, identification, or manifestation of Lost Israel must take place between the second and third thousand years, dating from the commencement of their punishment. That is, *now* is the time when we must anticipate the fulfilment of this marvellous prediction. *Now* is the time when the Identity of Lost Israel must be proclaimed. *Now* is the time when we may begin to understand Ezekiel's vision of the "valley of dry bones"—a vision the exposition of which has baffled divines and commentators in all ages. The prophet says he was carried out, or up, "in the Spirit of the Lord." Aeronauts tell us that when they look down upon the earth it appears like an immense valley. Such was the impression made on the mind of the prophet Ezekiel. He was carried up and set down in what seemed a valley, round which he was caused to pass. The valley was full of bones. There were very many, and they were very dry from long exposure. The question is then proposed to the prophet, "Son of man, can these bones live?" And he answered, "O Lord God, Thou knowest."

It was a grim spectacle, and a strange question. If a body be reduced to a skeleton it is past all recognition, but when the bones are severally disconnected and scattered, in that day, it would probably be a human impossibility to say either what the bones had originally formed or what they might become. The prophet acknowledged this in his answer—"O Lord God, Thou knowest." Then said the Lord, "Prophecy unto these bones and say, O ye dry bones, hear the word of the Lord." And as the prophet prophesied, there was a *noise* and a *shaking*, bone came to bone, sinews and flesh came upon them, and skin covered them above. But there was no breath in them. Again the Lord said, "Prophesy and say, Come from the four winds, O breath, and breathe upon these slain that they may live. And as he prophesied the breath came into them, and they lived and stood upon their feet, an exceeding great army. Then the Lord said, Son of man, these bones are the whole House of Israel."

It is manifest from this extraordinary vision that the revivifying or manifestation of the Lost House of Israel, buried out of sight for 2,520 years, is to be brought about by human agency. There is first, *the voice of prophecy*, which has been heard uninterruptedly for forty years or more, declaring the strange, incomprehensible fact that the British people are the Lost House of Israel. Wherever the British people are found that voice has been heard; and, mark, it could not be heard before Israel's seven times punishment was ended. The bones were very many, indicating their multitudinous character, and very dry—*i.e.*, just recognisable as bones.

Side by side with this has come the realisation of another fact, that the power, wealth, and strength of the British Empire are neither perceived nor understood; and this feeling has been increased and intensified by the recent "roar of the young lions of Tarshish." Britain has been utterly unconscious that her colonies have gradually grown stronger and more powerful, and that they are now capable of uttering a roar of terrible import. The British Empire is entirely different from the world-powers we have considered. Their territory was solid and compact. Britain's is severed, disconnected, and scattered, like the bones in the valley of Ezekiel's vision.

The bones coming together, and being bound with sinews, is the symbolic representation of the Federation of the Empire, the welding together of the links of our colonial possessions which belt the hemispheres and girdle the earth; the knitting together in the firm bonds of brotherhood the English-speaking race throughout the whole world.

Federation is undoubtedly indicated by the sinews. Then the flesh came upon the dry bones, symbolising the body corporate of Israel; and as on healthy flesh skin soon grows, so the covering of skin will be speedily accomplished.

The Bible is full of riddles, but this is one of the hardest. Scattered, disconnected bones, we can make nothing of. The Almighty brings the bones together, binds them with sinews, covers them with flesh, and adorns them with skn. This brings about recognition and identification, the identification of the Lost House of Israel in the British people. But there was no breath in them. Then the prophet prophesied, and the Spirit of God breathed upon them, and they lived and stood upon their feet, an exceeding great army. This will be the manifestation of Lost Israel—the British people—as the sons of the living God, for it is predicted, "In the place where it was said unto them, Ye are not My people (as it is said now by many and oft-times in a very unchristian manner) there shall it be said unto them, Ye are the sons of the living God."

Men have ever desired a sign from heaven, and signs have

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been vouchsafed. The Federation of the British Empire is the most applicable sign of the times. The British people have now formed that "measuring line" round the earth which Moses predicted of God's people Israel. The links simply want gathering up and welding together. Then the "Stone Kingdom" of Revelation will assume another complexion altogether. Israel-Britain will then be, without any shadow of doubt, "Chief of the Nations." The Federation of the Empire will be brought about at a time of world-wide perplexity and trouble—such a time of perplexity and trouble as was experienced when Nebuchadnezzar forgot his dream. Such a time exists now in the Eastern Question. Daniel was divinely brought forward to solve the difficulty in his day; Israel, or Britain, will be brought forward to solve the Eastern difficulty in the same way, for Daniel's history is a mirror of Britain's. In speechless amazement all the wise men of Babylon listened to Daniel! So will it be with the nations of Europe. *They* could not do what God gave Daniel power to do, and therefore not one voice of protest was raised when Nebuchadnezzar made Daniel a great man, gave him many gifts, made him ruler over the whole province of Babylon (*i.e.*, over the whole world then known), and chief of the governors over all the wise men of the empire. Moreover, he sat in the gate of the king—*i.e.*, he occupied the position of chief counsellor of the world-powers then existing. Keen disappointment bred angry feeling, and bitter jealousy against Daniel, no doubt, but they found no expression.

Exactly the same thing and with the same results, must take place with Israel-Britain, with respect to solving the Eastern Question. Napoleon I. tried to take Palestine. Why? Because, with his far-seeing eye and penetrating judgment, he knew that the nation who could command that position would rule the world. Peter the Great, and his successors, for a similar reason, have desired and coveted the Gate of the World—Constantinople—the Sublime Porte. Daniel was not always a prominent figure in the world-powers of his day. He was sometimes very contemptuously spoken of as "that Daniel," &c. So has it been with Israel-Britain. It will be remembered how contemptuously the Russian press spoke of "that worm England," under the premiership of Lord Beaconsfield. Do you think they were aware they were using a Bible term? and applying it, unwittingly to the Israel of God. "Fear not, thou worm Jacob, and ye few men of Israel," says Isaiah. And you will also remember how the Russian bear stealthily crept up to within grasp of the coveted gate. But the "worm" Britain sent her fleet to the great gate, and then it became a question between the "bear" and the "worm." It is well known that the ugly bear dared not put his ungainly paw on the tail of the worm, and that he slunk away, as only a bruin could do, with eyes askance on the prize he thought he was about to gain so easily.

Russia will never get the Great Gate—Constantinople. It is God's gift to Israel-Britain—the last and most important gate in the world. The Turkish power is waning away. Men may well dread a European war, for the Continent is like a huge powder magazine. Jealousy will cause much contention respecting the partition of Turkey. God's charge to Israel at this critical era is—neutrality. The people of Israel are "to hide" themselves a little while. The Federation of our Empire will become a fact at a time when the Eastern Question is coming to a climax. As mistress of the maritime highways of the world, this nation has already plainly indicated her intention respecting Constantinople. Our people hold Turkish bonds, and have never received a farthing of interest or principal for years. We have a national right, therefore, for some equivalent; and when the gate is secured, our Government will be able to see its way to recoup all holders of such bonds.

Just as Daniel, in a time of great perplexity, solved the difficulty existing in his day—sat in the king's gate, the highest point of honour that could be conferred upon him—so will Israel-Britain, under Divine guidance, be called upon to settle the Eastern Question, and as a just reward, in which all the European Powers will acquiesce, will take a prominent seat in the "Sublime Porte"—the Gate of the World.

Pessimists say that this cannot be accomplished without war: that our fleet is useless, our army is scattered; that we have no men (?); and as for coast defences, we are at the mercy of any invading foe! Humanly speaking, we are in a very weak, defenceless state, but we must make the best use of our position, and place implicit faith in the promises God has made to Israel in the latter days, "Fear not, thou worm Jacob and ye few men of Israel. I the Lord thy God will hold thy right hand, saying unto thee, "Fear not, I will help thee."

So, then, it is not Israel's right hand that will cause her to dwell safely, not Israel's right hand that will save and deliver, but the right hand of the Holy One of Israel stretched forth to finish a marvellous work among His people Israel, even a marvellous work and a wonder. "The isles shall wait upon Me," predicts Isaiah, "and on *Mine arm* shall they trust" (li.).

The British people already hold the protectorate of the lands of the Bible. When the Federation of the Empire is accomplished, and the Great Gate is acquired, we shall have witnessed the fixing and securing of the key-stone of Israel-Briton's World-empire—the stone kingdom of Revelation that grew until it became a great mountain and filled the whole earth.

The Federation of the Empire has become one of the most important signs of the times. It leads directly to the Identification of Lost Israel, and that will be immediately followed by the outpouring of the Holy Spirit, which will be the manifestation of the sons of God. In troublous times will this occur. Then shall the House of Judah walk to the House of Israel, to be re-united, never to be severed again, as the prophet Ezekiel symbolises by the union of the two sticks. Then will follow the re-colonisation of Palestine by the British people (or a representative return of the remnant of Israel and Judah, "one of a city and two of a family"). They shall be one nation, not two, and one king, of David's royal seed, shall be over them. And all this will be the "marvellous work" of God.

"Thy people 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." (Isaiah lx.)

Dec. 1st, 1885.

THE WORLD LANGUAGE OF THE FUTURE.

By E. Wilmshurst, Retford.

The marvellous development of the British race has spread the English tongue over the entire world. M. de Candolle, of Geneva, in his recent work, declares that within 100 years it will be spoken by 860 millions, as compared with 124 millions of Germans, and 69½ millions of Frenchmen; and also states that, even now, it not only "pervades Europe," but is compassing the world as an international and as a "*unifying*" language.

To those who understand that we are living in the end of the "latter days" of Daniel's vision, when the Gentile world-power of Nebuchadnezzar's image has reached its ultimate development of the toes of "iron-clay" which will not mingle (so well symbolising the political state of the present European nations); when "many shall run to and fro," and when "knowledge shall be increased"; when the "times of the Gentiles" have nearly run out, when He shall have accomplished to scatter the power of the holy people—in the sense of dispersing

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that power all over the world (but not necessarily of *minimising* it)—it must force itself on observant minds that as God's wrath on mankind was shewn at Babel by the confusion of tongues, and consequent disintegration of kindred races, whether, as the time draws nearer when Israel, lost and found under another name, shall be restored to the land promised to Abraham and his seed for ever, and shall be the dominant world-power of "Fifth Monarchy men," to spread the knowledge of the Lord, and to be a blessing to the heathen Gentile nations—whether, we repeat, the language which restored Israel will then speak in that future day must not now be in existence. For national tongues do not come into use all at once: and as Omniscience provided the facile Greek tongue to be the vehicle for the dissemination of the Gospel—the "new covenant"—so the same Omniscience may now be re-forming a people and a "tongue" for Himself against the "*novus ordo sæcularum*"—the new dispensation, or "age," which is to succeed the present—as many think, at no long future date.

There is one language, and, we believe, *one alone*, which can trace its pedigree from the earliest to the latest ages, as will be seen at a glance at the following Table, which we have compiled mainly from "An Essay on the Primitive Origin of the English Language," by C. S. Rafinesque." The reader must bear in mind that modern research and antiquarian discoveries have indubitably traced the Cymry, the Saxons, the Danes, and the Normans—in fact, the British allied and kindred races—in their respective migrations across Europe, from ASIA, their birthplace, and, moreover, from that Caucasian plateau of Central Asia which at the date of the Dispersion of Israel was dominated by those ancient monarchies whose peoples spoke the divisions of the venerable Sanscrit tongue known to us as the Pali, the Sacan, and the Yavana.

"THE EARTH WAS OF ONE TONGUE."

(SAN-SCRIOBHTE): *OLD* SANSCRIT: (HOLY WRIT).

			Dead.	Living.
Whence The YAVANA of Central Asia	Iranic	Zend		Osselhi
				Armenian
		Pehlvi		Bokara
				Kurdistan
Whence The GOMERIAN of W. Asia				Afghanese
		Parsi		Persian
Whence The CYMRIC of Europe	Gadhelic			Isle of Man
				Irish
				Scotch
Whence The KELTIC of W. Europe	Cymric			Brittany
		Cornish		
		Welch		
Whence The BRITISH KELTIC				

			Dead.	Living.
Whence The SACA, or Celtic of Central Asia	Iranian	Pelvi		Afghanese
		Zend		Kurdistan
		Old Armenian		Armenian
		Parsi		Persian
Whence The TIRAS of W. Asia	Hellenic	Dialects of Greece		Albanian
				Lithuanian
				Greek
Whence The GETIC of E. Europe	Teutonic	Old Dutch		N. German
		Old Frisian		Frisian
Whence The TEUTONIC, or Gothic, of Europe		Old Saxon		
Whence The Saccasene or SAXON of Germania	Low German	Gothic		Holland
Whence The ANGLO-SAXON of England		Anglo-Saxon		England

			Dead.	Living.
Whence The PALI of India	India		Pali	Dialects of India
			Prakri	
			Modern or Vedic Sanscrit	Gypsy
Whence The PALINGSHA or Pali of C. Asia	Iranic		Old Armenian	Ossethi
				Armenia
			Zena	Bokhara
				Kurdistan
			Pehlvi	Afghanistan
			Parsi	Persia
Whence The PELASGIC of W. Asia and Greece	Hellenic	Dialects of Greece		Greece and Albania
Whence The AUSONIAN of Italy	Latin			
Whence The LATIN of Romulus	Umbrian			Italy
			Langue D'oil	France
				Provence
Whence The Celtic Teutonic, or ROMAN LATIN	Oscan			Spain
			Langue D'oc	Portugal
	Italic			
Whence The ROMANIC of France	Scandinavian Teutonic		Old Norse	Norway
				Sweden
				Denmark
Whence The NORMAN of France				

WHENCE

Old English.

WHENCE

THE WORLD LANGUAGE OF THE FUTURE—THE "UNIFYING" TONGUE OF BRITISH-ISRAEL.

N.B.—Dispersion of the Ten Tribes was circa B.C. 721, when the Yavana, the Saka, and the Pali were living languages spoken by the very peoples among whom Israel was scattered. Historians trace *our* Scythian ancestors from among the very peoples who spoke the above dialects.

(To be continued.)

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THE GRADUAL DEVELOPMENT OF ISRAEL.

By V. M. Cox.

AMONG the many foolish objections advanced against our Identity by those who are antagonistic to it, none, perhaps, is more futile than this—that, if our belief were true, it would not have been concealed from human ken during hundreds of years, and only now, near the conclusion of the nineteenth century, have come prominently into notice. We wonder what these clever people expect. Are they looking for a nation, possessed of the unique characteristics of latter-day Israel, to spring suddenly on the platform of history, as the mythical Minerva is reputed to have sprung fully armed from the head of Jupiter? How, in the name of all that is reasonable, *could* a people bearing the marks of Israel (as she is described in the Word of God) have arrived at that condition *otherwise* than gradually? Can a population as numerous as the stars of heaven come into existence at a moment's notice? Shall colonial dependencies in every portion of the globe be acquired in a few days or weeks? or can a people not prepared for their mission by a long course of providential training go forth to civilise and to evangelise the nations who sit in darkness, and to win the world for Christ? The answer is self-evident, and if you can once compel your opponent to admit this, you have effectually disposed of him, since the objection he brings to bear on Britain might equally well be applied to any other people for whom an identity with Israel might be in future claimed. The reason why the Anglo-Israel truth was not earlier known is that it could not be discovered till the marks were developed. The reason why the subject is now attracting so much notice is, that the marks are, for the most part, clearly seen, and every day they stand out more clearly still.

What was Britain's state prior to the Reformation? Precisely that described by Ezekiel in chapter xxxvii. 7. The bones in the valley of vision had come together, "bone to his bone," but they were as yet unclothed with flesh. No more could one recognise Israel *then* than one could discover a lost friend in one of those ghastly skeletons left bleaching on the sands of the Soudan at the close of the late campaign. The march of civilisation, the progress of science and art, and the extension of commerce, did but bring sinews and flesh to the dry bones; it was at the Reformation era that the divine breath recalled Israel to LIFE, and the hitherto motionless corpses "arose, and stood on their feet, an exceeding great army." Almost every mark Israel bears on her has been developed since that era, and by far the greater number during the present century. For example, it is only during the present century—indeed, we may say, during the last twenty years—that British Colonies have assumed sufficient magnitude and importance to merit the appellation of "*nations*" now universally accorded to them. Still more recent has been that great spontaneous movement in the direction of Imperial Federation, the ultimate outcome of which will be the perfect realisation of the divine scheme communicated to Abraham, Isaac, and Jacob respecting their posterity—"A nation and a company of nations shall be of thee." It is this great fact accomplishing under our very eyes that has led many to perceive what some are still too blind or too prejudiced to recognise—that God's purposes towards His chosen ones have in no wise changed, but are destined to receive literal and complete accomplishment in all particulars. Neither could Israel have been known by her multitudinousness till a comparatively recent date, for her population in 1603 scarcely exceeded four millions, whereas her present rate of increase is one of the most remarkable facts of this century.

One prominent mark was developed about 1620 and the years immediately following, when numbers of heroic Englishmen in quest of religious liberty, not then to be enjoyed at home, set sail for the New World, and there laid the foundation of the great Manassite nation spoken about in Gen. xlviii. 19, 20. But this nation must (in harmony with the prophecy) exist in political separation from Ephraim. Accordingly, about the years 1765 to 1776, disputes arose between the Mother Country and the colony, which resulted in the severance of the latter from the Empire of the former, and Manasseh became thenceforward an independent people, answering exactly to the description of the inspired Book in being commercially, politically, and religiously great, yet not on a par with Ten-Tribed Ephraim. Had no such nation existed, our opponents would have pointed triumphantly to *that* prediction, and challenged us to show its fulfilment, and might have argued with some show of reason that, upon our failing to do so, we had made shipwreck of all our arguments together. But we are not in such case. We *can* point out Manasseh as well as the Ten-Tribed House of Ephraim. We know, too, on the authority of the Bible, that their separation is not for ever, but that Manasseh shall share with Ephraim and Judah in the grand future described in Ezek. xxxvii. 21—28. Martin Tupper, foreshadowing such a consummation, writes:—

> "Ah! brother, could we both be *one*, in nation and in name,
> How gladly would the very sun lie basking in our fame!
> In either world *to lead the van*, and go ahead for good,
> While earth, to John and Jonathan, yields tribute gratitude!"

The last line is very suggestive of the words recorded in Gen. xlviii. 29—"He put Ephraim *before* Manasseh."

In 1833 A.D. another mark was developed. Prior to that date slavery had existed in our colonies, but in that year, led on by the great and noble Wilberforce, Israel obeyed the divine command to "undo the heavy burdens, and let the oppressed go free," and since that date her territory in every zone has been justly described as—

> "The soil where never a bondman's foot
> Defiles the holy sod;
> But the eye turns up, like a wild flower's cup,
> Free, glad, and light, to God!"

Richly, too, has the contingent promise (Isa. lviii. 8) been fulfilled in our national experience. The closing words of that wonderful chapter are as yet future of fulfilment; but we do not require to be seers in order to forecast one inevitable outcome of the Eastern Question—viz., the occupation of Palestine by Britain; the re-settlement there of Judah by her agency; the cultivation of the waste lands and the rebuilding of the ruined cities, according to the prophetic statement (ver. 12).

The commencement of the present century witnessed the earliest manifestations of that missionary spirit which has so characterised this nation since that time, marking her out as the *appointed* messenger of God, to carry the news of His salvation to "*all* the nations, families, and kindreds of the earth." In A.D. 1800 Israel, though possessed of a considerable number of the Abrahamic blessings, had not begun to send the Gospel to the Gentile nations. Indeed, it was not too freely circulated among her own people, and the number of languages into which it had been translated might probably have been counted on one's fingers. But the year 1813 (or thereabouts) saw the rise of that most glorious institution the British and Foreign Bible Society, whose work has now reached such stupendous proportions, and the full results of whose labours can never be known till the great day shall declare it. About the same period numerous missionary societies came into existence, small in their beginnings, but rapidly extending their sphere of action, till to-day there is hardly a spot where their influence has not penetrated; and Israel-Britain at this hour stands confessed the evangeliser of the whole world. It is not Anglo-Israelites alone who claim for her this exalted mission. Let a blind witness, Mr. C. A. Fyffe (the Liberal candidate for the City of Oxford during the late contest), testify what is England's influence abroad, and what her duty as regards foreign nations. In his address to the electors the following remarkable passage occurs, which is worthy the

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attention of all BANNER readers as an expression of opinion on the part of one who, so far as *we* can tell, knows nothing about Our Identity. Mr. Fyffe says:—

THE EMPIRE.

The affairs of our empire abroad and the welfare of our people at home claim equal attention from one who would effectively take part in public life. I cannot hold with those who, in their just sympathy with the pressing needs of our poorer population, and in just resentment at those wasteful and unnecessary enterprises which have at times discredited our history, would withdraw their attention altogether from foreign affairs and confine their political interest to our social problems at home. The work, the great and humanizing work of England abroad, is one which cannot be surrendered without something like an act of treason to mankind at large. It is a duty, a trust, as clearly imposed upon the nation as any to which an individual can devote himself in conscious recognition of a higher will than his own. And as in common life the just and courageous fulfilment of duties is inextricably involved with the well-being of the individual himself, so in the great order of the world the prosperity of a nation is inseparably bound up with the adequate fulfilment of its call. Power is hallowed when it is directed to the extinction of wrong, and wealth ennobled when it springs from extended equity and peace.

Now even the BANNER itself could scarcely have defined Britain's work in the world more glowingly than this; but we should like to ask Mr. Fyffe to tell us *why* England cannot abandon this mission of hers without "an act of treason to mankind at large," what constitutes a nation's "call," and where we are to seek the written record of the "trust" imposed on our own nation by a will higher than her own, obviously that of the divine Architect of her destiny? He (Mr. Fyffe) probably does not know, but we can tell him. The words of Israel-Britain's call are recorded in Isa. lx. 1, and they read as follows:—"Arise! shine! for thy light is come, and the glory of the Lord is risen upon thee." The duty and trust imposed on her are defined by the same prophet in the words, "This people have I formed for Myself. They shall show forth My praise (chap. xliii. 21). Divinely qualified, divinely commissioned, and divinely strengthened, Israel has gone forth to humanise and bless the heathen of every tribe and race, and she has done it with her might. Everywhere her efforts have been crowned with the most signal marks of heavenly blessing. Surely we need seek no other proof that she is God's chosen witness, sent to perform a duty that none other was ever commissioned to do, even that which Isaiah speaks of in chap. lxvi. 19—"I will send those that escape of them unto the nations . . . . that have not heard My fame nor seen My glory; and they shall declare My glory among the Gentiles."

We are constrained then to inquire why, since there is no mistaking the marks, the Identity is still denied, and its advocates contemned by those who (presumably) are best acquainted with the contents of Holy Scripture? The answer is very simple. People do not care to find Israel, therefore they do not seek for her. They do not expect her restoration, therefore they are not on the look out for such an event. A case in point may be quoted from the "Summaries of the Books" at the end of the "Oxford Bible for Teachers." In the summary of the first and second books of Kings we read the following:—"These two books are united in one in the ancient Hebrew copies: the present division is taken from the LXX. and the Vulgate. They give the history of the kingdoms of Israel and Judah from the time of David to the captivity. The history of the two kingdoms is intermingled until the captivity of Israel, when that of Judah only is continued for 130 years longer. . . . Israel declines from God, her kings follow Jeroboam, 'who made Israel to sin.' She becomes outcast, and *her record is wiped out of the Book of Life, just as is that of the family of Cain,* and the apostate descendants of Noah and Abraham. Judah is stayed by a few faithful kings (as Asa, Hezekiah, Josiah, &c.), repents of her unfaithfulness during her exile in Babylon, and is restored."

So far the Oxford theologian; but surely any thoughtful reader will be driven to conclude that the words just quoted are widely at variance with those of the sacred text. We may take our choice which to believe; both we assuredly cannot. Israel on a par with the family of Cain! Israel's record blotted out from the Book of Life! Then how greatly in error Isaiah must have been when he wrote of her as a budding, blossoming, fruit-bearing nation, and spoke of her latter-day glory. How sadly mistaken was Ezekiel when he described the return of Israel and Judah to their land in company, and their reunion into a single nation subsequently thereto. How misleading are Jeremiah's splendid predictions about Israel's second exodus and the outpouring of the divine Spirit on her offspring, and how fallacious the hopes held out by Hosea respecting the abjuration of idolatry by Ephraim, and his wonderful enlargement and prosperity from that time forward. The testimony of Amos, Micah, and Zechariah must also be rejected if the teachings of the writer of this "Summary" are accepted as truth. Shall it be so? or shall we not rather cling to the teachings of the inspired volume, indignantly repudiating *any* system of exposition which runs counter to it, and would appear to offer to it a direct and daring contradiction?

We stand on the threshold of a new year—a time specially adapted both for a review of the past and for making resolutions regarding the future. What did we do in 1885 to extend the good news of Our Identity among those who were still living in ignorance of it? God gave us many opportunities. Did we make a good use of them, or did we suffer them to pass unimproved? If so, let us not do so in the present year. All can in *some* way, if not with gold, then with voice or pen, either in public or private, help this grand cause, and so hasten the day when Israel's "blindness in part" shall be removed, when the "heir of the birthright" shall be gloriously manifested, and when God's faithfulness to His holy covenant shall be universally acknowledged and eternally vindicated.

Abingdon, December, 1885.

"REX JUDÆORUM HIC EST."

BY THE REV. DENIS HANAN, B.D.

PONTIUS PILATE placed this title over the cross of our Blessed Lord in public scorn and indignation, which was directed not so much against Jesus as against the Jews. Very probably it was as Dr. Farrar has written, "With the passionate ill-humour of the Roman governor there probably blended a vein of seriousness. While he was delighted to revenge himself on his detested subjects by an act of public insolence, he probably meant, or half meant, to imply that this *was,* in one sense, the King of the Jews, the greatest, the noblest, the truest of His race, whom, therefore, His race had crucified." The title thus given would not possess the importance that attaches to it, but that the Lord Himself absolutely claimed to be that which the inscription recorded (Mark xv. 2).

The kingship was terribly real; it was no theoretical or visionary claim. Christ suffered and died claiming to be the King of the people who rejected Him; not King of the few who were His disciples, but King of that frantic multitude who clamoured for His blood.

In what sense and by what right was Jesus Christ King of the Jews?

The claim cannot have been based upon hereditary descent. The genealogies of Joseph, His reputed father, trace back to the branch from the root of David—Nathan—whose family never possessed the royal dignity. If such a thing had happened as that the Roman power had desired to restore the Davidic throne; there is no reason to suppose that Joseph would have been the true or only representative.

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But the birth of Jesus would have prevented any claim as of human hereditary right.

The genealogy of the Blessed Virgin Mary is not given; we can gather that she also was of the house of David, but no more. A claim to be *Rex Judæorum* because Jesus was the son of Mary, would have been visionary in the extreme, and is not advanced in the Gospel records.

Christ's assertion of His position was an assertion of His Divinity. "The Holy One of Israel is our King," sang David. "The Lord your God was your King," said Samuel. David ruled under God, the higher right bestowed the lower, the earthly throne was the creation of the eternal throne. The King of Glory never abdicated the royal position which He deigned to form when He made covenant with Abraham and his seed for ever. Thus the answer made by the Lord Jesus to Pilate's question was the only reply to the question which He had himself propounded—"How say the scribes that Christ is the son of David, David himself calleth him Lord, and whence is He then his son?" Christ was David's son and yet David's Lord, because He was God manifest in the flesh, and He was King of the Jews because He was Christ the Lord.

Jesus Christ is the same yesterday, to-day, for ever. And in this same real sense, and by this Divine right, he is *now* the King of the Jews. He is not acknowledged by them, as He was not acknowledged when He made the claim; but the rebellion of the husbandman did not cause the rights of the Lord of the Vineyard to cease. The day will come when those who pierced Him shall mourn, and recognise at once His Messiahship, His Divinity, and His Kingly rule. Whether they be the descendants of the 42,000 who returned from Babylon, and crucified Him, or whether they be the representatives of the larger and wealthier portion of the people who remained in and about Babylon, and shared her fortunes, but were not implicated in the crucifixion, whether they be under the law or not, the divine right exists. Jesus Christ is King of the Jews.

Consider the dignity of a people whose King is the Lord God of Hosts. They have been and are despised and persecuted; they are, as of old, unbelieving. They may be poor or semi-civilised, or rich and cultivated, but they stand in relationship to God, which no Gentile people can claim. God rules over Gentiles. The Lord Jesus is acknowledged by certain Gentile nations, but the dignity bestowed upon the Jew is this, that He who died, lives, and is their King. Our realization of this is obscured by the knowledge that the Lord is prophet, priest, and King, to all or any of His believing people, teaching, pleading for, ruling His Church, and each member of that Church; but was this what He meant when He said to Pilate that He was King of the Jews? Manifestly it was not; and can any humble believer in the Saviour dare to assume that the claim which He made in that awful hour was one which was not valued by Him, or ought not to be valued by Judah, or that it is a claim which Gentile Christendom is justified in utterly ignoring? Rather should we not know that the Jew, whether under monarchy or republic, whether under the Davidic earthly throne, or persecuted by autocratic power, has shed upon him the glory that rays from the throne of his King.

But as the Lord Jesus is now King of Judah He is necessarily King of Israel (see ver. 32) *i.e.*, King of the ten-tribed house. For the Divinity which is his title to be King of the Jews, requires the further recognition of His right to rule over all-Israel, and the people who are in this relationship to Him must be partakers of the dignity which attaches to Judah. The Holy One of Israel is their King.

Judah then, as now, would fain be regarded as all-Israel, and doubtless in this sense they used the words, "Let Christ the King of Israel, descend now from the cross;" it may have been, and very probably was, that the chief priests in giving this extended sense to the superscription, more fully expressed the wider meaning which Christ Himself attached to the Messiahship, and that they intended to imply the greater overthrow which His death effected, as they fondly imagined; the overthrow, for instance, of that threat concerning the *other nation* which was to bring forth the fruits of righteousness, and of that Messianic yearning which promised blessing to the other sheep, the lost sheep of the House of Israel. But whatever may have prompted them so to use the words, they were necessarily true.

The King of Israel died upon the cross; died for the nation. The King of Israel rose from the dead and ascended up on high, and the glory of His throne is the glory that shines upon all Israel; it secures Ephraim's birthright, Levi's portion, Judah's royal family. It is the cause of the growth of the stone kingdom, and the pledge of the blessing with which that kingdom will yet bless the world. Redemption was procured for the world by its creator, for Israel by her creator and King. It was the King of Israel who died for the sin of the world; but Gentile Christendom seems to have adopted the notion that because He died for the world He ceased to be King of Israel!!

He is not King in this highest sense, of any non-Abrahamic people. Such do not share and cannot claim the dignity of being His subjects. How then can the Church, the body called out from all peoples, justify herself in ignoring the royalty for claiming which Christ died, and in appropriating to herself a monarchical position which her Lord did not bestow upon her?

She could only be placed in this position if Israel was altogether Christian, and if she embraced Israel only. Their relationships to Christ as *King* and *Head* would be co-existent although distinct; but this never has been, and in this age cannot be. It is therefore most presumptuous to assume that it is so.

Jesus Christ the King of Glory is King of Israel. He is this, not in virtue of her worthiness, but because of His covenant with her forefathers; not because she is Christian, and witnessing: for her faith, where it does exist, is but a grace received from her King. Christian England and English Christians, is it right or wise that you should be so absorbed in the thought that Christ died and atoned for the sins of the world, that you ignore the fact that He died, that He lives as King of Israel? Can you recognise the dignity conferred upon unbelieving Judah, and not see the value of the national glory which belongs to "all-Israel?" If the Lord Jesus so valued His royal right in that awful hour, can you say, *Cui bono?* when evidence of your own position as Israel is brought before you? Rather should we not, as did Israel of old in her brief golden age, exclaim, "We have ten parts in the King," for although He is nearer of kin to Judah, yet ours is the birthright share in all that must be the outcome of the fact that the King of Kings deigns to be *Rex Israel.*

BRITANNIA'S PRIVILEGE.

By the Rev. T. W. Boyce, B.A.

A highly beautiful picture by Brett (R.A.), which may be seen at the South Kensington Museum, bears the title of "Britannia's Realm." It represents (apparently) the English Channel sparkling with sunlit sails, up to the very horizon. A word-painting no less exquisite in its way has recently appeared in the *Daily Telegraph* newspaper of the first stage of a rapid voyage to India, in an article entitled "The Queen's Highway." It vividly depicts to the reader's imagination the receding shores of our island home till after Dover and Shakespeare's cliff and the chalk-bound shores of Albion have successively disappeared below the horizon, and the Bay of Biscay has been

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traversed, the sunshine is again reflected from the impregnable Rock of Gibraltar, and the swift and powerful steamship enters the blue Mediterranean and drops anchor at the British Empire's ocean-fortress of Malta. Leaving the one picture, which presents not an inch of land, and the other, which leaves an ocean wake of 2,000 miles towards "the land of the sunrising," let us pass in review Britannia's privileges, or rather that unique group of now recognised advantages which collectively indicate the wholly unmerited favour enjoyed by her under the providence of God.

1. The *privilege of a locality appointed by God Himself* for His people banished 2,600 years ago. The saying is attributed to one of our monarchs that "There was no country in which one could go out of doors with comfort on so many days in the year as England." Two of the most salubrious climates in the world are those of Britain and her antipodal dependency of New Zealand, in respect both of universal fertility and conducement to physical hardihood. Actual experiment has long since shown that in point of physical strength the British bear the palm over all other nations, and their well-known power of enduring excessive heat or cold is attributable not only to peculiarity of race, but perhaps to the exceptional circumstance that these islands are lapped round by the yet warm gulf stream on its return flow from higher latitudes; so that whilst other nations on the same northern latitude with ourselves are suffering from intense cold (Russia for instance), the inhabitants of these "islands of the sea" lying far to the North and West of our nation's cradle in Syria, not only enjoy (uniquely) the same kind and duration of twilight as Palestine itself, but are often in mid-winter able to follow agricultural pursuits and enjoy field sports, which are impracticable within the ice-bound continents of the same zone. And the land foretold (Isa. xviii. 1) as "shadowing with sails," or wings, needed in order to fulfil the predictions of her vast commerce and world-wide colonization, both her 2,000 miles of sea-board, and the security afforded by the "streak of silver sea" in order that her mariners and colonists might reach and occupy the vast continental islands lying yet more Westward and Northward across the Atlantic ocean, as well as Eastward to the extremities of India, and Southward even to Africa's furthest point, and to antipodal Australasia.

2. But this could be enabled only by the privilege of *overflowing multitudinousness*. Next to the promise of the Messiah, a seed even as the stars of heaven and the sand of the sea for multitude, was assured to Abraham; and in a comparative sense was acknowledged as a *literal* seed both by David and by Nehemiah, when the numbers of Judah were known—as they are known still. But the tribes of Israel who had been carried Northward by Assyria were far more numerous than the Jews, and centuries afterwards were known as Scüths (Scythians), or Wanderers, though called by some Gothei (Goths), or people of God, and became, as Josephus recorded, eight centuries afterwards, a great multitude who could not be numbered. These, migrating Westward, appear, after some three centuries more, to have descended to the South of Europe, and to have overran the Roman Empire and broken up its power; while in their myriads they also travelled yet further Westward and Northward to Scandinavia and the regions around the Baltic, and at length, under the names of Saxons, Jutes, Danes (mainly in a state of paganism notwithstanding their Eastern traditions), and finally Normans or Northmen, mingled in our own islands with much earlier emigrants from the same Abrahamic race; when, after subsequent ages of subjection to Romish superstition, it pleased the God of Israel both to rescue the nation from the spiritual darkness of Popery, and to increase them very greatly, till from a population of only five millions in the time of Queen Elizabeth, the metropolis alone now exceeds that number, while that of the British Isles reaches 36,000,000; and the whole British race, including North America and our colonies and dependencies, having become "a company of nations," are computed at 100,000,000 souls. This population, still doubling three times in each hundred years, would thus a century hence reach the amazing number of 800 millions, or considerably more than half the computed present population of the earth. No other nation is increasing in nearly the same ratio, as ethnological statisticians have shown, while some (as the French during a recent decade), were annually decreasing one per cent. in number. Such relative increase, since "population is empire," we cannot but regard as a privilege for yet higher and the highest national destiny.

3. *Unprecedented extension of empire* is by some timidly held to be the reverse of an advantage, in view of its enormous responsibilities. But had the all-wise God deemed empire otherwise than a privilege, we could not conceive Him promising that after the decline and fall of the fourth of the old-world empires predicted in the book of Daniel (chap. ii.), His saints should "possess the kingdom and dominion." The successive empires of Babylon, Media, Greece, and Rome, have each perished, mighty and extensive as they were; and when the imperial power of Rome ceased, the day of Britain's ascendancy had begun to dawn. Her maritime naval power increased, till under Elizabeth it already inspired dread; and since then her commerce has carried her overflowing population to all parts of the world, till her present dependencies girdle the earth, and occupy one-fifth of its habitable surface, and the subjects of her Queen's dominions number nearly one-fourth of the world's computed population. In extent, not all the four great empires of antiquity taken together nearly equal the empire which our promise-keeping God has already bestowed upon the unworthy descendants of His Ten-tribed Israel. Our wisdom and duty are accordingly the humble and prayerful trust that He will both raise up and guide statesmen to govern aright.

4. In order to this, we possess the privilege of *a Christian code of laws*. Not that our legislature can claim perfection—how far from it we must all acknowledge; but from our gracious Queen as the head of the body politic to the most inexperienced legislator and administrator, the sanctity of a public oath or a Christian affirmation at the least, lies between every man's conscience and his action. And though conscience is doubtless sometimes strained under the evil pressure of faction, yet the collective sense of a people whose minds are for the most part formed upon the scriptural standard of honesty and truth, will ultimately combine to restrain false and unpatriotic courses which experience has proved to be injurious. To how many fanatical schemes of chartists and communists against law and order in our land has not the foundation of that law upon the moral commandments of God been unconsciously fatal? Let us learn to praise Him that the national mind and the national legislation are still imbued with a divine and plain-spoken standard of moral principle, notwithstanding the traitorous efforts now too often made to banish the tables of the Divine law even from the walls of our churches.

5. A fifth privilege is that the nation which represents the House of Israel possesses a *National Church*; a Church as fully now in connection with the State as it was when Abraham our progenitor was first called of God, and set apart as a prince and father of his household, to erect altars to Jehovah, and under Him to institute religious rites. For though since the Patriarchs and the Mosaic ritual, the shadows have been succeeded by the substance in respect of the only medium of all true worship, the world-wide Altar of the Atonement; and though the people of God are not imperatively bound by any humanly devised ritual whatsoever, yet may godly men still use their Christian liberty, and for the sake of national welfare set in order under the guidance of the Spirit a code of scriptural doctrine and a form of comprehensive worship. That this reasonable liberty has been exercised (notwithstanding many

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serious departures), and that by national agreement the pure worship of God and the preaching of Divine Truth have been appointed, and His word publicly and plainly and impartially read from end to end of the land for now at least three hundred years, is surely a proper ground of praise and thanksgiving, and a proof that even through centuries of pagan and popish darkness, when the truth of Christ's Gospel was well nigh utterly extinguished in a great part of the British Isles, the Lord had not forsaken the people whom He had, by unconditional covenant, set apart as His nation; and that as He had once with a mighty hand brought them out from Egyptian captivity, and afterwards redeemed them by the death of His Son, so had He given to them this world-wide token that He would yet again manifest His continuous presence and blessing even to the end.

6. As an express earnest of such unmerited favour, have we not also the privilege of a *Christian Sabbath?*—that Lord's-day which the disciples of the infidel Voltaire ridiculed and endeavoured to abolish; that Sabbath rest which even the rampant infidelity of the French nation found to be still necessary, but which, in common with other continental nations, they spend for the most part in earthly business or soul-dissipating frivolity. In contradistinction to the well-known fact that they regard our English Sunday as a burden and a weariness, how dearly is it prized by the British race generally, both here and in America, and our colonies. In spite of anti-Sabbath leagues and persistent efforts to promote its desecration by procuring some relaxation of our Sabbath laws, the British still venerate this divinely appointed ordinance, nor forget what God has spoken of it as a special sign (Ezek. xx. 12) between Him and Israel that they are His people. All praise to Jehovah for this special signet of His Day of Rest and spiritual refreshment.

7. For the further great privilege which renders this day so precious to God's people Israel, is *their possession of the Holy Scriptures*, the Bible, the Book of books, which contains "the oracles of God"; for to Israel especially are His oracles entrusted. While Judah, spurning the New Covenant in Jesus Christ, have thereby forfeited and relinquished the very essence of this trust, it is Israel's especial privilege to hold and jealously conserve it, and for the noblest use. By the Bible she is made a blessing to many nations. Not to mention the well-known statistics of one society alone, which circulates copies of the Scriptures by the million, and has effected translations of them into hundreds of distinct languages, be it remembered how far such results may be attributable to the affinity between the Hebrew and English tongues. From the time of Tyndale downwards it has been found that the English language is that in which, on account of its similar idiomatic texture, the Hebrew Scriptures can be most easily and correctly rendered. Nor is any other land so permeated by the sacred writings; not only by their presence in nearly every household and their entrance into the current phraseology of the people, but from the diligence with which the Scriptures are taught in our homes, and in the tens of thousands of our daily and Sunday schools; and their consequent gravure into the heart's best memories of the vast majority of the population. And hence, as suggested by the author of a talented work, "The Eclipse of Faith," even could every Bible in the whole earth in some sudden and miraculous way become a perfect blank, and every quotation from it in print or writing at the same time disappear, mental recollection could supply every essential syllable: and the collation of the nation's memory could again supply THE BOOK. If such in all probability be our nation's collective grasp of the Holy Scriptures, because of "the love of the truth," let us bless our covenant God that He hath thus far fulfilled His promise to Israel (Jer. xxxi. 33), "I will put My law in their inward parts, and write it in their hearts."

8. Another and consequent privilege is indicated by the prophetic words to Israel, "*Ye are My witnesses*, saith the Lord." For what other nation upon earth is specially invested with this office? From our father Abraham and onward to the very eve of our Lord's ascension this most honourable commission (necessarily forfeited by Judah on their obstinate rejection of the Saviour's atoning mission, and intermitted to the Ten Tribes during their state of paganism), has yet through the tribes of Benjamin and Levi and their believing kindred been continuous throughout the ages, till it has again devolved on Ephraim-Israel at large. For the Lord has declared that the kingdom of God (the Gospel) should be taken away from the Jews and be given to a nation bringing forth the fruits thereof; and His ensuing command is still stamped upon the hearts of His people among the British race as upon none other; "Go ye into all the world, and preach the Gospel to every creature." Other nations have indeed sent forth witnesses to testify to their own traditions, *withholding the Scriptures*, or have propagated their own intensely anti-Christian systems by fire and sword, during a space of 1,260 years; but in our own day what race of men do you find, and to whom can you point, except British-Israel, as sending forth into all lands, from her several denominational communions, an open Bible; by her hundreds of missionaries and teachers, both male and female, to bear testimony to Jesus Christ and His redeeming love?

(To be continued.)

NEW TESTAMENT NOTES.

By J. G. TAYLOR.

(*Continued fom page 361, vol. ix.*).

PART XII.

"LO, WE TURN TO THE GENTILES."

NOT without apparent relish, we are told that the doom of the chosen race was wrapped up in this declaration. The Gentiles heard the Gospel gladly; the Jews would not listen to it. "The heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes and hear with their ears, and understand with their heart, and should be converted;" and this speech, it is said, sounded the kneli of Israel. If so, it not only sounded the knell of Israel, but the knell of inspiration. One of the most powerful arguments employed by controversialists in defending the inspiration of the Pentateuch, is in Deut. xviii. 15: "The Lord will raise up unto thee a prophet from the midst of thee, like unto Me: unto him ye shall hearken." This prophet was the Saviour, and the striking analogy between the lives of Jesus and Moses is duly emphasised by Christian apologists. But this is dealing with merely half of the prophecy. They are obliged to ignore the prediction, that Israel would hearken to the Gospel message, for the reason that stereotyped theology flatly contradicts it, and, thus, what might be a sharp weapon in the hands of the Christian, becomes pabulum for the Atheist. To contend that Paul renounced his attempt to convert Judah in favour of non-Israelites, is a repudiation of Scripture, and a voluntary contribution to sceptical funds. The apostle states that the law was Israel's tutor, to bring them to Christ, but we are to believe that this tutor was a despicable failure, and that, therefore, God committed an error of judgment. We are to believe that centuries of assiduous training was worse than useless—a positive hindrance—and that the people who flocked into the Church were people who had never received a moment's discipline, mental or moral. We have sufficient respect for God's wisdom, and sufficient confidence in His administration, to resist such an idea.

When Paul turned to the Gentiles, he did not necessarily turn from Israel. On the contrary, he turned to them, for the Ten Tribes were "among the Gentiles." More than that,

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they were, in New Testament language, Gentiles themselves. Those Jews who resided outside of Palestine, and conformed to Greek civilisation, were not styled Jews, but Greeks; and the Israelites scattered through Asia Minor, were as truly termed Gentiles (1 Cor. xii. 2, R. V.; 1 Peter ii. 12). The Jews were justified in speaking of them as Gentiles. They were Gentiles by birth and association, but above all, they were Gentiles spiritually, having been severed from the Mosaic system, and reduced, by God's own fiat, to the position of Gentiles. Our opponents say they cannot understand how Israelites can be Gentiles in even a spiritual sense. No, but they can understand how Gentiles may be Israelites in a spiritual sense. And they can understand how a motley agglomeration of individuals, picked from every tribe and corner of the earth, may be spiritual Israel, with clearer title to the emoluments of the Abrahamic covenant than the Hebrew nation itself. It is certainly peculiar that they should be so keen-witted in matters affecting the Gentiles, and so obtuse on all that relates to Israel.

The popular methods of interpretation are incapable of reconciling Deut. xviii. 15 with Isa. vi. 10, for the latter certifies that Israel should not hearken, the former, that they should; but when it is remembered that Moses treats of Israel as a whole, while Isaiah concerns Judah alone, the difficulty disappears. The verse following, "Lo, we turn to the Gentiles," is a stronghold of the enemy, but like all their strongholds, it is easily captured. "For so hath the Lord commanded us, saying, I have set thee for a light to the Gentiles, that thou shouldest be for salvation unto the uttermost parts of the earth" (Acts xiii. 47). This is taken from Isa. xlix. 6, and we will go back to the prophecy, and see if it does not dash their theory to the ground. "It is too light a 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." Consequently, the "raising-up" of Israel, and the calling of the Gentiles, are contemporary events, so that to preach the one, and denounce the other, is folly. If the calling of the Gentiles were not a palpable fact, it might be objected that the prophecy, in its entirety, still awaited fulfilment; but it is an incomprehensible and insensate policy, for those who rely implicitly on inspiration, to glory over the accomplishment of the subsidiary purpose of the Advent, and yet fly into a fit of indignation at the bare hint that its main purpose has been attained as well.

(To be continued.)

"YE ARE . . . AN HOLY NATION."

(1 Peter ii. 9.)

By the Rev. A. J. J. Cachemaille, M.A.

In his account of the progress of the Christian religion, Gibbon enumerates (chap. xv.) some of the secondary causes of the rapid growth of the Christian Church, and of these, the first he describes as "the inflexible zeal of the Christians, derived, it is true, from the Jewish religion, but purified from the narrow and unsocial spirit, which, instead of inviting, had deterred the Gentiles from embracing the law of Moses." He then goes on to explain what he means by this, in these words: "We have already described the religious harmony of the ancient world, and the facility with which the most different and even hostile nations embraced, or, at least, respected each other's superstitions. A single people refused to join in the common intercourse of mankind. The Jews, who, under the Assyrian and Persian monarchies had languished for many ages, the most despised portion of their slaves, emerged from obscurity under the successors of Alexander; and as they multiplied to a surprising degree in the East, and afterwards in the West, they soon excited the curiosity and wonder of other nations. The obstinacy with which they maintained their peculiar rites and unsocial manners, seemed to mark them out a distinct species of men, who faintly disguised their implacable hatred to the rest of mankind. Neither the violence of Antiochus, nor the arts of Herod, nor the example of the circumjacent nations, could ever persuade the Jews to associate with the institutions of Moses the elegant mythology of the Greeks. . . . The mad attempt of Caligula to place his own statue in the temple of Jerusalem, was defeated by the unanimous resolution of a people who dreaded death much less than such an idolatrous profanation."

This is a remarkable testimony to a fact which has always been a characteristic, not of the Jews only, but, as I suppose Gibbon meant, of the Hebrew nation. It still holds good, in a very striking manner, with respect to the Jews, but it is not less remarkable in the other portions of the Sons of Isaac. There is an isolation which, in his national life, political, civil, and religious, separates the Saxon from the other portions of the human family. This separation has been intended by God from the first, and it helps us to understand a great deal in the history of Great Britain, and that of other nations, which, without it, is perfectly unaccountable. This feature alone ought to compel the thoughtful minds amongst us and abroad, to find a solution for a peculiarity, which frets and disturbs us, until we recognise it as a mark of distinction, and of destiny so noble, that we are afraid at first to grasp it. It is scarcely my intention to show this isolation just now, except, so far as it serves as the reason for a hope of the most exalted character, and one which ought to clear the advocates of our Identity with the House of Israel from the charge of being furnished by the devil with the theory, and kept alive in it by an insufferable pride, which is incompatible with the spirit of Christianity.

In the first place, I wish to state, that I never like to quarrel with *facts*. They may be troublesome, unwelcome, bitter, or quite the reverse; but *still, they are facts*, and no adjective will qualify them out of existence. I find it, therefore, stated by God repeatedly, throughout the Old and New Testament, that He had chosen a man, a family, a people, to occupy a certain position of peculiarity, of separation, of consecration. This is so repeatedly stated, and so clearly, that I accept it as an *absolute fact* to be dealt with. It may be very difficult for man to conceive either its possibility or the means by which it would be carried out; but, then, that is not man's part, it is God's part, and must therefore be a *most possible thing*. What I do then is to try to adapt myself to a thing which I cannot alter or avoid. All through history, and at this day before my eyes, I see this fact standing out as a difficulty, a puzzle, or a noble distinction. And to-day I see it taking a shape of beauty and of excellence which makes me feel even more glad than ever I was, and that is saying a great deal, that this great nation of England is identical with the House of Israel, and, therefore, the possessor of an heritage of surpassing glory.

This feature which claims my admiration is that which St. Peter describes, amongst others, that we should be "an holy nation"; and I quote St. Peter because it is evident that he is writing to the people I mean—viz., "the strangers" of Israel, who are strangers no more, but, having been as sheep going astray, are now returned unto the shepherd and bishop of their souls.

It must be plain to anyone who has read the Bible with any care, and plainer still to all who have been able to see Israel in our nation, that the purpose of God has been not only a magnificent one, but one which He has *gradually unfolded*, and portions of which *could not be unfolded* until certain times and conditions had been reached. Because, then, some features in the text of God's promise have not hitherto been reached, it is no argument either that they *cannot* or *will not* be reached.

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This, it seems to me, is the case with regard to that glorious promise and hope of Israel, that we should be "*an holy nation.*" That is the goal to which we are tending—that is the ultimate expectation of our hope, of which we shall not be ashamed. And when this is reached all the complaints of selfishness, pride, ambition, and every other hitherto incomprehensible hope of the Anglo-Israelite, will be swallowed up in the mightiness of the truth which we hold, and to which we clung with a tenacity which came *not from below* but *from above.*

It will be admitted, not by Anglo-Israelites alone, but by all Bible students, that God did promise this characteristic as the chief and crowning glory of His people. Whether we or they have ever believed it possible or that it would come, the fact stands written on every folio of our title-deeds. And the very separation from other people with which God has branded the Hebrew nation in all time, has been the *visible sign* that what He did for the physical character He could and would do for the whole character, physical, moral, and spiritual.

St. Peter is but quoting language which Moses had used in Deuteronomy (*e.g.*, Deut. xiv. 1, 2), and which the prophets used after him down to the latest of those who spoke under the first dispensation. And, under every figure available, opened out this expectation, if perhaps a people with such a divine destiny might be spurred to a nobler present.

Yet a careful observation of the Scripture shows us that this was to be the glory and consummation of the latter days. Speaking the language of experience, it could not take place till after the incarnation of our Lord, nor yet till after the coming of the Holy Ghost, nor even then till after the *witness* had been given "unto the uttermost parts of the earth," in which dwell, and from which should return, the dispersion of Israel and Judah.

But it *was* to come, and what makes one's Israelite heart rejoice is to *see* the signs of its arrival. For a long while we have been seeking this, and yet with blind eyes, asking it of God in our national worship. It would perhaps make some of our clergy and our laity awake to a sense of what they *might* have and *would* have if only they "saw their signs" and prayed their petitions in faith—if we could go seriatim through the Prayer-book. We take our Book of Common Prayer, and from its earliest to its latest office, we note the words upon our lips which tell a truth which we do not, many of us, yet accept, but which faith *could* and *ought* to claim; and, if claimed, the words of St. Peter and of all the prophets which have been since the world began would have an experimental and actual fulfilment.

In the office of baptism of infants we thank God that "the infant being dead unto sin, and living unto righteousness, and being buried with Christ in His death may abolish the whole body of sin," &c. Whatever be our views of regeneration and baptismal grace, my purpose is to call attention to the fact that we are *accepting* and *working upon*, at least professedly, St. Peter's description of "a holy nation" from the cradle to the grave. We note that our daily prayer in the *national* Church is that "God will grant that this day we *fall into no sin*, neither run into any kind of danger," &c.; and this either means a *real possibility*, or it is a vain petition and repetition which God hates. It either implies that God *can* so keep us, or that He might yet does not; which is a contradiction of His very nature and purpose.

We are daily saying, "O God, *make clean* our hearts within us," which means really, make us perfectly pure at the fountain of our life, and therefore "*an holy nation.*" We say at the solemn service of the Holy Communion to God, "Cleanse the thoughts of our hearts . . . that we may *perfectly* love Thee and *worthily* magnify Thy holy name;" and we close that service with the oblation, "Here we present ourselves . . . souls and bodies, to be a reasonable, holy, and lively (living) sacrifice unto Thee."

It would take up all the BANNER room were I to enumerate all the passages in the Prayer-book which give an equal testimony, they are continual as soon as our eyes are open to see them. It would astonish most people if they thought for a moment of the favourite hymns they sing, where there are words as emphatic as these from the Prayer-book and from St. Peter, and which either mean what they say, or else are a mockery to be abhorred.

All these are evidence that His nation in her national worship is seeking the fulfilment of St. Peter's words; and it is also an evidence that this fulfilment must and will come! But when? All these years we who hold Anglo-Israel views are looked upon as holding views which are sordid, material, beneath the Christian hope. But what if our real hope is a great deal in advance of our judges—indeed so much ahead of them that they condemn us afresh for being impossible enthusiasts? When shall we come to the resolution of this difficulty? We shall come to it, no doubt, nationally, in due time, because such is God's purpose. But we shall come to it individually, to an extent little dreamt of, when we stand by faith and with faith upon the promise itself. Just as individually we rest upon Christ for the redemption of the soul, and are absolutely assured that this redemption is become ours. So this further promise is realised after we have accepted it by faith. And as individuals make up the nation, so shall we hasten the nation's glory in the same measure as we individually claim and enjoy all that is in the title-deed of our inheritance.

It might be a somewhat bold thing, perhaps, to state as much as I have thus done, had I the mere promise of the Word to advance; it is still true that "except we see signs and wonders we will not believe;" it is therefore a strong confirmation to us, to see this fact growing every week under our very eyes. Not long since, and still now to some extent, this confession of holiness was repudiated as little short of blasphemy, and as the evidence of a disordered faith; but now there is nothing which strikes us with so much thankfulness as this very growth of the desire for holiness, this acceptance of it; and the multiplied forms under which it is taught and received. People are seeking to day what David asked for in Psalm li.—"a clean heart." They are to-day claiming that God should do in them what he promised in Ezekiel xxxvi. 25-31. And it shall be done. It is one of the noblest, one of the highest Identifications of Israel, one which in its fulfilment will end the charges which are so freely launched against the BANNER and its adherents, and end them in the happiest way; for our opponents will cease to complain and we shall forget to retaliate for charges which both will forget in the glorious work now equally shared by both.

Dec. 2, 1885.

GLEANINGS FROM DARJEELING.

"The people of the 'company of nations' (Gen. xxxv. 11) are busily preparing for 'the day whereof God has spoken' (Ezek. xxxix. 8)—the day when they will have to assist their old mother in maintaining the integrity of her Empire; when they will have to protect her maritime commerce and their own 'gates' (Isa. lx. 11) from the cruisers of the 'Prince of Rosh;' when for Imperial purposes they will be actually banded with the mother, 'a nation and a company of nations' (Gen. xxxv. 11), 'called in Isaac's name' (Rom. ix. 7); when the world shall acknowledge that 'God has *not cast away* His people' (Rom. xi. 1), but has kept His covenant (Heb. ix. 15), and has saved 'all-Israel' (Rom. xi. 26) 'with an everlasting salvation' (Isa. xlv. 17);; and when the official title, 'Victoria, by the grace of God (2 Sam. vii. 10—29), Defender of the Faith (Isa. xliii. 21), Queen of Great Britain and Ireland, and of the Colonies and Dependencies thereof,' &c., shall show that

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God's covenant with David did *not end* with Zedekiah (Jer. xxxiii. 17—26). In that day they shall say that 'there is a God that giveth strength and power unto Israel.' Let us bless the Lord, O Israel, who daily loadeth us with benefits; and let us bow our heads with shame and humiliation for the glories that He is pressing upon our sinful nation.

"GERMANY NOT OF ISRAEL.

"Writers on philology have long spoken of the English and German languages as two dialects of a common 'Teutonic' tongue, and of the Anglo-Saxons and Germans as being similarly allied in race. They are now, however, grasping the truth—that language is *not* a certain test of race. And what is more, they now find that the English language differs essentially from the German in *grammatic structure* and *idiomatic texture*, which are the true tests of close affinity. Thus the evidence of language points to a radical ethnic difference between Anglo-Saxons and Germans; and historical research confirms this conclusion. Latham (in his *Germania of Tacitus*, p. 116) tells us that '*the mother tongue of the present English—Anglo-Saxon—is extinct on the Continent*, wholly replaced by high German as the literary language, and by Platt-Deutsch as the speech of the country people.' And Sharon Turner (in his *History of the Anglo-Saxons*, i. p. 312) states that 'Bede affirms the complete emigration of the Anglo-Saxons; he says their country, *ab eo tempore usque hodie manere desertus*.' The Israelite origin of the Anglo-Saxons does not, therefore, carry with it the Israelite origin of the Germans. So writes 'Oxonian' on p. 115 of *Israel's Wanderings*.

"The Anglo-Saxons and their language left the Continent for the British 'Isles.' Is it not more than 'chance' that Ephraim is called *Engel*, an 'heifer' (Hosea iv. 16, x. 11), and the House of Israel *Beth I-tsahak* (Amos vii. 9, 16)? Is not *Anglo-Saxon* (*Engel I-tsahak*) the 'new name' (Isa. lxv. 15) under which Ephraim-Israel has to be found by Judah-Israel? 'Who is blind as the Lord's servant?' 'This people have I formed for Myself; they shall show forth My praise.' Therefore 'let them give glory unto the Lord, and declare His praise in the islands.'"

Review.

Jehovah Triumphant. By John Leechman, Victoria, Australia. Price 10s. 6d. Robert Banks and Son, Racquet-court, Fleet-street, London, E.C.

THIS is a remarkable work, written by an Australian author residing in the Colony of Victoria, and published in their best style by Robert Banks and Son, as a volume of 541 pages, in London. The book was issued by the writer as a supplement to Mr. Hine's work, "Lost Israel Found," and two-thirds of it were written, it appears, before the author had any idea that "the subject had already enlisted the efforts of numerous pamphleteers and organised associations, and that THE BANNER OF ISRAEL had reached its fourth volume." It was doubtful, therefore, to Mr. Leechman whether in 1884, his book was wanted. But he resolved to issue it because "the plan and arrangement of his work was a new and a complete one, giving it the character of a handbook for enquirers who desire to become acquainted with our Scriptural arguments." Our labours in the British Islands seemed necessarily to be "brief, condensed, and fragmentary," and he believed that he had introduced "many lines of revelation which do not appear yet to have been traced out by others, some of them most marvellous in description."

The volume was heralded in the General Preface with a flourish of trumpets, because it seemed to the author that we earlier writers "were in respect to knowledge in the position of him who '*look up* and said, I see men; for I behold them as trees walking'" (*sic*, p. xi.), and that Providence had raised him up that "by his feeble instrumentality the duty of instructing his contemporaries on the subject" might be carried out. Whether the object the author has in view will be carried out, and whether his volume will effect what we have here failed to perform, will be seen in time. Meanwhile we must observe that Mr. Leechman in the body of his work addresses himself only to the Scriptural argument, but relegates the historical and ethnic proofs to the Appendix, his authorities being Glover's "Remnant of Judah," "Dan, the Pioneer of Israel," by Gawler, "Are We Israelites?" by the Rev. B. W. Savile, and "Lost Israel: Where Are They To Be Found?" by H. L. It was a mistake, of course, to quote Mr. Savile's work, as our readers well know; but probably the fact of the Vicar of Shillingford's defection had not reached Mr. J. Leechman, in Victoria, in Oct., 1882, when the Appendices were added to the work.

In regard to the book itself, we consider that our author has given us a very useful and carefully worked-out summary of the Scriptural arguments, for which Anglo-Israelites will be grateful. He has taken infinite pains to bring it before us in a compendious, complete form, and with the exception of one or two points where we are constrained to differ from him, we are sure that he will carry the majority of Anglo-Israelites in this country with him. The author's Indices are very full and very useful, both as regards the texts quoted and the subjects discussed. In these respects he has placed his readers under a great obligation. The volume, after its excellent introductory chapters, deals first with "The Ecclesiastical Error," which, of course, is the mistake of the clergy in giving the whole of Israel's blessings to the Church, while poor Judah has the curses in full complement. This chapter contains a sentiment in sec. 32 which we are glad to transfer to our pages.

"There is," says the author, "but one kingdom of God, and it must have a visible character and organization and an all-subduing influence before it leaves this world; and there is but one authenticated Church and congregation in the kingdom of our Lord Jesus Christ. It is a great and glorious fact that under Divine control, the British Protestant Church Ecclesiastical is the Church of God in the veritable Israelitish Kingdom of God." We are glad to see thus that our antipodean fellow believer endorses our own view that the Church of England is the Church of God, and both are Israelitish in their origin and character. The scope of this important work is well described by Mr. Leechman himself on p. 35 and sec. 34, where he says:—"Of the ultimate supremacy throughout the whole political world of the Twelve-Tribed Israel, *literal*, *racial*, and *original*, the declarations of Scripture are, as we shall see, numerous, oft repeated, and more or less interspersed through all the books of the Bible. We shall find this divine determination to be the political cosmos of the Pentateuch, the animating spirit of the books of Joshua and Judges; it flows like a clear stream through the turbid waters of Kings and Chronicles; is literally, as well as figuratively, the alpha and omega of the book of Job, and fills the Psalms with anthems of gladness and triumph; it is the brilliant regalia of Israel in the Proverbs of her illustrious king and the *raison d'être* of that priceless book; it is the constant theme of the prophets, the cypher to Gospel enigmas, and the only key that will fully interpret the epistles, and unlock the mysteries of Revelation." The book deals with the subject thus described, and more or less fully succeeds in the object aimed at. After fully discussing "The Everlasting Covenant" made by God with Abraham, Isaac, Jacob, and Israel, and noticing that the Church of England has taken all the spiritual blessings under the name of Israel and applied them to herself (Sec. 44), the author, in Chap. iii. and the following ones, enters on the subject of "God's design of an immortal nation," "The Great Nation created—its perpetuity declared," and then describes "the features of the great nation" by showing they are those of the British We are sorry to see that our author dismisses "The Gates" in three lines (Sec. 106, p. 79), sending his readers for information to Philo-Israel's "Geography of the Gates," not following in this respect, we suppose, Mr. Ed. Hine's lead, who thinks nothing of the Gates and interprets Gen. xxii. 17 in a manner quite different from that adopted in Mr. Leechman's volume. From Chap. vi. the author's consideration of God's entire dealings with His people Israel is entered on at great length. He follows in general Mr. Hine's views, but amplifies the argument from Scripture to an extent which we fear will tire the ordinary reader, and repel instead of attracting those we want to win.

(*To be continued.*)

THE articles by Rev. C. W. Hickson, F. Gass, and others, promised for this number, we are compelled to hold over to our next issue, our space being fully occupied.

ERRATUM.—Vol. IX., p. 512, col. i., last line of leader, read Num. vi. 24—26.

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"HEAVEN S LIGHT OUR GUIDE."

(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"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."—MICAH v. 8.

"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4.

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EDITED BY PHILO-ISRAEL.

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THE END OF THE IRISH TROUBLE.

THE solution which the late Prime Minister, Mr. Gladstone, contemplates for our Irish troubles, and, doubtless, will apply, should he once more obtain power, is to give Ireland all that her rebellious populace want and to let her go free. Home Rule in the widest sense, with an independent Parliament, is the sort of liberty he would give to a people who ignorantly and unjustly hate us: his policy being "peace at any price," even the price of the disruption of the British Empire! His plan, we suppose (for such has been the announcement), embraces the wildly-impracticable, terribly-dangerous policy of allowing Irish rebels still to send members to the Imperial Parliament, to secure thus, we presume, the advantage of their votes on crucial divisions in matters of foreign politics. It seems almost incredible that Mr. Gladstone should have even conceived, much more that he should have promulgated and intend to carry out, ideas such as these, which only have to be stated to be rejected by the rest of the United Kingdom.

The mere publication of these proposals, however, has done infinite harm to the people of Ireland, raising among the disaffected wild hopes destined to be disappointed, and bringing them, therefore, in desperation, to the verge of civil war or desperate acts which must lead to it at last. The entanglement now in affairs has come to such a pass that there seems no possible solution but civil war, and the re-conquest of the turbulent Southern and Western Irish, to be followed by their banishment from the House of Commons. The Empire must not be put in danger for the sake of a mere fraction of its inhabitants; and if the Irish, from ignorant hatred of the Anglo-Saxon majority, cannot be trusted with the franchise, they must be content, till they learn what is good for them, with a form of Government which is found needful for the Indian races or other conquered peoples not yet eligible to govern themselves. The problem is this: Ireland is so excited with sullen, ignorant enmity against their British fellow subjects that they have elected eighty-six nationalists to Parliament with the avowed purpose of making government by Parliament impossible, no matter which party be in power, until, worn out by sheer disgust, one or other of the great parties in the State can persuade the nation to let Ireland become independent of the larger island of Great Britain.

But the Government of the Queen must be carried on, and if the Irish Nationalists and Separatists will not permit it they must be excluded from the House. How can that be done? Not by the act of the Nation or the Ministry of the day. It can be brought about, it seems to us, by one method only, and that means such an outbreak in Ireland as will compel the Government to conquer the rebels once for all, and govern Ireland for the time by a paternal despotism like India's polity, thus ridding the House of Commons of what is now an intolerable nuisance. This solution was plainly stated by a correspondent of the *St. James's Gazette* on Dec. 19th, 1885, and his words will bear repetition in the BANNER. He wrote thus regarding—

THE ULTIMATE SOLUTION.

To the Editor of "The St. James's Gazette."

SIR,—About three years ago I asked a friend of mine, an eminent Liberal peer, for an explanation of a certain vote which he had given upon an important Irish question, in direct opposition, as it appeared to me, to what I knew to be his views of what was expedient for Ireland and the Empire. His reply was, that he did it because he foresaw that a civil war was the only possible solution of the Irish Question, and that the sooner it came, bringing with it, as it must, a new mode of government more adapted for the control of the Irish race than the present, the better.

I entertain the old-fashioned belief that God has a hand in politics; and it does not seem to me improbable that the "traitor" so powerfully apostrophised in the verses of your yesterday's paper may turn out to be the "sword of the Lord" that shall sweep away the ruinous Irish factor from our imperial legislation, without releasing Ireland either from her union with us, or from the wholesome necessity of submitting to a government in which she refuses to take her share and which she avowedly strives to render impossible.—I am, sir, your obedient servant,

C. P.

December 18.

We do not know if C. P. be an Anglo-Israelite, but he has put forward a "solution" of our nation's difficulty which has long been revolving in our own mind. It seems "the only possible one," as the Liberal peer declared, and Mr. Gladstone's action lately seems to have brought civil war within "measurable distance of practical politics," by reason

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of the inflammable material into the midst of which he has just wantonly thrown his most dangerous proposals. But we ask ourselves, is this mode of getting rid of the Irish difficulty and of the South and West Irish members of the Imperial Parliament one which falls in with our Israelitish doctrine and the teachings of Our Identity? We think it does. It has been shown by a writer in the BANNER (L. P.) so far back as December, 1879, vol. iii., page 511, that before the promise to Israel contained in Isa. i. 26, can be fulfilled the Canaanite must be removed from the Councils of Israel. He has rightfully no place there and must go hence. For the counsellors of the Lord's chosen people are to be as at the beginning alone provided "out of all the people" (Exod. xviii. 21). L. P. believed there might be "tremendous difficulties to be overcome before the Canaanite would be expelled from the Imperial Councils;" but a civil war, provoked by these turbulent Canaanites is now close before us apparently, and a Liberal deems it the only possible solution of just the very difficulty before us and precisely the thing L. P. desired to see effected.

"We distinctly confess our belief," wrote L. P., "that the time is at hand when the councils of this nation shall be purged from this foreign element; and then, and not till then, can we expect it shall become as 'at the beginning.'"

The *Times* on Dec. 24th, 1885, had some ominous sentences on this subject, published after the above had been written. The sentiments are exactly those we have placed before our readers, and are remarkable as showing that what we have stated is rapidly becoming the conviction of our own people on this side the Irish Channel. The journalist wrote thus:—

> The whole strength of the Separatists, whether in the Legislature or the field, depends absolutely upon our own reluctance, under the most extreme provocation, to admit that the methods which prove adequate for the government of Englishmen are not always necessarily adequate for the government of Irishmen. So long as we retain the legislative control of Ireland and command of the forces which make it efficacious in the last resort we have a limit beyond which Mr. Parnell and his party cannot pass. At any moment this country can terminate the whole situation which terrifies some people so much by excluding the Irish members from the House of Commons and proclaiming martial law in Ireland. In three months the island would be cleared of the hired ruffians who now terrorize and mislead the population, and the establishment, amid a general sigh of relief, of any orderly administration we might choose to appoint would be secured. Industry would revive, confidence would return, and the present ruinous dissipation of wealth would cease as by magic.
>
> This will appear to some a very dreadful thing to contemplate, and we need hardly say that we are not advocating any such course. But there are much greater calamities than the interposition of a beneficent despotism to save a nation from its worst enemies.

We are clearly on the eve of very serious events, and we shall be surprised if they do not tend to bring about the times when the Identity of the British races with the Lost Ten Tribes will be established before the nations of the world to God's glory. Israel, praise ye the Lord!

THE FEBRUARY SIMULTANEOUS MEETINGS OF THE CHURCH MISSIONARY SOCIETY.

THE Church Missionary Society is going to make a very praiseworthy effort. In February next simultaneous meetings are going to be held throughout this country in at least one hundred cities and towns of England, in order to set forth the *claims* of the heathen and Mohammedan world upon the Church of Christ. As this is a Church of England Society, we recognise here that this grand missionary body claims for the Church of England that it is the Church of Christ, or, at least, an important branch thereof. But why is this effort made just now? The Church Missionary Society have put forth four papers, described as the "February Simultaneous Meetings—No. 1, No. 2, No. 3, and No. 4." The first, or "F. S. M. No. 1," tells us "why these meetings are to be held." In reference to the reasons given we desire to say a word.

The chief reason given is that "the evangelisation of the world is the great primary work of the Church of Christ—its first and foremost and central duty." We have no fault to find with this if the Church Missionary Society will also admit that the Church of England is the Church of *Israel*, established "to blossom and bud, and to fill the face of the world with fruit," and destined as its special function to carry the Gospel to, and thus "bless all the nations, all the families, and all the kindreds of the earth." The Church of Christ is established in the British nation, and, because the latter is Israel, it carries on the work of world-wide evangelisation. But if the Church of Christ were in France or Germany, Sweden, Norway, India, China, or elsewhere, we beg leave to tell the Church Missionary Society that it could not, and, in fact, does not, in those lands perform its "first and foremost and central duty" of evangelising the world! The reason is this. The work of world-wide evangelisation is tied up in God's Word to Israel, and to her Church alone. We may search the Scriptures in vain for any hint that the Gospel is to be preached "to all the nations" by any but the Hebrew race.

The F. S. M. No. 1 leaflet, on page 2, proves very clearly that our Lord's last command to His Hebrew infant Church was to prosecute foreign missions. But on page 1 of F. S. M. No. 4 we have the Society proving to us, by the use of some of our chief Identity texts, that the subject of missions holds a prominent place in the Bible, because it is so described in Gen. xii. 3; Acts iii. 25; and Gal. iii. 8. Now Gen. xii. 3 is a promise to Abraham and his afterseed for ever (Luke i. 55), and how the Church Missionary Society intends to make it applicable to the British nation and the Church of England—such being Gentile non-Israelite, as they suppose—we have no idea. The writer quotes Acts iii. 25 and Gal. iii. 8, thereby distinctly showing that the promise was made by God to Abraham and his seed, but could have no application to any other race than the Hebrew. The Church Missionary Society does not, of course, accept Our Identity, but on the supposition that this nation and its Church are Gentile non-Israelite in character and race, we should like to know how the Society explains the fact (which it must allow to be one), that no foreign Church outside that of the Anglo-Saxon race undertakes the "Church's first and greatest work"—the "evangelisation of the world?" and how also the circumstance is to be explained that the British Church and nation alone, of all the Churches and nations, perform this greatest of all works, according to the prophecies, assigned to be done exclusively by Abraham and his seed for ever?

The evangelisation of the world was distinctly the duty allotted in God's Word to the after seed of Abraham exclusively. This is clearly proved by our favourite texts, of which the following are only samples:—Gen. xii. 3; xviii. 18; xxii. 18; xxvi. 4; xxviii. 14; Isa. xliii. 1, 7, 21; xxvii. 6; Acts iii. 25; Gal. iii. 8; Matt. xxviii. 19, 20; and others like them. Instead, therefore, of the words used by the author of F. S. M. No. 1, page 7, that "The February Simultaneous Meetings ought to be held—1. Because the evangelisation of the world is the Church's first and greatest work," we should say the proper formula should be—"1. Because the evangelisation of the world is *Israel's* first and greatest work; and the Church and nation of the British races are identical with the Lost Ten Tribes of Israel." We have felt on these grounds that anyone who is privileged to take part in the "February Simultaneous Meetings," as friends of the Church Missionary Society, ought, as in duty bound, to take his stand on Our Identity, and insist on that as the reason why the Church and nation of the "English people" (meaning the British) should, as a duty, go forth to evangelise the world. We stated this in our reply to

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the Secretary of the Church Missionary Society when he lately called on us to do our part in the glorious work in February next, as one of their "Honorary District Secretaries." We told him that if we were to stand up to press the duty on our fellow-countrymen we felt bound to tell them the duty was their's, because of Our Identity with Israel, but not otherwise; and, under the circumstances, we doubted if the Church Missionary Society wished for our services. We need not say that to that letter there has been as yet no response, because the Church Missionary Society does not believe in Our Identity, but does believe, without reference to God's promises to Abraham, and the Bible in general, that the Church of England is bound to do this greatest of all work (*in Israel's stead*), taking Israel's place without any sanction from above, and distinctly in presumption and defiance of the God of Israel! We cannot support such action, and, therefore, greatly to our regret, shall be only able to take a passive part in the meetings fixed for February in the West of England.

HOSEA II.

A Paper read at a Meeting of the Bristol Clerical Association

By the Rev. C. W. Hickson, M.A.,
Vicar of St. Bartholomew's, Bristol.

PART I.

I do not myself feel disposed to adopt the connection of chapter ii. with the end of the last chapter, as made in the Revised Version. If that connection be sustained, then the words of verse 1 are prophetical of a time when Judah should welcome their brethren of Israel, who had been cast out of their covenant relationship to God as His people and rejected from His mercy, as again restored to the position they had lost. Such an interpretation undoubtedly yields a true sense; but still I prefer the division as made in the English Authorised Version. The "say ye" seems naturally to go with the "plead ye," the *imrû* with the *rîbhû*, as part of one and the same exhortation. I take it, therefore, that the prophet is calling upon the people of Ten-Tribed Israel (not Judah) to remind one another of their covenant relationship to Jehovah, and of the mercies they had received and still were receiving at His hands; to remind one another that they were as yet still *Ammi*, "My people," Jehovah's chosen nation, and that as yet they were not *Lo-Ruhamah*, but were the recipients of the Lord's goodness. On this ground, therefore, they should plead with their nation, and remind Israel that she was not acting as a people married to the Lord, and consequently that He could not fulfil His loving purposes towards her as her Husband. It is a part of God's unchangeable character to do nothing through arbitrary caprice, but to deal goodness to the penitent, and wrath to the impenitent. Therefore, however positively He may have denounced evil against a people, there is always left a place for repentance (refer to Jer. xviii. 7, 8). "The change is not in God, when He acts as He did with Nineveh, but in the circumstances which regulate His dealings. We say the land recedes from us when we sail forth, whereas it is we who recede from the land" (Fausset on Jer. xviii. 8).

So verses 1 and 2 are an earnest call to repentance which the people of Israel are exhorted to address to one another and to the nation at large—their mother—in order that the evils denounced in chap. i. 4—9, and further threatened in this chapter (ver. 3, 4, 6, 7, 9—13), might be averted. With these introductory remarks it does not seem necessary to explain in much detail the expressions used in ver. 1—13.

The "whoredoms" in ver. 2 mean, of course, worshipping of false gods. "Out of her sight" is rather, as in Revised Version, from her face. Israel's idolatry is open. She is like a public barefaced prostitute who displays her profession in her face and breasts. The Lord threatens (ver. 3) to take from her everything that He had given her, and reduce her to her first condition. Israel in Egypt was naked, and dwelt as an oppressed nation of slaves without a country. Her deliverance from the bondage of Egypt was the day of her political birth. "Make her as a wilderness," rather "the" wilderness, referring to the wilderness through which Israel came from Egypt, and which itself had neither food nor drink, as Israel felt only too keenly. Reduction to a situation where the necessaries of life should be wanting is what is meant. That Israel could have regarded the idols she worshipped as supplying her with food, clothing, and luxuries (ver. 5), would be incredible if ver. 8 did not show that to be the meaning, and such a passage as Jer. xliv. 17—19 reveal that Judah was capable of equal stupidity.* The heathen nations round about were rich and mighty, and attributed this to their gods, and Israel was foolish enough to be deluded into believing it. Ver. 6 points to the privations and distress and suffering which would result from the deprivation of corn, wine, wool, and flax, spoken of in ver. 9. Israel's suffering in their exile would be the inward obstacle to further apostasy, even though outwardly they would be exposed to stronger temptations to idolatry than in their native land. The realised impotence of the idols to help them in time of distress would be a further hedge or fence (ver. 7). The idols prove to be nonentities just when Israel most earnestly turns to them for help.

The latter part of ver. 7 seems to be anticipatory of and connected with ver. 14 and what follows; ver. 8—13 continuing the Lord's complaint against His people, and His threatenings of what He would do to her. It was a great aggravation of her sins that she not only had become ignorant of who was the true Giver of her corn, wine, and oil, but actually used these gifts of God for the service of Baal, as well as their silver and gold, which they employed partly in making idol images, partly in serving idols.

The antithesis of ver. 9 to ver. 5 is striking and instructive. Israel said the idols gave her *her* bread, *her* water, &c., thus asserting that not only were the idols the givers of these things, but that in giving them they recognised her *right* to them. God asserts that all these things were His own absolutely, that they were the free gifts of His grace, and that as they were not recognised as His gifts, and were so grossly misapplied, he would, as it were, resume possession of them to such an extent that utter destitution would befall her, and thus should she be in the sight of her idol lovers, who, however, though having eyes, would have no power to see it, still less to help her in her hour of desolation. This whole threatening (ver. 3—13) was fulfilled by the results of the Assyrian invasion. On the last words of ver. 13, Henderson remarks, their entirely abandoning themselves to the service of idols, and their dereliction from the God of their fathers are brought forward at the conclusion of this description of their conduct in order to heighten the aggravation of their guilt, and render the announcement of the kindly disposition of Jehovah toward them, at the beginning of the following verse, the more surprising.

In the remainder of the chapter God announces His gracious and merciful intentions towards the same people against whom all the previous threatenings are directed, and who are symbolised by the names Gomer, Jezreel, Lo-ruhamah, and Lo-ammi in the first chapter—viz., the Ten Tribes of the kingdom of Israel or Ephraim. Whilst fully admitting that Gentiles pure and simple participate in Christ in the spiritual blessings promised to Israel, reduced themselves, as the result of the fulfilment of the previous threatenings, to the condition of Gentiles, and the words of chapter i. 10, are thus legitimately used by St. Paul as proving that God has a called people from among the Gentiles as well as from among the Jews, yet it appears to me of primary importance to insist on the identity of the people to whom

* "Israel's ignorance of God was the fault of her will, which corrupted her understanding" (see Rom. i. 24—28).

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the promises are made with the people against whom the threatenings are denounced. *Primarily*, the people interested in the promises of ver.14-23 are identical with the people threatened in chap. i. and in ver. 1-13 of this chapter. Nothing can be more close than the connection between ver. 14 and what goes before, as marked by the "therefore," and the same "her" as in the verse before. What is sometimes called "the spiritual" Israel never came up out of Egypt: *this* Israel did (ver. 15). It is the same Ephraim in whose mouth were the names of Baalim who shall no more call Jehovah *Baali* but *Ishi* (ver. 16, 17). The Jezreel of ver. 22 is identical with the Jezreel of chap. i. 4.

(*To be continued.*)

THE WORLD-LANGUAGE OF THE FUTURE.

By E. Wilmshurst, Retford.

(*Continued from page* 12.)

PART II.

In tracing the *first* stream of the three columns of languages given on page 12, which have mingled in these islands, and have together formed the British tongue, we must go back to Asia, their birthplace, and the reader will observe that the Welsh, or Keltic, element of our national language derives its origin from the Keltic of West Europe (the Cimbric of the Romans), which was from the Cimric of East Europe (Crimea, &c.), which in turn was from the Gomerim of West Asia, which came from the Yavana, the common source of the tongues of Persia (Zeud and Parsi), and of the Afghans (Pelvi) of Bokhara, Armenia, &c.

Sharon Turner records (vol. 2, p. 292) that he found 162 words in Persian, 57 in Zeud, and 43 in Pehlvi, so similar to British in sound as to confirm his deduction of our progenitors from West Asia, and from those very countries and nations among which the Ten Tribes were dispersed.

At a meeting at Dover (London News, April 20, 1883) the Persian Ambassador enumerated 70 Welch words which were also Persian words expressing the same signification. Professor Rawlinson states that "the Cimmerii attained to considerable power in West Asia and East Europe, circa B.C. 600," or almost 100 years after Israel (Beth-Khumri in the Assyrian inscriptions) had been deported to the cities of the Medes.

But who were the Gomerim to whom we are so remotely indebted for many of our words? The historian Ptolemy places the land of the Chomari, or sons of Gomer, in the neighbourhood of the Caspian Sea, close to the Sambatæ, or dwellers on the Sambatioun River—the Rabinnical "River of Rest"—probably the Gozan of Scripture to which cast-out Israel was deported, and in which same country (see Forster's "Antiquities") Ptolemy marks the Tos (far-banished) Manassa, and which Eldad, the Danite, gives as the seat in exile of Simeon, Ephraim, and Manassa, and of the city of Asher (the seat of the Aorsa of Ptolemy).

The prophet Hosea, who chiefly announced to Israel its coming fate, in his own person acted the drama which he was commissioned to foretell; in his own person, *representing the House of Israel*, he married Gomer (daughter of Diblain), *representing the Scythian Gomerin*, and so foretold the mingling of Israel—the seed of Shem among the descendants of Gomer, the seed of Japhet; and it is a remarkable fact that the genealogies of Nennius, the earliest British historian, and also the Welch records, trace descent through Gomer from Japhet, and that in Wales one county is yet Mount-Gomer-yshire; and "Serryn Gomer," "The Star of Gomer," is no uncommon sign outside a Welch inn. Note also that "Diblaim" is a dual word, and signifies two (peoples) brought together by outward pressure. And as Dr. Moore so well writes: "The whole scheme of the prophecy of Hosea is in the first chapter; the result of this symbolic marriage of Israel (as distinct from Judah) with a people of whoredoms (false religions) is, first, Jezreel, the 'seed of God,' to signify the cessation of the kingdom of Israel, but yet the preservation of a godly and blessed race; then, after a time, Lo-ruhamah, 'not having obtained mercy,' is born, because in exile the people did not trust in Jehovah; later on, Lo-ammi, 'not My people,' no longer even recognised as *Israel*; yet, still further on in the ages, we read that Israel is to be in number numberless, and that where it was said 'not My people,' there they are to receive the 'new covenant' (the Gospel), and then 'they are called the sons of the living God.' To find Israel, the descendants of the rebel Tribes—the Lo-ammi—in the 'latter day,' we must look for a people which most readily and willingly received the Gospel;" and, we may add, which, in "another tongue," is the *one* nation which disseminates the "new covenant" and the knowledge of Israel's God over the face of the habitable globe.

God said, "I will sow them in the earth" among "many nations;" but as in "the survival of the fittest" the strong race will absorb or survive the weak, so, although Israel was "sown" among the Gentile Gomerim of Japhetic race, and learned their tongue, and worshipped their gods, yet the race of Israel ("Thou worm Jacob") would in course of time so permeate and improve the breed of the Scythian Asiatic nomadic hordes among which it was "sown," that after "many days," and though retaining the name, the language, and the habits of the Gomeric races to which it was "married," it would, during the long emigrations from Asia, viâ Europe, to these isles (where they were to "recover their strength"), become *de facto* the supreme head of the "Diblaim," or two peoples joined by outward pressure, and would completely absorb, digest, and assimilate the Gomeric element, as Israel in Egypt absorbed the mixed multitude which went out with them, and *became* Israel by owning Israel's God.

The reader will see that in tracing the origin of our British tongue through the five stages, as shown in the first column on page 12, he has at the same time traced one branch of the people of the Beth-Khumri, or "House of Omri," King of Israel, from the Gomerim of Asia to the Cymry of Wales, and has followed the destinies of one division, or "fold," of Israel, from Samaria to Britain.

(*To be continued.*)

THE UPPER HORIZONTAL FLOORING AND THE QUADRATURE OF THE CIRCLE.

By F. Gass.

It is well known that the floor of the Ante-Chamber is composed of two kinds of stone, granite and limestone, and that the whole length of this floor, 116·26, equals the diameter of a circle with the same area as a square with a side equal to the length of the granite portion only, 103·033. Hitherto, so far as I am aware, this has stood on record without another similar example to support it, and our opponents have taken advantage of this to declare it a mere adventitious coincidence, without meaning. Grand and true as it is, notwithstanding these objections, that this division of the Ante-Chamber floor into two parts solves accurately the quadrature of the circle, its value will be enhanced by the discovery of another equally accurate solution of this celebrated problem in the horizontal flooring of which the Ante-Chamber floor is a part. I am glad to be able to bring forward this additional proof as follows:—

The whole distance from the North edge of the Great Step to the South wall of the King's Chamber, 536, is to the distance from the South wall of the Grand Gallery to the same terminus, 475, as the diameter of a circle is to a side of its equal square. This solution is exact! The commencement of the length representing the side of the square is strongly marked by the

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South wall of the Grand Gallery, and the diameter of the circle is equally well shown by its being the whole length of the horizontal flooring. The difference between the two lengths is the length of the Great Step, 61 inches, the symbol of British-Israel's yard, and sacred cubit, measure, 36 + 25. Two sides of the square are distinctly formed by the meeting of the horizontal floor-line and the vertical South-east corner of the King's Chamber.

This practical demonstration of the quadrature of the circle is not confined to the level flooring, the dimensions of the two Chambers take their part in the proof of the thorough geometrical knowledge of the architect. This will be seen by the following:—

(1) The distance from the South wall of the Grand Gallery to the South wall of the Ante-Chamber, 168·625 _, equals the diameter of a circle with the same area as a square with a side equal to the height of the Ante-Chamber, 149·44 (the measured height of the Ante-Chamber is from 149·22 to 149·44, with a mean height of about 149·3).

(2) Ten times the mean height of the Ante-Chamber, 149·3 × 10, equals the diameter of a circle with the same area as a square with a side equal to the twelve bounding lines of the Chamber, 1,323·136. This in connection with the circle-squaring properties of the floor, and its special division into two lengths of 103·03, and 13·23, or 1-100th of the bounding lines, shows a wonderful intelligence and remarkable architectural ingenuity on the part of the designer. It gives an explanation of the geometrical design of the Chamber (well supported in other directions), which is immeasurably above the common-place theory of Mr. Petrie, that the squares of the dimensions are even numbers of square Egyptian cubits. One can easily understand that the Egyptian-working builders would be quite satisfied with this comparatively poor theory, while the supreme architect rose to infinitely higher things, and reasoning, known only to himself.

(3) The whole length of the granite flooring, from the North side of the Northernmost granite-stone to the South wall of the King's Chamber, 409·5 ±, equals the diameter of a circle with the same area as a square with a side equal to the horizontal circuit of the Ante-Chamber, 362·92.

(4) A circle with diameter equal to the length and height of the Ante-Chamber, 265·564 (= 116·26 + 149·304) has the same area as a square with a side equal to the height of the granite walls of the King's Chamber, 235·35.

In the face of these facts I suppose our most determined opponents will no longer attempt to deny that the designer of the Pyramid was conversant with the perfect scientific method of squaring the circle as understood at the present day. It is difficult to understand how these "trained scholars" will reconcile this with their own teaching, as scientists and Egyptologists, that the ancient Egyptians had but very crude notions of the best method of solving the problem.

The horizontal distance from the commencement of the First Ascending Passage to the South wall of the King's Chamber, equals the diameter of a circle with the same area as a square with a side equal to the horizontal distance from the South wall of the Grand Gallery, at the level of the upper end of the produced floor-line, to the South side of the Pyramid. This latter measure is founded on Mr. Petrie's measures of the base at the pavement-level, with a vertical height above that base, as given in my papers on the geometry of the interior passage system. Both distances are remarkable; the first, the diameter of the circle $= 2{,}000\sqrt{\pi} = 3{,}544{\cdot}9$, and the second, the side of the square $= 1{,}000\pi = 3{,}141{\cdot}6$. Thus squaring the circle by the direct use of the true π quantities. The length of the diameter of the circle includes, at its South end, the whole length of the upper horizontal flooring, and the length of the side of the square includes at its North end the horizontal distance between the South wall of the King's Chamber and the South wall of the Grand Gallery—that is, as shown in the opening equation, the diameter of a circle and a side of its equal square. Hence it follows, as will be readily seen, that the horizontal distance from the commencement of the First Ascending Passage to the North edge of the Great Step, gives the diameter of a circle with the same area as a square with a side equal to the horizontal distance from the South wall of the King's Chamber to the South side of the building, taken at the same level as before. Thus there is an interdependent three-fold quadrature of the circle between the commencement of the First Ascending Passage and the South-inclined side of the Pyramid.

BRITANNIA'S PRIVILEGE.

By the Rev. T. W. Boyce, B.A.

(*Continued from page* 17.)

PART II.

9. In this relation, above all others, were it proportionably so applied, is Britannia's *Enormous Wealth* a privilege. To His own nation the promise or command is still a mark of identification, "Thou shalt lend to many nations, but shalt not borrow" (Deut. xv. 6), and the added words, "Thou shalt rule over many nations, but they shall not rule over thee," at once makes this twofold promise distinctively that of the tribes of Ephraim-Israel rather than of Judah, because neither are the Jews now a nation at all, nor have they any domination or "rule," but are everywhere a subject people; whereas, on the contrary, it is known to every mind of average information that the British race excel all others in the world's history, in the vast extent of their dominion and the enormous amount of their commerce; and in their position as being "the head and not the tail," and the nation to whom the Lord hath said (Deut. xxviii. 13), "Thou shalt be above only, and thou shalt not be beneath." In direct contrast with the still oppressed and persecuted Jews, it is the privilege of the sons and daughters of Ephraim-Israel "never to be slaves."

10. Hence, according to divine promise (Gen. xxii. 15), Britannia possesses, and may soon still more strikingly possess, "*The Gates of her enemies.*" Was France once her determined foe in Canada, Britain holds her former gate of Quebec; or in India, Britain there reigns in Calcutta; did her enemy Spain once attempt to conquer and subdue her, God gave to His nation Gibraltar. Would opposing powers impede the traffic of "The kings of the East" through the Mediterranean and the Eastern seas to their vast possessions in India and Australasia, the Most High has placed in their hands Malta and Cyprus and the keys of the Suez Canal and the Persian Gulf. Has Burmah for some half century been as a thorn in the side of our Eastern Empire, Britain has held the mouths of the Irrawaddy with fully a thousand miles of coast line; and just recently at comparatively no cost the capital and country itself have been delivered to her keeping.

11. And how importantly does not the possession of "the Queen's highway" and an Eastern Empire conduce to the further privilege of mainly *promoting and accompanying the promised restoration of the Royal Tribe of Judah to their own land.* Is it difficult to recognise the naval power addressed so emphatically in Isaiah xviii. 1, &c.? Is it not to the British nation as the predicted Israel that the Jews are notoriously resorting as their best friend? "The House of Judah shall walk to (Jer. iii. 18, see margin) the House of Israel, and they shall come together out of the land of the North to the land which I gave for an inheritance to your fathers." It is the British who to all appearance, from an exact similarity of prophetic designation, are to be employed as bringing Judah as a present to the Lord of hosts (Isaiah xviii. 2 and 7); and from whom, together with the Jews, will be constituted that representative "remnant" whom in a "second" instance (Isa. xi. 11)

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Jehovah has pledged Himself to recover from many lands, and from the islands of the sea, that they may dwell together in the land of their inheritance (Ezek. xxxvii. 22), and that Judah may there at length gratefully acknowledge their crucified Redeemer (Zech. xii. 10). Already are multitudes of oppressed Jews in Northern Europe anticipating British aid in their fast approaching restoration. Already, full a generation since, has this been suggested to foreign Powers by a celebrated British statesman as an effectual solution of political complications in the East.

12. And thus may Britain be used as the chief instrument *of vindicating the faithfulness and veracity of her covenant God.* Why should it be thought a thing incredible with you that God, as of old, should literally fulfil His word of secular promise? It is true many sincere Christians are apprehensive that to understand His promises as of secular blessing to His deeply erring people, the literal seed of Ten-tribed Israel, involves lack of spirituality. But it is for the spiritual mind to compare ancient prophecies with their recorded fulfilments, and thus both to ascertain and acknowledge the mind of God, whatever by the plain and collective sense of Holy Scripture that mind may appear to be. Has the God of truth thousands of years ago pledged His eternal word that the exiled tribes of Ephraim-Israel should for ages be lost to all recognition, and that from those exiles a people should be gathered in the islands of the North-West, there to be converted to Him and to receive His special blessing as a "Great Nation;" what a call and occasion is this for the only country which answers to this description, to own and magnify His faithfulness and truth! When by the most striking imagery that the world of nature can supply He has declared the exceeding multiplication of His now resuscitated nation, and fulfilled His pledge that they should possess an empire of wholly unprecedented nature and extent, should not this excite the liveliest praise to the God of truth, in the consequent assurance that He will no less certainly fulfil the whole of His word, and the exceeding great and precious promises connected with eternal life and glory? Would we as heirs of life find His law of love effectually written in our hearts, then while we are reconciled to Him by faithfully receiving the tidings of His redeeming love, will it not tend to draw more closely round our hearts the sweet bond of grateful and responsive love, if we remember that even the earthly laws which surround and protect us, and which are the admiration of the civilized world, were given in direct fulfilment of His purpose to bless us, and to make us a blessing. And amid the sometimes distracting variety of outward Christian communion in our land, well may they whose harps HE has attuned strike a fervent note of praise and adoration, that through the continuance of His word in these islands for nearly twenty-five centuries (commencing from its propagation in Ireland), He had established His Church through that very faith by which our father Abraham, in his yet more ancient pre-vision, rejoiced to see the day of Christ.

Hence the long and deeply rooted regard of the British for the Lord's-day, the jealous reverence even to a martyr's death for the pure teaching of the Holy Scriptures; and hence, in addition to their extensive circulation of the Bible, the increasing desire of faithful men and women to band themselves together to promote the healing knowledge of Christ among the heathen by missions to every land; characteristics foretold only of Israel, and efforts assigned to them alone, that all who are truly "of Israel," whether by natural descent and belief in the Son of God, or by adoption of grace from among the Gentiles, may discern in these and other outstanding marks a cumulative token of the perfect Veracity of that God and Saviour to whom, on the faith of His promise in Jesus Christ they have committed the keeping of their souls.

What but this Unchangeable Veracity constitutes also our certainty of welfare as believers, whether now numbered among the wealthy or the poor of the land? What else than the perfect reliability of God's covenant promises and oath has been and is our security against enemies on every side, and traitors and Satanic agencies in our very midst? What but the absolute certainty that He will fulfil His word is the one sure ground of our confidence that during the imminent "distress of nations with perplexity," when "men's hearts are failing them for fear, and for looking after those things that are coming on the earth, His true and faithful people may "look up, and know that their redemption draweth nigh." For then shall both the houses of Israel triumph together in the possession of their own land, no more to be driven out from thence: and then will follow the supreme triumph, when they "shall see the Son of Man coming in a cloud with power and great glory;" and when their song of welcome to Him who is "faithful and true" shall be, "Lo, this is our God; we have waited for Him, and He will save us; this is Jehovah; we have waited for Him; we will be glad and rejoice in His salvation."

NEW TESTAMENT NOTES.

By J. G. TAYLOR.

(*Continued fom page* 18.)

PART XIII.

THE SEED OF ABRAHAM.

ANOTHER of those passages which are supposed to blow the Identity to the four winds is Gal. iii. 7:—"Know ye, therefore, that they which are of faith, the same are the children of Abraham." From this it is deduced that Abraham's genuine children are spiritual children, and that his lawful heirs are of a spiritual texture. But, at the outset, let it be observed that the Revised Version of the New Testament rectifies an interpolation which, it must be confessed, was a clever stroke on the part of the previous translators: "Know, therefore, that they which are of faith, the same are sons of Abraham." Not "the" sons, or "the" children. A similar correction is made in Rom. ix. 8: "In Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for a seed." Not "reckoned for *the* seed." Gentile Christians may be "a seed," but nowhere in the New Testament are they substituted for "the seed."

There is a wide difference between "a" and "the," and this difference is precisely the difference for which we have been contending. We admit, as frankly as the most furious anti-Anglo-Israelite, that they who are of the faith of Abraham are children of Abraham; but they are not children in any strained or abnormal signification. Men and women are children of Abraham if they imitate Abraham's character, just as they are children of God or children of the devil, according as to whether they lean to the character of God or the devil; but this spiritual affinity does not interfere with their being of French, or German, or Israelite extraction. The lot of the individual Christian is blended for good and evil with the lot of his country, and it is crude theology that would cause the spiritual to impinge on the earthly. "There is a natural body and there is a spiritual body"; so, too, there is a natural domain and a spiritual domain. Flesh and blood cannot inherit the kingdom of heaven; and, inversely, mind and soul cannot inherit the kingdom of Israel, or perform the functions of a flesh and blood community. Gentiles in every clime may swell the dimensions of the Church and assume spiritual kindred with "the father of all them that believe"; but they do not thereby shift, insomuch as one hairsbreadth, the pre-ordained disposition of nations. The greatness and decay of the Roman Empire were themes of prophecy, and the unrolling of prophecy was not modified or influenced to the slightest extent by the introduction of Christianity. Rome finished her own *rôle*, not Carthage, or Gaul. Christian "barbarians" did

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not participate in its renown, nor were Roman Christians exempt from the horrors of its dissolution. The Hebrew nation, also, has a prophetic destiny, which believing Gentiles cannot share and unbelieving Israelites cannot compromise.

In John viii., Christ tells the Jews: "If ye were Abraham's children, ye would do the works of Abraham. Ye are of your father the devil." This is an intimation that they were not the seed of Abraham, and is parallel with Paul's sentiment in Rom. ix. 7. But the fact of their having given birth to the Saviour shows irrefragably that, in spite of their gross wickedness, they were in God's sight the legitimate heirs of Abraham. The promise of Messiah was the pearl of promises, and the one most cherished by the Hebrew. If, therefore, the chief honour of all was realised by literal Israel, and realised at a period when their depravity was proverbial, we see nothing excessively idiotic in expecting a bestowal of the lesser honours on literal Israel during these more propitious years of grace.

"But he is not a Jew which is one outwardly. What do you make of that?" it is asked. We might reply by saying that an "Israelite indeed" is an Israelite in heart, as well as in pedigree; but we may also reply by enquiring what they make of it? Do they think we ought to gather from it that lineal descent is now of no regard—that Jews and Gentiles are exactly on a footing? If so, how is it that the Jews are groaning under disabilities from which the Gentiles are free? If Israel after the flesh is no longer the rightful inheritor of the Old Testament promises, how is it that Israel after the flesh is being visited with the Old Testament curses? If the contract is at an end, why are the Jews suffering from the penalties of the contract? Deut. xxviii. 37 is unremittingly applied to the Jews—people have no hesitation in doing this, so far as we are aware. But when we have the audacity to suggest that Israel is in the felicitous enjoyment of verse 12, they are shocked, and exclaim, "Why! you ignoramus, that is all done away with!" If it is all done away with, it is high time the Jews were released from the blight and oppression it is bringing upon them. Our censors pride themselves on the notion that their views present the Almighty to us in an attitude of unswerving impartiality; but we can perceive no impartiality and no glimmering of justice, in loading Israelites with the judgments of Mount Ebal, except on the supposition that the blessings of Mount Gerizim may likewise be theirs, should they comply with the requisite conditions. To deny the Jews this possibility is to violate the simplest instincts of equity: to grant it, is to concede the whole matter in dispute.

(To be continued.)

Review.

Jehovah Triumphant. By John Leechman, Victoria, Australia. Price 10s. 6d. Robert Banks and Son, Fleet-street, London.

SECOND NOTICE.

THERE is no doubt that the weak point in Mr. Leechman's book is chap. xxii., on Behemoth and Leviathan (p. 356). But perhaps the author deems this portion of his work the best effort of the whole. Of course it is perfectly new and original, but we wish, for all that, he had not made it public; for such extravagancies as those he deals with here suffice with most persons to throw discredit on the whole work, and perhaps on the entire subject of Our Identity besides. The author believes that the divine allegory of Job "presents us with a complete view of the theology of the Bible, and therefore a full outline of the destiny of Israel, and of the function that race and nation perform in God's plan of salvation." He considers there is a parallelism between our Lord Jesus Christ on the one side and Elihu, one of Job's four advisers, on the other, also between the Ten Tribes and Job's seven sons and three daughters! The portion of Israel which lives in antagonism to God, answers, he declares, to Job's wife! But the culmination is reached on p. 363, where he announces the "great truth" that Behemoth of Job xl. and Leviathan of chap. xli. represent respectively the Republic of America and the Empire of Great Britain! He says justly (see p. 473) that this great truth is "one to be apprehended rather than explained." We leave his explanation for our readers' benefit; but confess we have not yet apprehended the "great truth" which is said to underlie God's appeal to these mighty creatures He called into being. We fail to see the parallelisms between Leviathan's strength and the condition of the British Empire.

We cannot follow our author when he tells us that Job xli. 19, 20, 21, refer to British "locomotive power," "their manufacturies," and "the furnace blasts of their smelting works;" nor can we see that "burning lamps" and "sparks of fire leaping out," smoke out of a seething pot or caldron, and the coal-kindling breath, with the flame going out of the creature's mouth, represent these three British manufacturing possessions. Putting this weak chapter on one side we have much pleasure in commending almost the whole of the remainder of the book.

On p. 379 and 380 we have a system of sacred chronology which appears to us to be simple, complete, and true. It was published, it seems, by a Victorian litterateur, and depends on the following data. "The sacred number is 7. The human (or world) number is 10." All divine chronology depends on these two. "In the astronomy of heaven a year of earthly time counts but for a day. Starting with these elements, our author points out that $1,260 = 180 \times 7$; whereas 180×10 is in world notation 1,800. Using these figures, A.D. 70 was the date when the abomination of desolation was set up by Titus; $1800 + 70 = 1870$ (A.D.), when the Pope's temporal power fell. The Turkish Power, mentioned in Rev. ix. 12—19 as risen, is foretold to become extinct in an hour, a day, a month, and a year $= 360 + 30 + 1 + \frac{1}{12} = 391{\cdot}1$ days. But as 7 is to 10, so is 391·1 to 559 within a fraction. The Turkish scourge fell on Christendom in A.D. 1323, to which, adding 559, we reach 1882, the date of *the beginning of the end of Turkey.* If we add 1260 to A.D. 622 (the Hegira date) we get A.D. 1882, the *virtual downfall of Mahometanism.* The final end of Mahometanism we obtain by noting that Daniel's date for the consummation is 1290. But 7 is to 10, as 1290 is to 1842. Adding 70 we get 1912 (A.D.), which our author assigns to the final extinction of the Western apostacy. Great Pyramid authorities will note the significance of this number.

In regard to the question of British possession of abnormal wealth, our author stated on p. 275 (sec. 370) that we "find the wealth of India, Canada, Australia, and Africa" "where Moses and the prophets said it would be, in the hands of His chosen servant, 'righteous' by the blood of Jesus Christ." "Britain's possessions, held by virtue of their relationship to Christ, are held in trust for the purpose of evangelising the world, and thereby justifying many, as He Himself was justified." These are sentiments we heartily approve, and they have the true Identity and BANNER ring about them.

Our author upholds the principle we so often insist on—namely, that God blesses those who bless and benefit His people. On p. 201 we have some instances of this narrated which our readers should consult. This principle, on which the Lord of all confers His benefits, is summed up in these words *addressed to His people Israel,* "He that receiveth you receiveth Me. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple shall in nowise lose his reward."

We have space for only one more quotation from our author—one to be found on p. 33, to which we give our full adhesion. He wrote thus regarding the error of spiritualising the Scriptures, common with our Clergy:—"The time has now arrived when there must be a distinction between the Church and the congregations of Israel and all other Churches. And the pastors of Great Britain have but one alternative—to amend their views or stand outside the kingdom of God. . . . Let the Clergy of the Churches of Great Britain remember that their traditional divinity came to them through the medium of a Church against whose errors, with the exception of this one, which they have held in common, they have been protesting for over two centuries, and that the admission and exposure of this, the sediment of ecclesiastical error, will sound the death-knell of Romish, Greek, Mahommedan hierarchies, and of all other systems of priestcraft and superstition under the sun."

There is no doubt the author of this book is a painstaking, careful, and laborious writer. His work is not faultless, but it deals very clearly and well with the Scriptural argument in support of our contention. We fear the size of the book will interfere with its large circulation, but we suppose that as the author meant to make his work a complete *vade mecum* for the subject, this was unavoidable under the circumstances.

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See Review in *Banner of Israel*, January 6 and 13.

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WITH the uncertainty of Life is mingled the dark mystery of Death! While, on the one hand, we catch the welcome sound of a new breath of life that tells of an addition to our species, on the other we shudder as we hear the rushing wings of the Destroying Angel! The mighty voice of the Great Influence which rules the Universe has pronounced our fate; the dread fiat has gone forth, and every mortal man is doomed to die! But though we cannot prevent, can we postpone Death? The question is momentous, even if it concern the prolongation of Life but by a single hour, inasmuch as every instinct prompts us to fight the boldest battle we can for this glorious boon of Existence. The promptings of Instinct are but the spontaneous voice of Nature, and it is our duty to obey. But there still remains the question, *can* Death be postponed by a single hour? Yes, for the world works in obedience to certain laws, and a study of these proves that those who have the judgment and the will to buckle on the shield which Nature places ready to their grasp, may ward off the insidious attacks of the implacable enemy to Life, until, in a ripe old age, the vital faculties gradually decay, and the Angel of Peace glides softly into our presence, leading us, as it were, in a gentle slumber to the regions beyond the shadow of the Tomb.

The Fell Destroyer makes his first approaches in many forms, but none are more favoured by him than that of a deadly foe now preying upon the very vitals of Modern Society. What is this foe? There are few among us who have not been or are not now to some extent its victims Would the reader know if he, too, is under the ban of this frightful scourge! Let him ask himself whether he experiences any of the following symptoms:—

There are pains about the chest and sides, and some times in the back. The mouth has a bad taste, especially in the morning; and there are feelings of dulness and drowsiness. The appetite is poor, a sort of sticky slime collects about the teeth, there is a feeling as of a heavy load on the stomach, and sometimes a faint, all-gone sensation at the pit of the stomach, which food does not satisfy. The eyes are sunken, the hands and feet become cold and feel clammy. After a while a cough sets in, at first dry, but attended in the course of a few months with expectoration of a greenish colour. The sufferer feels constantly tired, and sleep seems to afford him no rest Nervousness, irritability, and evil forbodings follow. When rising suddenly there is a giddiness, a sort of whirling sensation in the head. The bowels become costive; the skin is dry and hot at times; the blood becomes thick and stagnant; the whites of the eyes are tinged with yellow, the urine is scanty and high coloured, depositing a sediment after standing. There is frequently a spitting up of the food—at times with a sour taste, and at others with a sweetish taste. This is often attended with palpitation of the heart, or impaired vision with spots before the eyes, accompanied by great prostration and weakness. All of these symptoms are in turn present. It is thought that nearly one-third of our population has this disease in some of its varied forms. Medical men have mistaken the nature of the malady. Its true name is Dyspepsia or Indigestion, for which a certain remedy is to be found in Mother Seigel's Curative Syrup, a medicine which has won in both hemispheres a confidence founded only on its great virtues. The Syrup can be obtained from any Chemist or Medicine Vendor, or from the Proprietors, A. J. White, Limited, 35 Farringdon road, London, E.C.

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"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4.

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EDITED BY PHILO-ISRAEL.

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HOW ISRAEL'S EMPIRE GROWS.

JANUARY 1st, 1886, was inaugurated, both in the United Kingdom and in the dominions of the Empress of Hindostan, by the proclamation of the Viceroy of India, announcing the annexation of Upper Burmah to the dominions of the Queen of Israel. The proclamation, which occupied but seven lines and a-half of print, was surely the shortest ever published dealing with a country as large as France! It called to mind the days of Lord Dalhousie, who was the instrument in God's hands to give Lower Burmah to the Empire of the Queen, already then the largest which has ever existed in the world since history began. The document was couched in the following remarkable words, and was issued by the Viceroy and Governor-General of India, on New Year's Day, 1886:—

By command of the Queen-Empress it is hereby notified that the territories formerly governed by King Thebaw will no longer be under his rule, but have become part of Her Majesty's dominions, and will, during Her Majesty's pleasure, be administered by such officers as the Viceroy and Governor-General of India may from time to time appoint. (Signed) DUFFERIN.

The act is irrevocably done! The Liberal statesman, who is the Viceroy of Mr. Gladstone's nomination, with the concurrence of Lord Salisbury, the head of the Tory administration of the day, and with the support of the whole British nation besides, declares that a vast territory, which has fallen to our possession without expenditure of treasure and with an insignificant amount of bloodshed, shall henceforth remain, as it has become by conquest, a part of Her Majesty the Queen-Empress's dominions. We have, in this great event, one of the most striking proofs of Our Identity, and of the truth of the prophecy which conferred on Abraham's seed the power of the Gate. "Thy seed shall possess the Gate of his enemies," was the promise of Gen. xxii. 17 to "the afterseed" of the patriarch; and with "the Gate" there passed all that "the Gate" was calculated to give, in the way of power over "the enemies" of His people. In this case, the Gate of Theebaw's dominions, as anyone with an atlas before him may see, was the city of Rangoon, situated upon the Irrawaddy River. This city, and the river it commands, fell into our hands, finally, in April, 1852, when General Godwin carried the town by assault. It has ever since been in British possession, and anyone with God's Word in his hand, and a belief in Our Identity in his heart, must be satisfied that it was only a question of time when the Gate would begin to operate, by subduing the ruler of Upper Burmah, and placing his territories under British rule. Thirty-three years elapsed in this case, before the Gate, Rangoon, and the river it commands, gave us the territory to the North of it, which has, with the New Year, lapsed to the British Raj. "The thin red line" has passed round the whole of Burmah, because we are God's people Israel, and because, being Israel, God gave us "the Gate of our enemies," when, in 1852, He placed Rangoon and the mouths of the Irrawaddy in our charge.

The event we rejoice to record to-day, contrasts wonderfully with the failing efforts of the French, who being Gentiles, have no promise of the Gate, and therefore, have done nothing to acquire their coveted territory and power in Tonquin and Siam. Their efforts have been ruinously expensive, and must evidently be abandoned. Ours have cost us but little, and will result in the acquisition of the power to get wealth, which is God-given, and therefore will have His blessing (Deut. viii. 18). The annexation of Upper Burmah opens up to us the trade of South-east China. "The Irrawaddy is the outlet, not merely of the trade of Burmah, but of that of still more fruitful districts beyond, hitherto inaccessible to European commerce. Burmah, in fact, is one of the natural highways of trade and intercourse between India and China." With this in our hands, and railways constructed over the whole country to foster this commerce, the prospects before us in this time of our nation's depression, are boundless for good. We have, besides, another and a more important duty to perform in the land which God has so wonderfully placed in our charge to-day. We have to cover it with the Gospel, to pour out over it floods of the Word of God, and to send the living missionary to preach the good tidings to every creature, that is, to every man, and woman, and child, throughout the country, according to our Lord's injunctions in Mark xvi. 15.

A monograph, on "East Indiamen of the Olden Days," appeared in *The Daily Telegraph* of December 26 last, which throws some light on the wondrous spectacle our Indian Empire presents to-day to our public journalists, wholly uninstructed

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as they are as to the true reason of our Eastern supremacy The language they use to describe the Queen's oriental dominions, and the way in which they were acquired, is very remarkable, because replete with "blind evidence" of Our Identity. It begins as follows:—

It will be exactly two hundred and eighty-five years next Thursday since good Queen Bess granted a charter to "The Governor and Company of Merchants of London trading to the East Indies." The date was December 31, 1600—just the time when William Shakespeare was at his best—the year when he wrote, "The Chronicle History of Henry the Fifth," "As You Like It," and "Much Ado About Nothing," and printed the second part of "Henrie the Fourth," "The Excellent History of the Merchant of Venice," and "Midsummer Night's Dreame." The granting of that charter is perhaps the greatest event in the commercial history of Britain. It was the birth of the East India Company, and it gave us our Indian possessions. It was a maxim with General Gordon that the British Empire was made by adventurers, and to this company of adventurers British supremacy in Asia, at this moment, is due. An Eastern diplomatist, when questioned recently as to the influence of England in the Oriental world, observed: "It is not by your material, but by your moral power that you govern in Asia. The mass of our Eastern people can hardly understand how you conquered India, nor how you retain it; but we all admit that there is a prestige about your name altogether beyond your visible armies and fleets." A striking illustration of this dictum is at this moment before the eyes of the world. France has spent three years of the nation's time, thrown away thousands of her soldiers' and sailors' lives, and expended millions of money, in the utterly vain and fruitless attempt to annex a swampy delta on the Southern frontier of China; and now, after narrowly escaping a colossal war with the most populous empire on the globe, a Committee of the Chamber of Deputies urgently recommends as speedy a withdrawal as possible from the hopeless adventure. England, after a fortnight's campaign, almost costless and bloodless, has virtually increased her Empire by a country nearly as large as France, populous, full of resources, and there is reason to believe, easily governed. A mere handful of men represents at Mandalay the power of an empire which the Burmese, like every other Oriental people, regard as irresistible. A hostile German criticism of the naval and military power of the British Empire, concluded recently with the remark: "But, after all, in reckoning the resources of England, a good deal must be allowed for the moral energy of the English people." We are to-day about to rescue from oblivion some old but by no means musty records, which will give point to these testimonies. They will show to what an extent, in one of the greatest crises of the world's annals, the irrepressible energy of the English folk and the individual moral character of the Anglo-Saxon race, helped to determine history, and the fate of a continent.

We acquired India by *prestige*, and we hold it by the same mysterious power which God promised that Israel should possess in Deut. ii. 25; xi. 25; Josh. ii. 9, 10. To this same power we owe our conquest of India at the first, our recovery of North India after the outburst of the mutiny, and the conquest of Burmah, both in 1851-52, as well as in 1885. To God's blessing and promised help to Israel we shall owe our power to conciliate, pacify, Christianise, and civilize our latest acquisition, Upper Burmah, and we have no doubt, that before long, we shall find that, in its turn, Upper Burmah will become the Gate of countries far beyond, so that at last, the prophecy of Daniel will be fulfilled by the operation of the Gates, and "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven will be given" (let us mark that!), "*given* to the people of the saints of "the Most High;" and "the saints" are "the children of Israel," God's favoured nation, the British people! Israel, praise ye the Lord! and bless Him for His recent mercies to our race in Theebaw's dominions, in the higher reaches of the Irrawaddy, and throughout Upper Burmah.

MR. HUGH OWEN, of the Barmouth Bazaar, sends us a copy of a paper bag used in his business. It contains a number of texts bearing on Our Identity, the Royal Arms, and the mottos as on the front page of the BANNER. A capital method of bringing the subject before the attention of the public.

"YOUR REVIEWER" REVIEWED.

A LETTER appeared in the *English Churchman and St. James' Chronicle* of December 24, 1885, from "Your Reviewer," on the subject of "Eureka," by Mr. Barnes, with which work our readers are well acquainted. The object of the letter is to answer one *Pars altera*, who had taken the side of Our Identity in a previous correspondence, and generally to depreciate and throw discredit on the views for which the BANNER does battle. Accordingly "Your Reviewer" quotes some bitter words from Miss E. Wilson, denying that her late respected father was the originator of the present Anglo-Israel school.

Those responsible for that school, it seems, are Messrs. Hine and Bird (the editor of the BANNER OF ISRAEL). Miss Wilson has our acknowledgments for her mention of the editor of this journal, whose name we had supposed was "Philo-Israel."

"Your Reviewer," however, to make sure (and certainly if any one knows the facts in that respect, *he* does), quotes the editor and gives him his proper name. We allude to this episode because we feel that opponents who can descend to personalities of this kind must have very little to urge against the great truths we discuss. "Your Reviewer" concluded his letter thus:—

> Others take a different view of Mr. Hine's qualification. All schools of religious thought in the present day, whether Churchmen or Nonconformists, reject his theory. The High Church newspapers, like the *Church Times* and *Guardian*, ridicule and laugh it to scorn; the Bishop of Gloucester and Bristol, a true representative of the very learned and moderate school has well said in a letter to one of his clergy, "I never heard of a professed scholar or ethnologist, who entertained the Anglo-Israel theory even for a single moment." And, as for the Evangelical school, with which your reviewer has had the happiness to have been connected for nearly half a century, Canon Bell, the Rector of Cheltenham, has well expressed the unanimous verdict of this school. "The unscriptural theory of Anglo-Israelism appears to me 'a profane,' as well as 'an old wives' fable.' I think *their distortion of some texts shocking*; our Lord is robbed of His glory that it may be given to Great Britain."

This is the old argument with which the Rev. Bourchier Wrey Savile was at one time so accustomed to deal, and which he believed so convincing. "The Identity cannot be true, because the schools of religious thought, of the present day, won't hear of it." The Evangelical "reviewer" first appeals to the High Church party, and says the *Church Times and Guardian*" will not accept Our Identity, and therefore it must be false.

But will the reviewer accept any other view that those journals put forward, and pin his faith upon the High Church *dictum*? We doubt it! The Nonconformists, too, frown on the Identity it seems. Not all, we can tell him! For we know of Baptists, and Primitive Methodist ministers who believe and preach these doctrines. But, we allow that the majority of these ministers are on the side of the enemy. But this is not all. The Bishop of Gloucester and Bristol, a very learned and it seems a moderate school man, is reported to have said (it was several years ago), "that *he* never heard of a professed scholar or ethnologist who entertained the Anglo-Israel theory even for a single moment." This is strong! But we submit that Professor Piazzi Smyth, and Professor Joseph Baxendell, F.R.A.S., are professed scholars, and that Bishop Titcomb is a learned man, with some knowledge of ethnic science; also that Bishop Helmuth, late of Canada, and Bishop Bond, now Bishop of Montreal, are men of parts. All these entertain Anglo-Israel views, and have done so for years.

Perhaps the Bishop of Gloucester and Bristol has not heard of these men of piety and learning? If not, the test proposed seems a fallacious one, for it does not depend upon "scholars and ethnologists accepting Our Identity for a single moment," but upon the bishop of a particular English diocese, learned in Greek, having given five minutes thought to the subject, and

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having striven to find out the opinions of such scholarly men on the matter. But then there is the evangelical school, and that school is "Your Reviewer's." They all pronounce against it by a unanimous verdict, and what that verdict is Canon Bell, D.D., of Cheltenham, has, it seems, declared—*viz.*, that Our Identity is—(1) unscriptural; (2) profane; (3) an old wives' fable; (4) a shocking distortion of some texts; (5) and a robber of the Lord's glory, giving it to Great Britain instead. These be severe words! but, they are not true words; and they are founded on error. It is not true that the evangelical party in the Church has given a unanimous verdict against Our Identity. It is not true that Canon Bell has expressed the verdict of the said party correctly, and Canon Bell's attack has been answered and refuted by Surgeon-General J. M. Grant, by Philo-Israel and others, leaving the learned Doctor of Divinity absolutely without a leg to stand on in the argument.

We do not say this to revive and provoke a fresh argument with the rector of Cheltenham. The contention between ourselves and Dr. Bell is dead and buried, and we have no wish to produce it again to our readers. But we do think it proper to raise a protest against the worthy rector of Cheltenham being produced again as the conquering champion, *contra* the Identity; when the fact is that he has been fully answered and silenced.

But we have something more to say in reply to "Your Reviewer," and it is this:—Suppose it were true that the whole of the Clergy of the Church of England, the Bench of Archbishops and Bishops, the priests, deacons, and curates, were as one man decidedly of opinion that the Identity is, as a system of belief, untrue, unscriptural, and profane, of what avail would that be, without reasonable evidence to support their rejection of what we know and have proved, during the last nine years, to be God's truth?

Let us take the Rev. B. Wrey Savile's case. So plausible were our arguments to him that he, a man of learning and experience, embraced them, became our champion for two or three years, wrote many long and learned articles in the BANNER to endeavour to persuade the Right Hon. Mr. Gladstone that the thing was true, and he was mighty in the Scriptural argument to prove the facts. In the course of time Mr. Savile saw reasons to change his opinions, and because of a point of ethnographical difficulty he recanted all his published views, cried *peccavi!* in respect to all his Identity writings, but never once, from that day to this, has fairly met his own admirable arguments from Scripture, or shown us wherein they were wrong, or misleading. Where Mr. Savile has failed what cleric or nonconforming minister has succeeded? We know of no writer from their ranks who has told us in what respect the Identity case is Scripturally weak, but we have seen some treatises, like those of Dr. Bell, which we have shown to be without force to resist and withstand opinions which are gaining ground in all directions, chiefly in consequence of the weakness of the clergy's position in respect to them, and of their clerical failure to prove our views false from the stand-point of the Bible.

The argument which counts heads and asks like the Pharisees of old, "Have any of the rulers or of the Pharisees believed on Him?" was discredited 1850 years ago (John vii. 48). He, regarding whom the Pharisees were doubtful, was the Christ after all! The nation, regarding whom the Bishop of Gloucester and Bristol, and the great ones of the High and Low Church party in the Establishment are so scornful, may be after all the House of Israel, in spite of their disdainful remarks. Our case cannot fall merely because men like "Your Reviewer" laugh it to scorn, without giving us a better reason for so doing, than that the great men of the earth, "the rulers and Pharisees," have not accepted it as true!

The blessed Jesus was rejected by these great ones, and His case was in such a poor minority on one occasion, much to be remembered, that they "all forsook Him and fled!" But He was the Christ for all that! So in respect to Our Identity, men may forsake these views and our company after open profession, and then take to the cheap plan of reviling the subject and disdaining its professors. But men of sense will not accept such tactics. "Your Reviewer" must show us where the Identity is wrong, and how we have misapplied the Scriptural argument, before we can admit that he has made out his case, or proved us to be in error. The Identity has stood its ground firmly against all comers for ten years, and it will not yield to such champions as "Your Reviewer," unless we have something better to persuade us than the reference to sceptical bishops, who have made no personal inquiries into the arguments, and to journalists of the High and Low Church parties, whose sole reasons to show us to be in error are already triumphantly answered.

NEW TESTAMENT NOTES.

By J. G. TAYLOR.

(*Continued from page 27*).

PART XIV.

"HEIRS ACCORDING TO THE PROMISE."

BUT, it is demurred, are we not taught that Abraham's spiritual children are heirs according to the promise? Yes, heirs according to the promise, or, as it is rendered by the R. V., "heirs according to promise," but not "heirs of the promises." The doctrine that Gentiles are heirs according to promise is infinitely removed from the postulation that they are heirs of the promises. The two statements are as unlike as black and white, which is not surprising, since one is the utterance of inspiration and the other is a fabrication of the schoolmen, an invention of Gentiles, or presumptive Gentiles, for their own particular benefit. The Gentiles are never once designated heirs of the "promises," but it is undoubtedly a leading tenet of the New Testament that they are heirs to some specific "promise;" and if we are in the dark as to the nature of this promise it is not for lack of information. Paul mentions it on various occasions. "In thee shall all nations be blessed" (Gal. iii. 8). "In thy seed shall all the kindreds of the earth be *blessed*. Unto you (Israel) first, God having raised up His Son Jesus, sent Him to *bless* you"—how?—"in turning away every one of you from his iniquities." This is the promise in which the Gentiles have an interest, and by which they are constituted "fellow-heirs and fellow-members of the body and fellow-partakers of the promise in Christ Jesus through the Gospel" (Eph. iii. 6). That the privileges flowing from Christianity to the Gentile world are of a purely spiritual character is vouched for by the apostle in Rom. xv. 27, where he solicits alms on behalf of the poor among the Jews at Jerusalem, and says, "Their debtors they are, for if the Gentiles have been made partakers of their spiritual things they owed it to them to minister unto them in carnal things."

The opponents of Anglo-Israelism are adepts in the art of inferential exposition. They "infer" from this and "infer" from that, but here is a text which needs no inductive reasoning and allows of none. It is an unambiguous verdict that the advantages reaped by Gentiles through the promulgation of the Gospel were of a spiritual character. The blessings of saving religion, formerly in the exclusive possession of Israel, became the heritage of the Church universal; but the Church is not and cannot be heir to the land, the wealth, the colonies, and the several attributes of national Israel. The spiritualisers wax disdainful at this and remark, "These are very secondary things, the Church has a vastly superior inheritance to that." This is true, and makes the conduct of

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the Church less respectable than ever; for if it has a vastly superior inheritance to Israel, why in the name of benevolence does not the Church keep its hands off Israel's inferior inheritance? One might imagine that the more surpassingly excellent were the privileges and hopes of the Church, the less it would grudge Israel her meaner portion. But the reverse is the case; for we generally find that the more ecstatically spiritual a person happens to be, the more enamoured he is of harps, and crowns, and wings, the more strenuously will he deny the right of Israel to even her own desolate strip of territory on the Mediterranean, 135 miles by 60. It is the story of the ewe lamb over again. It should be clearly understood that the Church did not devour Israel, and has received no mandate to do so. The Church has not the least authority for encroaching on the estate political of Israel, and it is a sheer delusion to suppose that there is any rivalry or enmity between them; the world is large enough for both. The Church existed in the time of Moses—so did Israel, and they existed without friction. Each has its distinctive work to accomplish, and it is as irrational for the Church to claim the patrimony of Israel as it would be for Israel to claim the patrimony of the Church.

(To be continued.)

THE CHURCH AND DISESTABLISHMENT.

By Surgeon-General J. M. Grant, M.D.

It is naturally to be expected that considerable diversity of opinion should exist on the comparatively new question, whether the union between Church and State is indissoluble; and as it is important that the subject should be fully examined, I hope that you will allow me a further expression of my views upon it, which do not quite correspond with those advanced by yourself and the Rev. D. Hanan in to-day's Banner.

First, then, "What is and was the Church of Israel?" We may narrow the meaning of the word "Church" and confine it to the ministers of religion and the more devout of the people who attended their ministrations, and then the answer to your question would be as you have stated it; but the real question before us is not what was and is the Church of Israel? but what was and is the Church of this world? and I quite agree with your correspondent who says that Israel in its entirety was the Church of the Old Testament, to which I would add that Israel as a nation is the Church of the New. Great Britain is the nation specially separated, *ecclesia*, or called out, and chosen by God to proclaim His salvation to the world; and therefore Israel, being Britain, is the Church in the world now, as she was the Church in the wilderness under Moses.

There is no such thing as a conjunction of Church and State in Israel, because the two are as inseparable as the heart is from the other members of the body—that is, two forming one perfect whole; and the nation derives its life and daily sustenance from the Church as the body does from the heart, by means of nourishment supplied from without—that is, by *aliment* in the one case and *endowment* in the other. Of course the Church is divided into the *visible* and *true*; and it is in the former or more general sense only that I apply the term to Israel, because the true Church has no nationality; and there never has been a true Church incorporated in any part of the world. Judas was associated with Christ; Ananias and Sapphira with Peter; Elymas with Paul, and we have representatives of them all amongst ourselves, so that it is no valid argument against Israel being the Church that she contained many reprobates, or came up out of Egypt a mixed multitude. How that admixture took place we are not told, but probably it was by marriage; at all events, in later days, the bond of union with the stranger was circumcision; and so our mixed multitude have joined themselves to us in the profession of a common faith by the equally Israelitish rite of baptism.

The word "*church*" is derived from the Greek *Kyriakos*, belonging to the Lord; and God says of Israel, "This people have I formed for Myself;" so that in the original meaning of the word, Israel is the Church. It is true, as we have already seen, that in Old Testament times, as now, there were appointed ministers to conduct the religious services; but neither the priests under the law, nor the clergy under the Gospel, with their immediate followers, can be exclusively considered as the Church, and although the religion established by the law of the land must be the religion of Christ, the nation being Israel, it does not follow that the religion of Christ is confined to the body known as the Church of England. The true apostolic succession, about which there has been so much dispute, is national, not sectarian; and this is where I differ from the Rev. D. Hanan, and agree with "A Constant Reader," that if we are the Church of God we never can be disestablished, not simply *because* we are the Church of God, but *because* God has been pleased to establish the religion of Christ, not of any particular sect, in the throne of David for ever, so that the matter is not one of opinion, or likelihood of what may or may not happen, but a clear and unalterable decree of God distinctly stated in many passages of Scripture, and especially so in Psa. lxxviii. 67—71, which evidently refers to the Christian dispensation. "Moreover, he refused the tabernacle of Joseph and chose not the Tribe of Ephraim; but chose the Tribe of Judah and Mount Zion, which He loved. And He built His sanctuary like high palaces, like the earth which He hath established for ever. He chose David also His servant . . . from following the ewes great with young He brought Him to feed Jacob His people and Israel His inheritance."

And now, with regard to the question which you append to the Rev. Mr. Hanan's letter, I agree with you that the Church of God, true or visible, has never existed apart from the Church of Israel, or rather apart from Israel—that is, of course, since Israel became a nation, because there were saints, and consequently a Church, although a small one, before the flood; and if we trace the record, I think we shall find that as trade has followed the flag, so the State has been built upon the Church, not the Church upon the State. I use the word *Church* as that generally employed to denote the religious belief of the country; but the word "religion" or "faith" would better express my meaning; and my proposition would then be that the State has been established, and is maintained upon the acceptance by the people of the revealed law of God, and their continued support of that law. Thus when the *tender twig* was transplanted, and the sceptre of David removed from Palestine to Ireland, the chieftain of the Tribe of Dan was not allowed to rule in right of his wife, or to continue through her, the line of David, until he had forsaken the worship of Baal, and adopted for himself, and his people, that of the true God; and so, as we come down to later times, we find that the lamp of Christianity was *first* lighted in Britain, and that *afterwards* the Tribes of Israel were brought to it in the thick darkness which the Sun of righteousness came to dispel. The present *state* or realm cannot be said to have been fully established until after the union of the crowns of England and Scotland; and that was not until long after Christianity had been established *by law* as the religion of both countries. It is, alas! true that the pure Christianity, planted in these islands in apostolic times, became corrupt under the withering influence of Rome, but this does not effect the question in any way. God interposed on behalf of his people, or His Church in those days, and He will assuredly do so now.

It has been remarked by some of the writers on disestablishment in the religious journals, that no Act of Parliament establishing the national Church can be found. They consider this a very remarkable fact, but they refuse the explanation which we offer, and which alone accounts for the omission—

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that the Church, or rather the religion of Christ, is the *foundation*, and the State the *superstructure* of our power.

The question which Christ put to His disciples was, "Whom do *men* say that I, the Son of Man, am?" and when they had answered Him according to the knowledge of the schools, He put the further question, "But whom say YE that I am?" to which Peter as the bold and eager spokesman of his fellows replied, "Thou art the Christ, the Son of the living God"; and our Lord's rejoinder was, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." And, He continues, "Thou art Peter, thy name signifies a rock, and upon this rock, this confession of faith of yours, as on a rock, I will build My Church—that is, establish My witnessing people Israel; and the gates of hell shall not prevail against it." Thus fulfilling the prophetic promise of Isaiah to Israel *as a nation*, that no weapon formed against her should prosper. And why so? Because she was good or righteous in herself? Certainly not; but because she was the appointed witnessing nation; the custodian as well as the proclaimer, or preacher of the Gospel; or, in other words, THE CHURCH OF GOD, against which no weapon formed by HELL, or its confederate MAN, has prospered, or ever can prevail!

Matt. xxi. 43, "The kingdom of God shall be taken from you," does not appear to me to refer to the Church, or religion of Christ, because that was never taken from the Jews. They deliberately refused it; and for refusing it they were debarred, or deprived of the temporal privileges, and advantages of the kingdom of Israel, or of God, the tabernacle of David which Christ came to build up (Acts xv. 16, and Amos ix. 11, 12); and there they stand to this day, a living witness of what disestablishment really means, because, having rejected THE CHURCH, they have neither part nor lot in THE STATE. Let the other House of Israel follow their example, and "the kingdom" will very speedily be taken from them also! Thank God, that can never be; and we *crazy* Anglo-Israelites KNOW that it never can!!

Cheltenham, December 16, 1885

THE WORLD-LANGUAGE OF THE FUTURE.

By E. WILMSHURST, RETFORD.

(*Continued from page* 21).

PART III.

BY reference to the table on page 12, the reader will see that the central and most important column of languages, which is the main of the three streams, which, together, form the British tongue, commences with the SACAN of Central Asia. Dr. Moore says, "The title SACÆ is not vernacular, but foreign to the Babylonians, and as used by *them*, simply meant "the Tribes," traces of whom are found among the Scythians East of the Caspian Sea, in Bokhara, Bactriana, and Tartary, and, indeed, among all people shown by history or language to have had any connexion with that part of Asia." The tongue spoken by Israel at the dispersion was not that *now* known as "Hebrew," but was Chaldaic, or a dialect of that language; and as spoken by a people called, at that time, in prophecy (Amos vii. 16), "the House of *Isăăc*," *Beth Isăăc*, or *Isăca* by themselves (in distinction to the Davidians of Judah), would be known in history as I'saccan, or Sacan—the root of the world-wide Saxon tongue. Coins of the various Sacan peoples found in Asia, from India to the Caspian, have our own emblems of the white HORSE; and their other emblems were the trident, the wheel (or shield of Britannia), the Lion and the Unicorn.

Ptolemy places the Sacæ next to the Massa-Getæ, or Goths, with whom the Sacæ blended, in the same manner as the Cymry did with the Gomerim, as Hosea had predicted they *should* do, by his symbolic act of marriage with Gomer, daughter of Diblain; which "marriage" of two peoples is here repeated in this second and more important emigrant body of dispersed Israel. It is even probable that the Massa-Getæ were themselves a mixed people, containing many of the "escaped of Israel," who had previously gone off to a nomadic life before the general dispersion, perhaps from the tribes on the East of Jordan, Manassa-Gad, who would be the first to be disturbed by the Assyrian conquerors.

It was at this date that Herodotus records the eruption of the Scythians over Asia, which they dominated for twenty-eight years, probably led on by the restless spirits of nomadic Israel among them, if, indeed, the great body of them were not Israel themselves, now increased in exile, and inured to fighting and hardships like their forefathers in Sinai; and by the Persians (now rising into power), these nomades are called Sacæ, a name first implying "the Tribes," but ultimately signifying Bowmen, because (as the Ephraimites and the English) they were famous for the use of the bow.

Certain it is that the Sacan tongue merges next in order into the TIRAS of Western Asia; yet afterwards, still advancing West, into the Thracian of East Europe, which gave to Greece in part, and to Albania, names and localities of the Gothic race, and yet later in time, developed into the Gothic of Europe. But by this time, some ten or eleven centuries after the dispersion, and when the Redeemer of Israel had ransomed the lost sheep of the "House of *Isăăc*," we may expect to find the fulfilment of the prophecies of mercy: "I will give them an heart of flesh, that they may walk in My statutes, and keep Mine ordinances; and they shall be My people, and I will be their God;" and we must see if the first Christian missionaries made converts among the Goths, or Getæ, of Europe.

The great transcriber of the New Testament into the Mæso-Gothic language, and the most ardent missionary of his time, was Ulphilas, the apostle of the Goths; his Testament contains an aggregation of Hebrew, Sanscrit, Tartar, and Greek words, and although language cannot safely be asserted to be a criterion of race, yet it *is* a clue to the history of a people, and the Gothic translation of Ulphilas contains a mingled tongue, composed of words adopted from the very peoples among whom Israel was dispersed. And we must not forget, that not only the Gothic tongue, but Gothic architecture is interwoven with the Christian ideas, and that the genius of the people enabled them to accept the religion of Israel's Redeemer and God. These Goths were the descendants of those Getæ whom Herodotus (iv. 94) tells us that they thought themselves immortal, not dying, but going on their departure from this earth to ZALMOXIS—a word which Dr. Moore remarks is only the Greek spelling of the Hebrew word Zalmoth—"the shadow of death."

The next step takes us from the Gothic, when it merges into the Saxon of Ancient Germany, when the Westward march of the nations pushes the great body of the Sacæ into Germany, under Woden. The Getæ are mixed up with the Sacæ in European history, as the Massa-Getæ were with Israel in Asian records, and the "married" peoples spoke a gradually changing tongue, at one time called Gothic, at another, Saxon. And in following their migrations from their province of Sacasina, in Armenia, to Saxonia, in Europe, we can understand the prevalence of Persian words in the Saxon language, for they must have come into Armenia from the Northern regions of Media and Persia. Dr. Moore acutely remarks that "the fact that we have six or seven hundred words in our language of Persian origin, agrees with our own national origin, amongst the Persians, but not of them. It must be noticed that we do not state that *all* the Goths were Israel, which is improbable, but that the Goths and Sacan-Israel were mixed or "married," as Hosea foretold.

One step more from the Saxon of Germany, brings us to the Anglo-Saxon of our own land, a tongue which is also identified

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with the spread of the knowledge of Christianity, and with the writings of Alfred, of Ælfric, and the venerable Bede, and which, in turn, has assimilated with it the British-Celtic, and the Norman-French, and with them formed that English language which promises to become the universal medium for "unifying" the scattered races of mankind; and (as the natural instinct of every people, speaking the same language, is towards unity of government) which also promises to be the main factor in the development of the fifth great monarchy, when the people of the saints (or "holy race"—*i.e.*, Israel) of the Most High shall take the kingdom which shall last, and shall have no successor.

In conclusion, we may remark on the Providence which has caused this nation and their language to be, in the councils of the Most High, the means of disseminating the Hebrew Scriptures over the known world. In a leader, in May last, *The Times*, speaking of the late Revision of the Bible, describes it as "The Literary Heirloom of the English People." And it is so. But why? Because, as Tyndal said, "The properties of the Hebrew tongue agree a thousand times more with the English than with the Latin" (of the Vulgate). The idiomatic identity between the two tongues is exact, and as has been well expressed by "Philo-Israel" in "An Enquiry," &c. (Guest): "Ours is a Semitic tongue, which has long been in contact with Aryan tongues, and has, therefore, suffered a large transfusion of verbal roots and forms of dialect; it exhibits just such a transformation as one would expect the language of Lost Israel to have sustained by subjection to the contact and domination of Aryan tongues for over thirteen centuries, during which, the Kimbri and the Sacæ were slowly migrating Westward across the Aryan territories of Europe; and while it tenaciously retains its Hebrew grammatic, and idiomatic structure, has adopted the Aryan verbal and dialectic forms we know to exist in it." In short, we may add, it has been "lost," and has now re-appeared from among the tongues of the Gentiles as the tongue of Israel in Britain.

(*To be continued.*)

HOSEA II.

A Paper read at a Meeting of the Bristol Clerical Association

By the Rev. C. W. Hickson, M.A.,
Vicar of St. Bartholomew's, Bristol.

PART III.

The kingdom of the House of Israel were to be expatriated, cast out from God's mercy, as His covenant people; no longer regarded as in marriage union with Jehovah, and no longer called His people; and so, in fact, reduced to the same condition as the Gentile nations of the world—of whom, indeed, I believe Scripture henceforth regards them as forming a part—and this promise, made to them in their Gentile state, became capable of application to *all* Gentiles: but for all that, it is primarily the same Israel against whom the punishments are threatened, who, when she had received of the Lord's hand her meed of chastisement, shall come in for the blessings promised here and in other Scriptures. To argue that because these promises have not—to the fallible and imperfect sight of men—found their fulfilment in the literal interpretation of what is said of Israel that therefore it is clear that it is not a literal fulfilment of their contents that is to be expected, is, in the first place, to make too sure that our conception of what the language means is correct; and, secondly, to limit God's power to bring about the fulfilment yet of what He has so plainly promised.

The "therefore" in ver. 14 is on any interpretation a striking word, suggestive of the great difference between God's thoughts and man's. After all that has gone before we should expect something very different from that which this "therefore" introduces. At the same time, while it strongly impresses us with a sense of God's "*grace* abounding," it intimates to us that that grace is not arbitrary: there is a "therefore" in *all* God's merciful dealings. I incline to Dr. Schmoller's interpretation. God's allurement* was to be effected by means of the process referred to in ver. 6, 7, which is anticipatory of and parallel with ver. 14, an allurement by means of deprivations, trials, and hardships comparable to and typified by those endured by Israel in the wilderness on their first coming out of Egypt.

As regards locality, the places to which Israel was carried captive are spoken of figuratively as Egypt. The literal Egypt is not the *locus* of his captivity, but Assyria (xi. 5); yet *figuratively* it is called Egypt, in ix. 3 and 6. And it is remarkable how frequently their promised blessedness is compared to the coming up out of Egypt. All the countries from which the promised gathering of Israel is to take place are compared to the Egypt from which Israel was first brought out of captivity. And as in that case, so in this, there is an intervening wilderness, but it is "a wilderness of the peoples." Ezekiel xx. 33-38 seems parallel to this passage. As regards circumstances, this wilderness denotes circumstances of trial, deprivation, and distress; as regards locality it is neither the lands into which Israel were at first carried nor their own land, but those parts of the world where they should be prior to their being gathered into some land of the North, whence ultimately a representative body of them shall return with Judah to their own land (Jer. iii. 18; Hosea i. 11; Jer. xxiii. 7-8). At the risk of being laughed at, I honestly avow my belief, as one who holds the Anglo-Israel theory, that this North country is Great Britain; and that the "wilderness of the peoples" denotes those countries intervening between Assyria and our own land in which Israel were wandering, and through which they migrated from the East until their ultimate collection as a Christian people in these islands. We are not in a position to trace out in detail God's dealings with the peoples who ultimately amalgamated in this island about 1100 years ago, during the previous 1400 years of their history: but reading the chapter in the light of the views whice I have been led to embrace, I have a strong conviction that ver. 14, 15 have already received their fulfilment, that the countries out of which our forefathers were gathered were "the wilderness of the peoples," the valley of Achor, or trouble; and that in Christian England, especially as she ultimately became at the Reformation, you have the fulfilment of the predictions in Isa. x., "Ye are the sons of the living God;" and here in ver. 16, "Thou shalt call me *Ishi*." That there will yet be fuller and more literal fulfilment of ver. 14-23 still to that representative part of Ten-tribed Israel who shall eventually return with Judah to Palestine, I doubt not: but I see a striking correspondence in something more than a mere general way between the condition of the British in this island and the words of this portion of God's Word. And I would call your attention to the fact that these predictions do not end with any prophecy of return to Palestine. On the contrary, that

* The expression "I will allure her" might certainly form a contrast to the words "she forgot Me"—"while she forgets Me I am mindful of her, and recall her to My thoughts." But the whole can hardly be merely an inference from what is said at the close of ver. 15, for the reference to sin is there only incidental and subordinate to the description of the punishment. Lachen therefore draws an inferencen ot from Israel's sin itself, but from that sin as being punished, and punished not without severity, as was before plainly stated. Hence we find that Lachen introduces a conclusion drawn from the whole contents of the preceding section—"because Israel has been punished for her sin and forgetfulness of Me, and has been so reduced to a condition of distress that she longs after happiness in communion with Me, I will allure her," &c. If this is the sense of Lachen the conclusion which is drawn is an exhibition of love, and yet such a display as is virtually determined by the sin that is punished, and which is connected—immediately connected—with the punishment, in order to foster those first motions of longing into a steadfast resolution to return."

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same Jezreel which was as a punishment to be sown in the sense of scattered in different lands is in the end also to be still Jezreel, the people sown, but sown unto God, in the earth, a people who, having their own land as a nucleus, are yet to be spread abroad in all lands, and in that sown condition to be the recipients of God's mercy, and acknowledged as pre-eminently amongst the nations of the earth, God's people (Isa. liv. 3). If the Ten Tribes are ever to fulfil the promise of multitudinousness made to Abraham's seed, and repeated in chap. i. 10, they can never all return to Palestine. Zech. x. 10 says place shall not be found for them. And whilst a representative body will return with Judah in fulfilment of Jer. iii. 18 and chap. i. 11, it seems to me that these verses describe rather the condition of the great mass of them still remaining in their North—and withal Western (xi. 10)—land, and in all the countries where the Lord has sown His Christianised Israel to be unto Him a name and a praise and a seed of righteousness in all the earth.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—Your correspondent, the Rev. A. A. Isaacs, does not appear to me to be very correct in his assertions touching "Israel" in his letter (BANNER, December 9, 1885). He says:—

1. "The Edict of Cyrus allowed all Israelites to return" (Ezra i. 2). On referring to the passage I do not find any mention of "Israel," or of "Israelites." But, in Ezra ii. 1, 2, I find the people to whom the decree of Cyrus refers, described as "those which had been carried away, whom Nebuchadnezzar the King of Babylon had *carried away into Babylon*, and came again unto Jerusalem and Judah, every one unto his city." There is no reference to those of the previous captivity from Galilee and Samaria.

Mr. Isaacs builds also on Ezra ii. 70, where it is said "the Levites, some of the people, and the singers," &c., &c., dwelt in *their* cities, and *all Israel dwelt in their cities*. Then they did not dwell together. It seems to me that the simple explanation is to be found in 1 Kings xii. 16, 17, 19 to 24.

A certain number of individuals and families, at the time of the rupture of Israel from Judah, having made homes in Judah, preferred to remain where they were, and continued to "dwell in the cities of Judah." Doubtless they went into captivity with the Jews to Babylon (Ezek. xii. 10).

2. These Israelite settlers in Judah are like English families scattered over the European continent in the present day. They are all "English," but, they are not "England," and do not represent their country in any way.

There was again another remnant of people out of "Israel"—those who were escaped from the captivity of Galilee (before that of Samaria)—and who were invited from Galilee, to which they had returned, to keep the passover by Hezekiah (2 Chron. xxx. 6). But these, although truly a part of "all Israel," were not more than a part, were not the "nation"—the "House of Israel." We find the expressions "all Israel" and the "House of Israel" fully defined in 1 Kings xii. 19, 20, 21, as well as those opposite titles of the "House of David," and the "House of Judah," and the "House of Judah and Benjamin." The same distinction is prominent in Ezek. xxxvii. 11, 16, and the preceding chap. xxxvi. 10, 21, 22; Hos. vi. 10, 11.

Mr. Isaacs does not seem to realise the absolute separation of "all Israel" from "Judah," and their different destinies in the providence of God—*viz.*, that Judah would give birth to the Messiah and crucify Him, but that Israel was separated, in order to be Christ's "witnesses," His "messengers," to preach Him to all nations.

CAROLINE PEARSE.

Launceston, Cornwall.

To the Editor of the "Banner of Israel."

DEAR SIR,—In your excellent article on "Israel's Church and Israel's State," in BANNER, No. 467 (pp. 488, 489) you state that the Church of England "was founded and built in these islands in the apostolic age, in A.D. 61, as history informs us."

This is a very important statement from a Great Pyramid point of view. The Christian head-stone, at the head of the Christian Grand Gallery, universally known as the Great Step, or the Great Step-stone, has a horizontal length between its North edge and the South wall of the Gallery, of 61 inches, which at an inch to a year may be taken to represent the date of the foundation of British-Israel's beloved representative Church. That there are certain historical and prophetical dates connected with the Great Step-stone I have good reasons for believing. This is not the place to enlarge upon them, but I will give one as proof. The captivity of the Ten Tribes of Israel took place B.C. 721, and the sum of the arris lines of the Great Step-stone, in its full length of 62·3 inches, and visible height of 36 inches, is 721 inches; which taken as years, gives the exact date. The captivity of the Ten Tribes was a blessing in disguise, as it saved them from any participation in the death of our Lord, and, by God's will, was the means of bringing Christ to Israel in Great Britain.

I believe that it is impossible to disestablish or disendow the Church of Israel by God established. It is a general opinion among us that Gen. xlix. 10 contains a promise that a descendant of the royal line of King David shall continue to reign over Israel until the era of the new dispensation. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Dr. Adam Clarke, in his Commentary, translates this verse thus:—

"From Judah the sceptre shall not depart,
Nor a teacher from his offspring,
Until that Shiloh shall come,
And to Him shall be assembled the peoples."

Now, if the first line of this prophecy declares a perpetual reign of one of King David's descendants over Israel until the coming of Shiloh, does not the second line equally prophesy and promise a continuance of God's "Established Church" among His people Israel, until the same, yet future, event takes place?

Dr. Hales, quoted and approved by Dr. Adam Clarke, explains this remarkable prophecy thus: "The 'sceptre of dominion' was not to cease or depart from Judah, nor was the native lawgiver, or *expounder of the law, teacher*, or *scribe*, intimating their ecclesiastical polity, to cease until the coming of SHILOH" (the italics are his). What more can be wanted in the way of exposition? It is true that Dr. Hales and Dr. Clarke supposed that the coming of Shiloh was fulfilled in the advent of Christ, but in this they were manifestly wrong. The sceptre was removed from the *Tribe* of Judah nearly six hundred years before Christ was born. The sceptre was the symbol of the king of a people, in its true sense (see Esther viii. 4), and is the same at the present day. The word does not apply to dominion only, such as the Jews had, to a limited extent, when Christ came, but to the power and authority of a king.

Yours truly, F. GASS.

Deaths.

ON December 20, at his residence, Ingleside, Crowhurst Road, Brixton, after a long and painful illness, Robert Banks peacefully passed to his heavenly rest. The funeral took place at Nunhead, S.E., Saturday, December 26, and was attended by a large number of friends.—*City Press.*

On December 21, 1885, at 6, Marine Parade, Brighton, Isabella Anderson, widow of Thomas Anderson, of Jesmond House, Northumberland. aged 78 years. (Her end was peace.)—Also, on December 28, 1885, at Selville, Portobello, N.B., Henry Simpson, elder brother of the above.

THE ANGLO-ISRAEL ALMANACK.—In our notices of this favourite annual we have said nothing of one of the best papers in the collection, "A Portrait and its Original," by V. M. Cox. This article cleverly deals with one of our strong points—namely, the exact resemblance that exists between the British nation and the description God's Word gives us of the House of Israel as it is destined to appear in the "last days," or our times. After tracing the points of Identity the authoress meets those who tell us "the resemblance is very great but the identity untrue," by asking them "where Israel is to be found if the only modern race which has the least resemblance to her is thus to be put out of the reckoning?" To this question there never is any satisfactory answer, and the opponent is consequently left in a very false and foolish position. "Our Identity" is, as Miss Cox observes, slowly but surely gaining ground, and that "in the face of all that opposition, ridicule, and indifference have done to repress it." We regard this, therefore, as a sign from God, that it is destined at last to prevail and convince the world.

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"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."—DEUT. xxxiii. 17.

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UPPER BURMAH ANNEXED.

IF there was one point better settled than another in the late foreign policy of this nation, especially in the East, one which it was agreed on all sides should be immutable, it was that of British annexations of alien territory, there should be absolutely no more. In the case of Upper Burmah we adhered to the principle for a long time, and bore affronts and insults from the wretched madman, Theebaw, which no strong civilised State ever bore before, simply to avoid the necessity of quarrelling with him, and taking away his dominion. We were in the end obliged to interfere, and the resistance of Theebaw collapsed at once. His country fell into our hands, and instantly was annexed. The act of Lord Dufferin was an exact parallel to that of Lord Dalhousie on March 29, 1849, when, after the battle of Goojerat, the latter forthwith annexed the Panjab, with that happy result with which we are all acquainted.

The annexation of the territory known as Upper Burmah is like that of the Panjab, the appropriation by the Israelite nation of an enormous province. It is the largest in point of extent which the British Crown has acquired during the last 30 or 40 years. It includes over 190,000 square miles, and a population of about three or four millions of an industrious, quiet, yet energetic race, who are keen traders and ready to embrace every opening by which fresh avenues for commerce may be acquired. There is one point connected with our peaceful conquest of Upper Burmah that must strike the most careless of observers. It is that the Burmese have welcomed us as friends from end to end of the new territory. Mandalay has been perfectly quiet from the moment our authority was established there. General Prendergast's expedition to Bhamo, on the confines of China, resulted in the peaceful submission of that town and of the surrounding country. The Chief Commissioner at Mandalay telegraphed on January 4, 1886, "that Prendergast had reached Bhamo, was cordially received by the Burmese officials, *who had kept the place quiet*, and also by the Chinese merchants. There was no opposition by the river." A garrison was to be left at Bhamo, as at the other towns summoned and occupied up the river.

Why was this remarkable result in our case, when the French in Annam and Tonquin have never advanced an inch without fighting for it, or maintained their conquests without experiencing the deadly hostility of the people who surround them?

The reason is that our mode of governing British Burmah and India in general has long been known and highly appreciated by the Burmese of the late Theebaw's dominions, and their cry has been, like that of the inhabitants of Syria, Palestine, and Egypt, "When are the British coming to take possession?" The fact is, British rule in India is essentially a "righteous rule," such as Israel's was to be, according to the prophecies. In Isa. xxvi. 2, Israel is described as the "righteous nation," "keeping the truths;" and that quality of righteousness and strict impartial justice belongs to the British race because they are Israel. The Burmese recognise it, and therefore are glad to come under our Queen-Empress' sceptre, because they know her reign brings peace, and commerce, and wealth, and God's blessing in its train.

In the case of Upper Burmah there is no doubt that the annexation of it to the territories administered by the Viceroy for the Empress will open up the trade of India with the virgin soil of China. The Chinese are a civilised race, keenly alive to the advantages of commerce, and ready, it is said, to meet our advances for the establishment of gigantic trade relations at and beyond Bhamo and along the frontiers of Yunnan. Our character for justice in the East has been earned by a hundred years of administration amongst 300 millions of Asiatics, speaking 16 or 20 different languages, following many different forms of religion, and with every variety of manners, customs, and pursuits. We have pacified them all, considered them all, given all a strong, paternal, and satisfactory government, under which the masses have flourished and greatly multiplied, liberty, property, and religion being safeguarded throughout the length and breadth of the land.

This reputation or prestige (God-given to Israel, and therefore our own British possession) has made the Burmese willing and anxious to accept our rule. While the absence of these qualities in the French, because they are not Israel, has made the Chinese, Annamese, and Tonquinese resent the conquests of France, and resolve to get rid of them on all occasions. But why has God so favoured our race and refused to favour France? Is it because of our superior excellence as a people?

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Nay, not so! We are no better than our neighbours, but rather worse in some respects. But God has blessed us and given us the power and the might and the honour and the conquering *prestige*, because He loved us originally, and would keep His oath which He hath sworn unto our fathers, as it is this day, according to the prophecies (Deut. vii. 6—8). But we form a very imperfect idea of the objects God had in view when He gave us Upper Burmah if we imagine it was to glorify us as His people, and to show us to the world as a righteous nation. These qualifications were but the means to the end, and that end is, and always will be, the propagation of the Gospel in foreign parts. God has given us Burmah, and made our acquisition of it easy and rapid, that we may cover the land so cheaply acquired, by our missionaries, with our Bibles, prayer-books, and tracts, that the earth may be filled "with the knowledge of the glory of the Lord as the waters cover the sea" (Hab. ii. 14). "The glory of the Lord" is seen in the face of the Lord Jesus Christ (2 Cor. iv. 6), and therefore when "the earth shall be filled with the knowledge" in question, it will be by the full acceptation and publication of the Gospel of Christ by and among "all nations," "families," and "kindreds of the earth." We believe this will be the result in Upper as in Lower Burmah, and to the Lord shall be all the glory. Israel, praise ye the Lord!

"THE FAVOURITES OF FORTUNE."

WHO are "the favourites of fortune?" and who describes them in those singular terms? A foreign diplomatist, it appears, has come to this conclusion, and he regards the British people as "the favourites of fortune." He describes our political parties by the work they have done, and he finds the Liberals have for six years continually "blundered," while the Conservatives who have succeeded them have in six weeks turned failure into success merely by the force of negotiations! He cannot but see how God has favoured our nation as well as the Government which now rules it; and not knowing or recognising God himself, he calls the power that has favoured us "some occult influence."

We think the wonderful steps by which our nation has recently been led by the God of Israel, and crooked things made straight, as well as darkness light, have been excellently described by this distinguished foreign diplomatist, whose words were flashed to the *Times* from Cairo on November 4, and appeared in the telegraphic columns of its latest intelligence on the fifth of that month. A friend who drew our attention to the report tells us that so important is this communication that "its last four paragraphs ought to be quoted in the BANNER in big print." We ask our readers now to peruse it:—

EGYPT AND THE SOUDAN.

Cairo, November 4.

In one sense it is difficult, in another it is easy to exaggerate the importance of the Convention. It certainly in no way resolves the difficulties of the Egyptian Question, which still remain untouched. On the other hand, it places you British for the first time in a position in which you may hope for success. I would illustrate it thus:—You were like an athlete, bound hand and foot, who had undertaken to lift a given weight. Voluntarily you placed yourself on a tight rope, swayed violently by all the Powers, and, pelted at by Turkey, you tried thence to accomplish the feat. The Convention not only places you on *terra firma*, but gives you the help of Turkey, and renders more difficult the obstruction of the Powers. You have still, however, to cut your bonds, and lift the weight. Yet when all is said, it is idle to deny Sir H. D. Wolff's diplomatic triumph.

Whether *Dieu protège la France* I do not know; but certainly some occult influence not only protects England from her blunders, but turns them to her benefit. You will pardon my remarking, *en passant*, that the Egyptians believe people irresponsible for their actions to be under the special protection of the Almighty.

That six years' continual blunders towards Turkey should be appeased by six weeks' negotiations would alone be wonderful. But note that one Ministry alone could have effected this, that Ministry being in a minority, yet placed in power for a few months, certainly by no forethought of the country. Next, observe that that Ministry itself could not have succeeded, but for the Roumelian revolution, which precisely during those few months also played into your hands.

Turkey, confronted by war, is not unwilling temporarily to secure Egypt by your troops. Austria and Russia, occupied with the Balkan Peninsula, are compelled to acquiesce tacitly. One power, France, might object, but at the nick of time comes the result of the elections, frightening her from foreign interference.

Regard these several coincidences, from all parts of the world, playing in your favour, and then deny if you can that you are the favourites of fortune. I will only add that if you wish to preserve your English character for consistency you must now commit some ridiculous blunder, and throw away what the gods have given you. I am not without hopes that the Liberal party will justify my prevision.

Let our readers note here the singular way in which God has interfered on our behalf. And surely when a foreigner, who knows only of "occult influence" and "favourites of fortune," is perforce struck with the singular position this nation occupies, we who know that God is the God of this nation Israel, must be the first to recognise His dealings with us, and how He has at every step arranged the events of the surrounding nations of Europe, so that the results are always in our favour and turn our mistakes and errors into success and prosperity.

The Roumelian Revolution came at the nick of time to give success to a discredited Ministry like that of Lord Salisbury; and the war in the Balkans lately imminent made Turkey, Russia, and Austria willing as well as anxious that the British should stand fast in Egypt. The inveterate hostility of France has been set aside by the result of their elections, which prove that that nation is sick of foreign complications, and desires to be rid of them. Thus literally has Isaiah xlii. 16 been fulfilled, and God has been perfectly and literally true to His solemn promises to His people—His blind ones—Israel! He has done for us all He declared He would do, but He has never, no never, forsaken us! And we may certainly add, "He never will."

The Lord has brought us in all that has taken place by a way we knew not, as indeed the foreigner notices. For he remarks that "it was by no forethought of the country Lord Salisbury came to power!" The Lord is leading us by paths we have not known hitherto, for surely such a series of defeats and blunders, lasting for six years, this nation never experienced before; and the desire so many express that the same bungling and the like blundering may be our experience again is new to a race who usually are "a wise and understanding people." Now, however, darkness is becoming light before us, and our crooked paths are being ruled straight, let us as Israelites recognise whose hand is dealing with us, and that the Lord our God is at the helm steering our state bark for us, into the harbour of safety and of rest.

The foreign diplomatist calls our nation the "favourites of fortune." We are not that, but we are "the chosen of our God," an honour incomparably greater. God chose us for His oath's sake to Abraham our forefather. He has put on record why He chose us and the reasons of His choice, as any one may read in Deut. vii. 6 to 8, when He said, "Thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto Himself above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you because you were more in number than any people, for ye were the fewest of all people: but because the Lord loved you and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt."

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THE WORLD-LANGUAGE OF THE FUTURE.

By E. Wilmshurst, Retford.

(*Concluded from page 34.*)

PART IV.

The third and last column (page 12) of the tongues which have combined to form our language commences with the Pali, one of the most important and venerable tongues of the ancient world, and used by those races who were descended from Heber (and therefore Hebrews), but not of the line of Abraham. For Peleg, son of Heber, had other sons besides Reu, the ancestor of Israel, and who, as Hebrews, would inherit the *Semitic* promise of the Messiah; a connection may be observed between the Hebrew "Pelegim" division and the name "Pelasgic," as applied to the first Asiatic colonisers of Greece, *via* Phœnicia. Mr. Gladstone ("Studies on Homer") connects the Celts with the Pelasgi and Media, and the people and language are, in their origin, connected with the shepherd kings, with Pali-stan (Palestine) and with Macedonia, or Maghadania, whose ruler was the Pali—"pos" (or chief)—in Latin Philippus.

In the Indian branch, the Pali-Buddhistic annals are written in its daughter tongue, Prâcrit, the dialect of Oude; whose people are also "*Mag*adhim"—that is, noble. The word Prâcrit (see Moore) is literally "the fruit of separation," or "division," and is of Hebrew origin: the "Mags," Magi, or Druids, who came from the Saxon or Sacan country, Dwipa-saca—from the West to India.

In those early ages, when Asia was beginning to people Southern and Eastern Europe, these Pelegite, or Pelasgic peoples who colonised from the Indus in the Persian Gulf and the Red Sea into the lands washed by the Mediterranean (and also by land up the valley of the Euphrates to Palistan and the Troad), would form great emigrant streams, which could not but attract some of those restless and nomadic bands of dispersed Israel, who would find in them a congenial Hebraic element: and in the Pelasgic language of Greece, in the Oscan and Umbrian of Italy, their Indo-European influence may be traced when blended into the Latin, which was the parent tongue of the Romanic of France.

And as if to blend into one all the different and diverse tongues which Israel in exile had learnt to speak when "sown among the Gentiles," Divine Providence has arranged that the numerically small but ruling Tribe of the Normans, who fought at Hastings, under the banner of the Wolf—for little Benjamin, "the ruler," shall "ravin as a wolf," and who, as the "beloved of the Lord," were to be the pillars of Church and State in the isles of the West, as they were supporters and "a light" to David's kingdom of Judah—should not arrive in Britain as a Norse-speaking Tribe of Scandinavians, but should, in a few generations spent in Romanic France—in it, but not of it—acquire the Romanic tongue, and the Byzantine culture, which had survived the fall of the Roman Empire; and should be the instrument of the divine will to complete, to systematise, and to consolidate the language, the kingdom, and the peoples of these isles, as our Norman aristocracy. And this language bids fair to pervade the entire world by reason of the multitudinousness of the people who carry it everywhere, and who alone fulfil the *rôle* predicted of Israel by Balaam in the Asian home of our Scythian ancestors, in his vision of Israel in the latter days; and, above all the tongues of the world, has been selected by Providence to be the honoured vehicle for circulating the Hebrew Scriptures among the nations.

About a century ago, the greatest author of revolutionary, Gentile, and, therefore, anti-English ideas, expressed his contemptuous opinion of the value and of the future of the English language, its Hebrew idiom and its Asiatic ideas. The passage occurs in "Letters Concerning the English Nation," translated from the French of M. de Voltaire, 1804. In his criticism on the greatest master of the English tongue, Shakespeare, he says:—"It is in these detached passages that the English have hitherto excelled; their dramatic pieces, most of which are barbarous and without decorum, order, or verisimilitude, dart such resplendent flashes through this gleam, as to amaze and astonish; the style is too much inflated, too unnatural, too closely copied from the Hebrew writers, who abound so much with the Asiatic fustian; . . . one would think that the English had been hitherto formed to produce irregular beauties only: the poetical genius of the English resembles a tufted tree planted by the hand of nature, that throws out a thousand branches at random and spreads unequally, but with great vigour; it dies if you attempt to force its nature and to lop and dress it, like the trees in the Jardin de Marli."

The irony of fate offers the following comment. Voltaire, writing about the middle of the last century, prophesied that in less than a hundred years the Bible—the Word of God—would be "relegated to the superstitions of the past," and that the said "Hebrew fustian" records would have passed into oblivion.

The prophecy has been *reversed*. On June 8, 1885, a sumptuous copy of the "Works of Voltaire," in 70 royal octavo vols., handsomely bound—being of that edition of his works published by the Revolutionary French Government as a national work in 1785-89, at enormous cost—fetched by public auction in an English county city, in a good assembly of book-purchasers, *sixpence per pound*, or about one half the value of the paper on which it was printed.

Meanwhile the Sacred Records, in their English tongue, pursue their majestic course, "snapping asunder twice ten thousand bands more than shall appear in *his* impediment;" and Shakespeare, the greatest British copyist of the "Hebrew fustian," "knows no returning ebb, but keeps on still;" and Shakespeare's mastery of that tongue, which is destined to be syllabled over the whole world, has been recognised by the learned revisers of the Old Testament in their interesting preface.

In conclusion, both spiritually and literally, the prophecies concerning the chosen Tribes of Israel, as distinct from the Jews of Judah, are fulfilled in us; *we* hold and disseminate the oracles and the Word of God; *we* are, with all our troubles, nationally blessed with the gifts of heaven and the fatness of the earth; nations serve us and are bettered by it. "Saxon, and Norman, and Dane are we;" by our commerce and our scientific discoveries bringing the ends of the world together and uniting the nations into one community under the ever-spreading branches of the national cedar-tree of Ezekiel's prophecy. The Hebrew Bible is to us our national epic, and what the Homeric poems were to ancient Greece. We are the heirs of the world—the fifth great monarchy of Daniel, the Great Western central stock of those other Sacans who, by the teaching of their greatest of the Magi, "the Light of Asia," Sakhya Muni, or Gautama Buddha, destroyed idolatry and revolutionised India twenty-three centuries ago; and if we could but realise our unbroken descent from the House of *Isăăc*, and believe the prophets, with what additional interest should we regard the magnificent future promised to Israel obedient in the latter days, and realise our own future in our open Bibles. But whether we can believe this or not we are, *de facto*, the depositaries of the Asian Mystery, and of the Hebrew Bible; our language the vehicle of its preservation; we disseminate its sacred truths over the world, and *nolens volens* are becoming the residuary legatees of the effete despotisms of Asia—the heirs of the world, and the unworthy instruments of Providence for working out the fulfilment of prophecy and the unerring decrees of Israel's God.

"Laus Deo."

Twenty-four of "Philo-Israel's Leaflets to the British Folk" have now been issued. For list of titles see Messrs. Banks' Catalogue of Works on Our Identity, which may be had on application.

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BLIND EVIDENCE FROM SYDNEY.

In the *Sydney Morning Herald* of August 29, 1885, we find a remarkable sub-leader on the subject of Anglo-Saxon expansion throughout the world, and the rapid way in which the race is multiplying and filling the earth. Some extracts from this article will be interesting to our readers as showing from a totally independent source that our constantly repeated arguments on this subject are matters of notoriety in the scientific and statistical world, proving that if the present rates of increase are maintained the British race must at last fill the whole planet and subdue all its other inhabitants. The writer stated what follows:—

A recent address of Mr. R. Giffen, the well-known statistician, delivered before the Statistical Society, contains a number of exceedingly interesting and suggestive facts. The outcome of Mr. Giffen's calculations goes unmistakably to prove the marvellous rapidity with which the white races are occupying the four corners of the earth. There are now 420 millions of white men in the world; that is to say, one-third of the whole population are white—and this number is constantly and rapidly increasing. From these figures the *Spectator* draws the natural and only deduction that it will be simply a question of time ere the white man dominates the whole world. But we would go a step further than this. We think there are manifest signs in contemporary history, signs that are yearly increasing in number and significance, that not only the white man, but the Anglo-Saxon white man, by which we mean all English-speaking peoples, is to be one day the sole possessor of the earth and the fulness thereof. We wish to make good this position in no vain-glorious spirit of racial pride. We are simply trying to read the signs of the times, and to draw legitimate deductions from them. And the signs, we think, are not hard to interpret, but so plain that any man may willingly run and read them.

First, we have the great and important fact that the Anglo-Saxon may be said to be the one only colonising race. Compared with the energy and peculiar adaptability for colonisation which Great Britain has displayed during the past three centuries, the Frenchman, the German, the Spaniard, and the Scandinavian may almost be taken no account of. The Frenchman is not naturally a coloniser. His ambition seems to be, when he has made a competency abroad, to get back as fast as possible to *la Belle France* and the amenities of his native city; and if he be a Parisian this desire is especially vital in his heart. He does not take root in new soil with the facility and tenacity of the Anglo-Saxon, and it can be proved by facts and figures—which after all are not such fallacious things as the humourists would have us believe—that the French are not increasing in the world. Neither have the Germans shown any signal capacity for colony-making. They have been recently attempting some small experiment in this direction, but there are symptoms that their zeal in the matter is already cooling. The individual German makes an excellent colonist, but hitherto he has shown himself more content to follow where the Englishman leads than to initiate any important pioneering enterprise of his own. And one result of this is that the German fuses and becomes assimilated with his Anglo-Saxon environment, rather than makes any appreciable impression upon it; loses his mother-tongue, many of his national habits, and even his national characteristics of mind and thought. He intermarries with English women, and becomes English in sympathy and tastes; while in his children all this is doubly emphasised. This is what is happening in America and Australia. As with the French and German, so with the Spanish, Italian, and Scandinavian races—they are either increasing slowly or at an absolute standstill. It is too venturous to prophesy that the whole of the Western world will one day be, to all intents and purposes, Anglo-Saxon. Certainly in North America everything points in that direction; while as regards South America, the Spanish race is not making its footing any firmer there. As the *Spectator* points out, the Spaniards in Mexico and further South look as if they were ultimately "to suffer absorption with a dark people," and if this takes place the darker people will in turn inevitably give place to the Anglo-Saxon, as other dark men have done and are doing. Then, as to Australia, there can surely be no question. All the great Austrslian continent, and, it may be added, Polynesia, must one day be dominated by the Anglo-Saxon race. Thus it may be said we have two continents destined to become the heritage of the English-speaking people. Turning to the dark races of the world, what are the influences to be seen at work? Is not the Anglo-Saxon penetrating to the earth's remotest limits, and making his footing firm wherever he places it?

The nation which, at the present moment, seems to possess the greatest energising faculty after England, the strongest desire to widen its borders and to stretch forth eager prehensile arms in various directions, is Russia. "If the Teuton and the Slav," says the *Spectator*, still commenting on Mr. Giffen's figures, "can keep friends, the world is theirs; and if not, there will be the most terrible struggle recorded in history since the white barbarians fought the white Romans and their darker allies." Possibly such a struggle may be awaiting the Anglo-Saxon race in the far future, and it may be that the Slav is the only rival we have to fear in the work of peopling the world. But it must be remembered that at present, at any rate, the English-speaking races are carrying on what would seem to be their destiny of colony-making under far more favourable circumstances than the Russian Empire by reason of their ample financial resources. Mere racial energy and the desire for empire will not do everything; there must be material wealth behind, and until Russia shall strengthen her credit and her monetary resources, she must continue to contend with the Anglo-Saxon race in annexation and occupation at an immense disadvantage.

If any feel inclined to say that all this fine fabric we have been building up is a mere dream, with the most insufficient basis of fact and historical evidence, we would ask, In what direction, then, do the signs, which we have here only rapidly indicated, point, if not in this? What solution have you to offer for such tendencies in past and present history as we have set forth, and which are supported by facts and figures undoubted and incontrovertible?

So far the *Sydney Morning Herald*. In the facts thus laid before us by our blind witness we see how fully Our Identity and the evidence which supports it are confirmed. There is first the inconceivable multitudinousness of the British described, fulfilling God's promises in them made "to Abraham and his seed for ever" in such passages as Gen. xviii. 18; xxii. 17; xxviii. 14; Hosea i. 10; Zech. x. 8—10, &c.

Next follows the increase of British population, developing into great Anglo-Saxon Colonial nations such as no other race has or ever has had at any time, fulfilling Israel's promise of a "nation and a company of nations shall be of thee" (Gen. xxxv. 11). The Anglo-Saxon outland empire is termed by the writer, "their heritage," thus pointing to Israel's "desolate heritages" promised them in Isa. xlix. 8.

The probability is next hinted at that the Anglo-Saxon race has a terrible enemy preparing to contest with it the right to dominate the world. That enemy is Russia. Here we find our journalist following (blindly) on the lines of Scripture, and pointing to Gog and Magog's frightful coming attack on Israel for the dominion of the world, declaring at the same time that the advantage will be British-Israel's by reason of our superior wealth, which provides the "sinews of war." In short, the Sydney journalist, writing apparently in total ignorance of Our Identity, gives us, in epitome, a full tale of Israelitish identifications—multitudes, colonies, wealth, the nation and company of nations, and the last fight with Gog-Magog for the empire of the world.

These arguments and coincidences prove to us that our facts are true, and we know also that our Scriptural references are accurately quoted. As the latter corresponds with the former, we declare with confidence that Our Identity with Israel is an established fact; and who can with fairness or justice assert that the evidence adduced fails to amount to proof?

WHAT'S IN A NAME?

The conclusion that Surgeon-General J. M. Grant lately arrived at in his excellent article, "The Spiritual Seed," was that "there exists at this time a believing or Christian nation of the seed of Abraham to which God has fulfilled and *is*

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fulfilling the promise of blessing spiritual and temporal, which he swore to their fathers Abraham, Isaac, and Jacob; . . . . and that nation is ENGLAND."

When we read this sentence we asked ourselves how it occurred that a writer who hails from the North of the Tweed could select for the name of the honoured race he described one belonging not to his own fatherland, nor to Ireland, or Wales, but to "England?" Also why he had not designated the God-honoured race he wrote about as the "British," or "Great Britain"—not "England?" We had always imagined that the Scots were particularly sensitive on this subject, and deprecated the application to the whole race of the name of "England," which belongs really to one, though the major, part of the nation.

We concluded that Scotchmen were becoming less touchy on the subject of their separate nationality, and were more willing than they used to be to allow the entire nation in its corporate capacity to be designated by the name of its larger portion, England. For ourselves, however, we have always felt that, quite apart from our domestic jealousies in regard to Irish, Scotch, Welsh, and English preferences, there was and is a decided objection to our using the words "England" or "English" to represent the whole British nation. We feel that it injures our case and leads to confusion with outsiders, to call the whole British Empire by the name of one section only of its component parts. The same confusion arises in the mind when we call the nation "England" or the "English," as cannot but be felt when we speak of the whole Hebrew race as "The Jews," or "Jewish People," instead of giving them the comprehensive name which includes both the House of Israel and the House of Judah—namely, that of "The Israelites," or "Children of Israel."

It appears, however, that all the Scots are not so liberally inclined as our friend, Dr. Grant. A Scotch divine, the Rev. D. Macrae, is reported in a Scotch newspaper quoted by the *Tasmanian* of Sept. 15th, 1885, to have made a "spirited protest" against the very mistake which we have been noticing as singular in Dr. Grant's paper, published on page 438 of the BANNER, vol. ix. What the Rev. D. Macrae said was this:—

"BRITAIN" NOT "ENGLAND."

Speaking at a public meeting held in Dundee lately, "to protest against the insulting misuse of our national names, the Rev. D. Macrae said, We are met to-night to protest against the growing practice of using the terms "England" and "English" instead of "Britain" and "British"—to protest against as an outrage on our national honour and self-respect, and a direct violation of the Treaty of Union with England. What does that Treaty provide? The very first article provides as follows:—"That the two kingdoms of Scotland and England shall, upon the first day of May next ensuing the date hereof, and for ever after, be united into one kingdom, by the name of Great Britain." That stipulation stands on the forefront of the Treaty. The separate names of England and Scotland were to be reserved for separate countries, but the name of the new state formed by their union was to be Great Britain. There was no longer to be an English Parliament and a Scottish Parliament, but one British Parliament. In the Treaty of Union with Ireland also the adjective applied to the whole three kingdoms in their Union is "British"—never "English." And from time immemorial Ireland and our own island were known as the British Isles. England and Scotland formed "Britannia Magna," and Ireland "Britannia Parva." The union, therefore, was a union of both Britains into one, and the Treaty of Union with Ireland expressly uses the adjective "British" all through. Yet, what have we now? Turn where you like, especially in the English papers, and what have we in the description of imperial affairs? We read of an English Parliament which has never had any existence since the Union. We hear of the "English Army," which existed in the days of Bannockburn, but has no existence now. We read of the "English Fleet," the "English Premier," the "English Government," the "English policy," and so forth, as if Scotland were a mere English county, and Ireland was not worth considering. And after the battles in Egypt, where the Scottish and Irish troops had the heaviest part of the fighting, what does the commander do? He compliments his troops on maintaining the honour of England! For the past month or so you can hardly take up a paper without seeing headings, "England and Russia," and reference to the impending war between "England and Russia" If the question is one between England and Russia no one in Scotland would have anything to do with it. But had there been war—which, thank God, seems now less probable—Scotland and Ireland would have to pay their full share of the cost; Irish and Scottish regiments would have their full share of the fighting; and the victories would have been called "English victories;" and we should have been complimented once more on maintaining "the honour of England." But if there had been defeats, they would have been called the "British defeats." I cannot believe that the English people and the Anglofied Scotchmen who speak and write thus know or believe what mischief they are doing. They do not believe that Scotchmen and Irishmen have national feelings and self-respect, and sentiments of national honour and pride as Englishmen, or else they have little idea of the vast power of the forces they are trifling with and insulting. Scotland is to have an opportunity soon such as she never had before of dealing with this question in a practical way. We shall in a few months now have multitudes of the Scottish people who never had votes before electing members of parliament. Let them tackle every candidate with this question, and let them send up members pledged to the assertion of Scottish rights, pledged to call attention to the present insult to Scotland if it be offered, and have it stopped, and in the meantime encourage the newspapers that are doing justice and respecting public sentiments in the matter; and at public meetings, if any man gets up—even if he be a Cabinet Minister, poet, historian, or lecturer—and insults our nation by speaking of the Empire as England, and Imperial affairs as English, stop him, and interrupt him again and again, until he learns the lesson that Scotland is not a part of England, that we are Britons, not Englishmen, that while loyal British subjects we owe no loyalty to England, never did, and never will.

Here are the tribes of Israel rebelling against Ephraim their Head. But we feel, that there is after all some justice in the Rev. D. Macrae's energetic protest: for "Ephraim and his fellows" are to be known, not by the name of their chief tribesmen, "the men of Ephraim," but by the name which points to them, it is said, as a "Covenant People," the "British People," the Sons of Isaac, the Anglo-Saxon Race.

For ourselves we have as far as possible avoided the use of the words "English" or "England." as descriptive of the inhabitants of these Isles of the West, not only because we were aware that the Scots feel naturally jealous on the subject, but because it is a positive misnomer to speak of the nation as "the English," and not the British, as far as the Identity is concerned. The Queen's title, officially, is "*Victoria Regina, Dei Gratiâ; fidei defensor Britanniarum.*" She is by God's grace Queen and defender of the faith of the British Islands, and by that title we desire to know her and the British folks whom she governs.

We hope our fellow helpers and correspondents will henceforth adopt our suggestion and conform thereto in their allusions to the ten-tribed Hebrew race occupying these two "Islands of the West," according to the prophecies.

NEW TESTAMENT NOTES.

By J. G. TAYLOR.

(*Continued from page* 32.)

XV.—THE PROMISES.

THERE is virtually no defence to the system of wholesale appropriation indulged in by the Church, except that the promises were intended to be fulfilled and enjoyed spiritually. This is not an argument, but an assertion; and an assertion that can boast of no Scriptural support. If the advocates of the spiritualising method were content with holding that the promises may have a spiritual as well as a literal fulfilment, we

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would be in accord; but great numbers go beyond this, and scout the literal purport altogether. Most people, however, have struck on a middle course, and believe that although the promises may have, or may have had, a literal meaning in a secondary sense, they ought in reality to be contemplated from a spiritual standpoint. We just reverse this process, and firmly maintain that while they may be devoted to spiritualities in a symbolical manner, they have primarily a plain, literal design, and must have a plain, literal development. Indeed, many of them, as already shown, can be carried out in a literal shape only. It was said of Israel, for instance, that she should "rule over many nations." Do Christians, as such, rule over nations? It is foretold that she would "lend to many nations," but not borrow. Do Christians never borrow? or are they particularly fond of lending? She has to colonise the waste continents. Do Christians, in their individual capacity, make any pretence at achieving this? She has to increase like fishes in the midst of the earth. Do Christians perform this feat when they embrace the Gospel? It is clear that for these predictions, and others of the same kind, a literal fulfilment, or none, is imperative. In addition to this, a spiritual fulfilment is repugnant to experience, for all prophecy has in the past met with a rigidly literal accomplishment. The predictions respecting the Saviour were fulfilled literally and to the letter. Those relating to Babylon, Assyria, and Rome were also fulfilled literally. The maledictions on the Jews have been effectuated literally, and the prophecies concerning Israel, in so far as they are acknowledged to have been fulfilled, were fulfilled literally. Why, then, are we commanded to change the rule at this juncture, and spiritualise the remainder of prophecy? The plea is that a mundane realisation would be too sordid and carnal for a dispensation of grace. It must, therefore, be elevated to a loftier plane—to wit, the spiritual.

To speak of "elevating" God's words above their original intent is rather presumptuous, and savours of impertinence. Painting the lily is nothing in comparison to this. We know that in these days men have a rage for improvements; but when they begin to improve on God's covenants, as if it were a piece of antiquated mechanism which required to be touched up and brought abreast of the times, they are on the wrong road to perfection. To meddle with God's plans is to mar them, and to improve them in the direction that the spiritualisers would have us do is simply to improve them in the way that David improved Goliath.

They must be spiritual to a superlative degree who cannot accept an earthly benefit without branding it as "sordid," and to treat in this fashion what God bestows is an insult to the Bestower. But a great deal of such talk is fictitious. We are not so fastidious in private affairs. We seldom throw diamonds to the hogs because they happen to be carnal—in fact, we have been admonished not to do so. The fat things of this life may be carnal, but they are certainly not disliked. The most ethereal Christian has no compunction in pocketing the plums of comfort which alleviate his pilgrimage, and the only fault he has to find with them is, not that they are so carnal, but that they are so scarce. What is good for the unit cannot be injurious to a nation which is composed of units; so that if this outcry against the "earthiness" of Israel's inheritance is not artificial it is extremely illogical. We would strongly advise our opponents not to be more spiritual than God Himself, and would further recommend them to abstain from preaching what they do not practise.

(To be continued.)

THE QUEEN opened Parliament on January 21, 1886.—Mr. R. T. Booth, of the Blue Ribbon Mission, is conducting successful services in Australia.—A statue of Pharaoh, which had lain buried in the Egyptian desert over 3,000 years, has just been unearthed. It represents Pharaoh who was responsible for all the Egyptian plagues, and on one side of it statue of a little baby, said to be that of the Monarch

JOHN BEDDOE, M.D., F.R.S., ON THE ANTHROPOLOGY OF THE BRITISH ISLANDS.

BY ARTHUR B. PROWSE, M.D.

WE Anglo-Israelites are quite accustomed to be told we know nothing of ethnology and the kindred sciences, because we claim a *Semitic*, and not an *Aryan* descent. But when we turn to ethnological authorities, do we find that they agree among themselves even on some questions of great importance? Emphatically, *no*. The fact is, an immense amount of their teaching has been pure theory, too often raised upon the weakest foundations: and so contradictions abound. Nevertheless, we are always eager to learn the latest developments of these infant sciences in the hope of getting some *facts*. The most recent work on the anthropology of these islands is by John Beddoe, M.D., F.R.S., one of the most talented of modern writers on this subject. His final chapter is entitled, "General Conclusions and Inconclusions," and the last sentences in it are these:—

"But a truce with speculation! It has been the writer's aim rather to lay a sure foundation; rather to test and reject unsound material; rather to prepare some small part of a solid platform, whereon insight and genius may ultimately build, than himself to erect an edifice of wood and stubble, which may make a fair show for a day, and then be consumed by the testing fire. If these remaining questions are worthy and capable of solution, they will be solved only by much patient labour, and by the co-operation of anthropologists with antiquarians and philologists, so that so much of the blurred and defaced prehistoric inscription as is left in shadow by one light may be brought into prominence and illumination by another."

The author is laudably cautious of propounding theories. Would that other writers on the subject were equally so. The following extracts from his book may prove interesting to readers of the BANNER, partly in reference to the subject of a letter by Rev. Denis Hanan in to-day's issue (Dec. 16):—

"On the whole, however, we cannot be far wrong in describing the British skulls of the bronze period, as distinctly brachycephalic; and this seems to have been the case in Scotland, as well as in England. Whether it was so in Ireland also we have not material for forming a judgment; but it is probable that the bronze race did not settle numerously in Ireland, though MacFirbis's traditional account of the Tuatha de Danaan, the large, fair, vengeful race, skilled in music and in magical arts (*i.e.*, bringing with them a higher civilisation), may, perhaps, point to them" (page 16).

"Whencesoever they came, the men of the British bronze race were richly endowed physically. They were, as a rule, tall and stalwart; their brains were large, and their features, if somewhat harsh and coarse, must have been manly, and even commanding" (page 17).

In speaking of one of the tribes living in Britain at the time of the Roman invasion, the author remarks:—

"The Coranied ('the Coritavi or Coritani of the Romans') are said in the Triads to have been one of the races who came into Britain in a hostile manner, and to have come from the land of Pwyl, which is by some interpreted to mean the marshy lands (pools) at the mouths of the Rhine, but by Lord Strangford, who discredited the whole story, to have been some mediæval Welshman's notion of Poland. They are also said to have treacherously made common cause with the Saxons in their invasions. In the tale of Lludd and Llewelys, in the Mabinogion, are some fantastic stories about them, in which they are represented as a race of magicians (reminding one somewhat of the Tuatha de Danaan of Ireland), who were destroyed by King Lludd" (page 23).

On page 25 occurs the following:—

"The Irish traditions indicate that there, as in Great Britain

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and in France, successive swarms of fair-haired invaders overlaid the dark-complexioned aborigines; but that any of them were German, in the strict sense, is improbable. It may be worthy of remark that the inhabitants of the Arran isles, in Galway Bay, are reputed to be descended from the Firbolg, who were masters of Ireland before the advent of the Tuatha de Danaan, and that they have nearly the same long-featured, long-headed type already spoken of as common in the Belgic region of Northern France."

On page 265, the author, in speaking of the present inhabitants of Ireland, says :—

"Though there are in Ulster large districts where the majority of the population is of English or Scottish descent, this is far from being the case in other parts of the province. Donegal, for example, is pretty purely Irish. In the West of Cavan may be found, I think, the breed to which Sir William Wilde referred as the descendants of the Tuatha de Danaan. They are fair, large-limbed, comely, smooth-featured, and *appear* to have broader heads than other Irishmen."

The author's opinion as to the relationship of the Saxons, Angles, Jutes, and other invading tribes is well expressed in these words (page 47):—

"Spite of any possible shades of difference in language, the evidence of a common national feeling among them, a consciousness of racial identity, was very strong. In Beowulf even the Danes are spoken of as if of the same race. The national traditions and national heroes were common ; the Kings drew, or believed they drew, their origin from the same sacred family; their religion was the same; their laws differed little."

From page 94 comes the following suggestive extract :—

"Scandinavia seems to have exhausted itself and its race by the swarming efforts of the ninth, tenth, and eleventh centuries. Great part of the old kingly race, the sons of Woden, and of Scyrf and Skiold, and so many other mythical heroes, either emigrated or perished ; and kindred, but not identical breeds of men, occupied their ancient seats. The spirit of adventure died out in Norway for generations after Harold Hardrada and Magnus Barefoot, and after Hakon the Good."

This so-called "*exhaustion*" seems to point rather to the conclusion that the exodus of the "wandering tribes" from North-west continental Europe was then complete, and that in the "isles afar off" "the people" had found a resting-place in which to "renew their strength" before going forth again to "inherit the desolate heritages" of the earth.

THE TESTIMONY OF A JEW TO THE VALUE OF THE CHURCH OF ENGLAND.

The following is an abridgement of the report of a remarkable political speech made at an election meeting by Mr. Saul Isaac, formerly M.P. for Nottingham, who was anxious then to stand for Central Finsbury. The report, taken from the *Standard* of Oct. 1st, was to the following effect :—

Referring to the question of the depression of trade, he pointed out that they had not free trade—they had a one-sided free trade, as far as the importation of goods into this country was concerned, but it was a very protective trade as far as all our exports went. If they found that free trade as it now existed, and had existed for forty years, was the best thing they could have, there was no necessity to make any alteration in it. He was opposed to anything like a tax upon raw material. He was not a protectionist, and did not want to see a duty placed on corn. As to capital and labour, he felt there should be the best relations between the capitalist and the workman. Only bring them closely together, and they would put on one side the political agitator who came between them, not for the interest of the labourer or the artizan, but in the interest of himself. Referring to education, Mr. Isaac said he was in favour of having all the gutter children educated, but he wanted them to have a religious and not a secular education. It had been asked how he, of the Jewish persuasion, could be, as he was, in favour of Church and State. Why, the Jews were the most Tory people in the world; they were proud of their race and their ancestors, and were proud, indeed, when they found that the same Ten Commandments handed to Moses on the mountain were in every church and chapel throughout the world (cheers). He was an Englishman first and a politician afterwards, and he contended that the Established Church was the best institution which was attached to the Throne, and carried with it honour, integrity, justice, and mercy (cheers).

The best institution which is attached to the Throne is, in the opinion of Mr. Saul Isaac, a Jew, the Established Church of England. It carries with it, he says, "honour, integrity, justice and mercy." No doubt the Jewish speaker was quite right. The Established Church, united to the State, is a divine institution, far from perfect it is true, but Israelitish in its origin and destined to be purified and perfected by the Lord Himself when He comes. There are those who, seeing the declension of many of the clergy of the Church and their Romeward tendencies, are clamouring for the immediate disruption of the Establishment, having, however, nothing to put in its place. The Jewish candidate sees from another standpoint altogether from that of our Church of England pessimists, and he finds that the latter is essential to the safety of the State, there being no better institution belonging to it than this despised Church. It is strange that this should be the verdict of a Jewish gentleman! But it is invaluable on that account, and should teach a lesson to those who have made up their minds that the Church of England shall be disestablished and disendowed like that of Ireland, forgetting that the Establishment is Israel's Church, and cannot be destroyed until the Master Himself comes and renovates it to suit the glorious worship He will institute to His own glory during the Millennial times to be ushered in with His return to reign.

Correspondence.

To the Editor of the "Banner of Israel."

Dear Philo-Israel,—I send you, herewith, the *American Druggist* for December, in which you will see an article by Professor Oscar Olberg, p. 222, renouncing his advocacy of the metric system, for which he has been so long distinguished; also an editorial, p. 235, announcing that, hereafter, the *Druggist* discards the use of the same system.

As the editor says, "The position held by Professor Olberg and his reputation as the most earnest advocate, heretofore, for the introduction of this system of weights and measures into practical pharmacy, cannot fail to put a stop, for some time at least, to any further increase in the employment of this system outside of laboratory work."

This is indeed a victory and a great one for Israel's standards, and a cause for sincere congratulation and praise. I remain,

Yours very truly, John Forrest, M.D.

10, King Street, Charleston, S.C.

The Jewish Population of the World.—The *Bulletin* of the Geographical Society of Marseilles estimates the total number of Jews in the world at 6,377,602—that is, 5,407,602 in Europe, 245,000 in Asia, 413,000 in Africa, 300,000 in America, and 12,000 in Oceania. The European Jews are distributed as follows:—1,643,708 in Austria-Hungary, 561,612 in Germany, 60,000 in Great Britain, 3,000 in Belgium, 3,946 in Denmark, 1,900 in Spain, 70,000 in France, 2,652 in Greece, 7,373 in Switzerland, 8,693 in Holland, 36,289 in Italy, 600 in Luxemburg, 200 in Portugal 260,000 in Roumania, 2,552,145 in Russia, 3,492 in Servia, 3,000 in Sweden and Norway, and 116,000 in European Turkey. There are about 150,000 in the Asiatic provinces of Turkey, 15,000 in Persia, 47,000 in Asiatic Russia, in India and China 19,000, and 14,000 in Turkestan and Afghanistan. In Africa there are about 35,000 in Algeria, 100,000 in Morocco, 55,000 in Tunis, 6,000 in Tripoli, 200,000 in Abyssinia, 8,000 in Egypt, 8,000 scattered over the desert, and about 1,000 at the Cape of Good Hope.—*Times* September 30, 1885.

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NOTICES.

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SALONICA AND CONSTANTINOPLE, NEUTRAL AND FREE.

WE are not aware who the correspondent of the *Times* at Paris may be; but on January 3, he sent a remarkable communication to the leading journal, the object of which was to indicate a possible settlement of the Eastern Question, to be reached he did not say how, nor after how much bloodshed and devastation.

That such would intervene before we can possibly reach the end and settlement of this terrible trouble for Europe, he seemed to anticipate, for he used the following significant words in concluding his remarks:—"The East will once more be in flames, until at last a government, or a man, shall arise with a will powerful enough to settle the question once for all, and to deliver Europe and the world from this nightmare that has sat upon and suffocated her for long generations. A dreadful time of warfare and slaughter is at hand, if the question be not now settled in a vigorous, national, and radical manner." We fear God's purposes do not include a settlement of the Eastern Question in a vigorous, rational, or radical manner. They point rather to a coming "great earthquake, such as there was not since men were upon the earth, so mighty an earthquake, so great" (Rev. xvi. 18).

They point to the fall of the Turkish Empire with a mighty ruin, and to a struggle for the division of the spoil among the "eagles," which will be too much for "yonder ill-consolidated Europe." The correspondent of the *Times*, dealing with the state of things now visible in Greece, in Crete, in Thrace, in Macedonia, and in Turkey (the cause of all the trouble), hits upon the expedient mentioned in the BANNER before (vol. ix., p. 495), and suggests, as he did last year, that Salonica and Constantinople must, when the catastrophe occurs, be placed in the charge, not of Greece, nor of any of the Continental Powers, but of "England," meaning the British nation! His words were these; they are too important to be passed by:—

> Salonica, as a neutralized and free port in the hands of Greece, cannot be regarded as part of a programme of final settlement. The Greeks must not make Salonica what the Russians have made Batoum, where the Muscovite method of complying with the wishes of the Congress of Berlin is so thoroughly justifying Lord Beaconsfield's distrust. Salonica, neutralized and made a free port, should be in the same hands as will protect Constantinople, neutral and free. With a large zone round it, it should serve as a buffer between Greece and Austria, so as to extinguish all hankerings for Constantinople. There is a growing belief that the theory of the Sultan being a purely spiritual Sovereign on this side of the Bosphorus, with Constantinople neutralized and well protected, is one of the solutions of the Eastern Question forcing themselves on the consideration of the Powers; and most disinterested authorities acknowledge that such a protectorate would devolve on England.

How comes it that the fact is more and more taking possession of men's minds, that there never will be peace for Europe until (after the collapse of the Turkish Empire), Constantinople has been neutralised, made a free port, and placed in the powerful protection of a nation strong at sea, unselfish in its designs, and willing to hold the "Gate of Gates" for the good of all the Powers, and thus securing her own position as mistress of the world? Surely none but Anglo-Israelites can give a rational answer to such a question as this! We know; because we have God's Word to instruct us, that He has given the Gate of her enemies, the Russians, to British-Israel, and the gift, we believe, will be made in peace, because "the Lord will ordain peace for us" (Isa. xxvi. 12). Accordingly we find that politicians, who know nothing of Our Identity, and care less, are seriously forecasting the future, and can see no hope of any likely settlement of the coming troubles, consequent upon the "sick man's" death, but the assumption of the protectorate of Constantinople, and Salonica as well, by the only Power in the world which can be trusted to hold these priceless, peerless ports. That Power is the one to which Egypt has fallen, and the Soudan is now opening once more; to which India has been entrusted, and, as by a miracle, the whole of Upper Burmah has lapsed to-day; to which North Borneo was given a few years ago, and the basin of the Niger, with Bechuanaland, and (shall we say?) the

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whole of Central Africa has been bestowed by the gift of God, in the last few months! This is the "righteous nation," the one with whom God Himself has dwelt, is dwelling, and will always dwell, because they are His separated, chosen, and well-beloved people, His heritage, and inheritance, Israel. To them He has promised "The kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, as the people of the saints of the Most High," "even the children of Israel, a people near to Jehovah"; for which blessing He calls on them to "praise the Lord" (Dan. vii. 27; Psa. cxlviii. 14).

The East will doubtless be ere long in flames, as the correspondent of the *Times* anticipates. But British-Israel, we perceive, will in fulfilment of the destiny he anticipates for her, be the peaceful occupant, the while, of the world's great Gate, as the trustee of Europe, and of the tormented inhabitants of the earth, what time the great earthquake woe is dealing destruction to "yonder ill-consolidated Europe," leaving two mighty Powers face to face, Gog-magog and Israel, to try conclusions in Palestine, on the mountains of Israel, for the dominion of the world. That contest all men, totally apart from Our Identity, declare, shall be between Russia and Great Britain; but the result no one can predict save those who read the Scriptures with Identity light cast upon them, and thus perceive that Gog shall perish and Israel, by the grace and help of God, shall survive victorious, as the people, the elect, and the chosen ones of the living God, according to the prophecies (Ezek. xxxviii., and xxxix.). Israel, praise ye the Lord.

AN ANGLO-ISRAELITE (CHRISTIAN) MOTHER'S LETTER TO HER SON AT COLLEGE.

My dear Son,—The texts for September 27 in my "Daily Light," which you ask me to read and note, I had already read, wept, and prayed over. "Every one that is proud in heart is an *abomination* unto the Lord." How dreadful, then, to be proud! And that is the great sin of our day. Young men and women will not be reproved or corrected by their elders, will not "bear the yoke in their youth," which the Holy Scriptures say "it *is* good for a man to bear." See the very texts in "Daily Light," to which you refer me, and also turn to Ephraim's lamentations in Jer. xxxi. 18: "Thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke." The incorrigible nation of Ephraim had to suffer for the sins of his youth; but how it hurt God to hurt him, after centuries of love and infinite patience at last having to drive him into captivity—*bury* him, in fact (Ezek. xxxvii.) in the "Northern wildernesses" of Europe, wandering a heathen amongst heathens, the prodigal son of the Old Testament and of our Lord's parable. And even after he was gathered in the isles, how often has he wandered away from the Father, brought back at the Reformation, the resurrection recorded in Ezek. xxxvii., and being again re-called now by the knowledge of his origin, and the recognition of all God's dealings with him.

Yet such is the history of almost every son of this incorrigible nation. May God, my dearest child, not have to chastise you as He did our nation; may you in your old age not have to bear the sins of your youth, for your mother's heart would break were you to turn out as bad as prodigal Ephraim, whom, notwithstanding God calls "His first-born," His "dear son" (Jer. xxxi. 9—20). You belong to the "first-born nation," whom Christ in a special way came to redeem, to be unto Him a "special people, a holy nation" (see 1 Peter ii. 9). Let such *noblesse oblige*. I give you my full forgiveness, and cannot write more to-night, but mark well the texts I refer to, and yourself as a member of this erring yet God-loved people.

Italy, Sabbath Evening, Oct. 11, 1885.

Monday evening.—Ere going farther, I return to what I said yesternight. "How it hurt the Father to hurt him, Ephraim." Do you know how much it hurt God? Just pause and think. It is a wonderful story, George, and will be a theme of holy song to all eternity. The Father could not drive Ephraim-Israel into the wilderness without going into the wilderness also. So He took our flesh in the person of His Son; He came into the wilderness of this world, and, for the prodigal's sake, the Father drove His well-beloved Son from His presence; He condemned Him to three hours of darkness, and of complete abandonment on the cross; He let Him die, He buried Him; all processes of anguish and chastisement through which Ephraim had to go. But at last, on the morning of the typical third day, He raised Him up again, just as He raised up Israel on the morning of the Reformation, now 500 years ago. Spiritually, on that glorious morning, the dawn of the third thousandth year, or prophetical day of Israel's burial (Hosea vi. 2), heralded by Wyckliffe's translation of the Scriptures into English, God again secretly recognised Israel as His beloved son and "first-born" on earth. His recognition of us before the nations has not yet taken place, any more than it has of His "only begotten Son," now in heaven. Yet as sure our (viz., Ephraim's) final recognition as Christ our Lord's before men and angels.

Now you see what trouble, what suffering it gave and is giving God "to redeem" (Luke xxiv. 21) Israel. "He hath not dealt so with any other nation," nor, as far as Scripture reveals, ever will (Psa. cxlvii. 20). But, thank God, that while He chooses one nation, and one only, "*to redeem*," He chooses every son of man of every nation on the earth "*to save*." Christ is *the Saviour* of every son of man on the face of this earth that will believe in Him, but He is the Redeemer of but one nation, and that is British-Israel, the "prodigal," "first-born son Ephraim." Yet the history of this *one* nation is the history of every individual child God chooses, and then deals with for his individual salvation. Therefore, dearest George, see to it that you not only belong to the nation He redeemed, but that you *individually* be one saved by His blood; for, alas! many amongst the redeemed nation will be cast out, and strangers and foreigners take their place. Say not with our Jewish brethren, "We have Abraham for our Father," for, while for Abraham's sake, God has been faithful to His oaths and promises to our nation, He cannot, for Abraham's sake, save the individual; it is for Christ, His Son's sake, He does that, to those who are *in* Jesus.

Now, why do you think He *redeems* and does not *save* Israel? and why does He save the individual and not redeem him? For the very reason that to redeem and to save are two different things. To redeem is to buy *back* what *once was yours*, but has gone into captivity. To be the saviour of anyone does not necessitate their previous connection with you. Redemption-money is what goes to buy back to the liberty *he once had* a man who has gone into slavery.

Israel had been God's, "His own peculiar people." The redemption-money with which God brought him back was His Son's precious blood. Now, here is salvation, quite another thing. You see a man drowning; he may be a complete stranger, or he may be your own child. You cast yourself into the waters that are overwhelming him, and save him at cost of your own life. In like manner Christ is the Saviour of *mankind*. He saw Israelites and Gentiles alike all sinking to eternal death. He threw Himself into this awful ocean, and saved all who would and will cling to Him, at the cost of His own life. You will read your Bible, my boy, with much more intelligence when you learn to distinguish between "redemption" and "salvation," and that it is possible for you to belong to the "redeemed nation," and yet not be individually saved. Now, if you are ever in despair because of sin, learn to argue from the *greater to the less*, as well as from the less to the greater, which you will find Jesus does in Matt. vi. 25. Say

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to yourself, If the blood of Jesus could redeem my nation, surely it can do the much smaller and easier act of saving my individual soul or life from eternal death. Often has this solidest of logical arguments, that if Jesus can do the greater, He can do the less, saved me from despair; for if He could forgive sinful, backsliding, incorrigible Israel, and take back to His bosom the sinful, adulterous wife of youth in her old age, with such ineffable words as, "My sister, My love, My dove, My undefiled, there is no spot in thee" (Song of Solomon), will He not much more take back me, backsliding and sinful as I am? I believe that in the natural history and *final* restoration of Israel to God's favour as His bride, "the once-rejected wife of youth," there are hidden secrets regarding man and his individual salvation which the world is not *yet* able or worthy to bear, or only a very few elect ones in it.

You can show this letter to your friend, the Rev. Mr. A. B. It may interest him and lead him to search Scripture and history afresh, for the prodigal son, for faithless Israel, the wife of Jehovah, in the Old Testament, and the bride of Christ in the New Testament (Rev. xix. 7—9). "Blessed are they that are invited to the marriage supper of the Lamb." At every marriage there is a bride, and at every marriage there are guests and witnesses. Christ's will come from the North and the South, the East and the West, to rejoice with Him over His restored bride, Israel, the "Lo-Ammi" of Hosea i. 9, the divorced wife of Jer. iii. 8, and to unite in the glorious festival.

I am glad to learn that you have underlined all Christ's references to the Old Testament in the Gospel of Matthew. Go on and mark throughout the New all references you find to the Old. This you will find wonderfully educative and intelligent work. It will bring you into sympathy with the writers of the New Testament, and also prove to you the bearing and importance of the Old Testament, and how the fulfilment of its prophecies regarding Christ's first coming convinced the world of the apostles' days that Jesus was the Christ. Search, therefore, the Scriptures, like the "noble Bereans," to see whether these things are so.

YOUR LOVING MOTHER.

"NAKED SAVAGES."

BY. R. LAMB.

SOME years ago, Mr. Edward Hine lectured in the Town Hall, in the city of Durham, and at the close was "heckled" by two professors from Durham University.

Said the Professor of History, "How can the ancient Britons be supposed—by anybody who gives the slightest attention to the matter—to have been part of the Hebrew people? The Hebrews were highly civilized; the ancient Britons were naked savages!" Mr. Hine's reply was prompt and crushing, from Hosea ii. 2, 3, "Plead, with your mother plead. . . . Lest I strip her naked and set her as in the day that she was born."

This little incident induced the writer to investigate this phase of the subject, and resulted in BANNER-ing some information lying hidden in obscure and little read books. We find that the ancient Britons, in common with the Anglo-Saxons, were of Asiatic origin—"to the South of the Caspian Sea," the precise *locale* of Israel's captivity. We find, too, that the ancient monuments, cromlechs, and temples had their counterpart in Palestine. The Druidic worship has been shewn to have been the exact counterpart of the worship instituted by Jereboam, "who made Israel to sin." The sacrificial ritual of the Druids was an exact copy of the Mosaic ritual in Leviticus. The intelligent race who migrated from the land of Israel's exile to Britain, and built Stonehenge, literally fulfilled Hosea's prediction, and sank lower and lower in the social scale, until the dawn of Christianity dispelled the gloom of the Druidic mysteries.

There is one point in the Druidic faith which requires some notice; their belief in the doctrine of "transmigration of souls." Cæsar tells us, "It is a favourite maxim of the Druids that souls do not die, but pass after the death of one body into another." What does this mean? Why, that the priesthood of both the ancient Britons and of Israel believed in the soul's immortality.

A writer, whom we have quoted on previous occasions, says on this subject:—"Upon this point, indeed, the Druidical and Israelitish faith may seem to differ, for this, which was a favourite maxim of the Druids, cannot be found among the Israelites. But the first thing to be discovered is what is meant by transmigration of souls, or *metem-psychosis*. The Druids, like other priests, had two doctrines, a sacred, and a vulgar. No doubt Cæsar's account of the *metem-psychosis* belonged to the vulgar religion, while the true meaning involved some mystic knowledge of the natural history of man. That it was allegorical there can be very little doubt. A man of the learning of Pythagoras, who was skilled in all the wisdom of Egypt, could never for a moment suppose that after death the soul of a rational being would pass into a beast; that that fair mind which had told the number of the stars, and penetrated all the dark profundities of nature, was one day to grovel in a grasshopper, or to shine darkling in some glow-worm, as if in emulation of its decayed glories. No! Pythagoras well knew that the soul of man approached too near its Maker ever to fall so low from its splendid exaltation. Could the magi of Persia and the Chaldeans, among whom the doctrine originated according to some—could they who believed the soul of man to be part of the Deity—could they destine that soul to such deep degradation?

"They might—there is a possibility that they might; but how small, how minute the possibility! It is necessary then to seek for some elucidation of this doctrine, which shall exhibit it in a light agreeable to the recognised ideas of the oriental and occidental priesthood. The vulgar notion of *metem-psychosis* has been shown to be inconsistent with the religions of the priests, by whom it was professed; it is, therefore, more than probable that by the *metem-psychosis* of Pythagoras, and the Druids, was meant those successive changes through which the human body passes. First it existed as a germ; when the first man drew his breath a variety of changes ensued, till that germ put on the spermatic form it existed like a vegetable, devoid of feeling, without animation.

"A third succession of changes brought it into a fœtal state, in which it lived like an animal; this change was perfected by birth, and time elapsing it merged into another; as reason began to dawn, then, and not before then, man became a living *soul*.

"For a short period of years the body serves as a habitation for this soul, but, 'there is a time, in which it is appointed unto man to die'—the body decays, the clay building returns to the dust of the earth, while the soul experiences a new change. It does not die, nor does it sleep, but clad in a fresh body, fairer than that which it has left, it experiences new pleasures and sweeter delights. A future resurrection ensues, and a fresh change is the consequence, but the body that is now put on is not what it once was; we shall be changed, this mortal will put on immortality, this corruptible incorruption. This new body will be given to the dust from whence it came, but the spirit will return to God.

"If this elucidation be correct, we are aware that the Israelites must have believed it as they looked for future resurrection. But allowing that it is not, and that the Druids believed that the soul of man can become the soul of a beast, though it is unfair to put that construction on Cæsar's words, yet we may perhaps be able to find traces of this belief among the Jews (? Hebrews). For instance, they thought that the

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soul of Elias had transmigrated into the body of our Saviour. Josephus expressly states that the Pharisees believed this doctrine. But it may be said that the corrupted Jews borrowed this foolish doctrine from their Gentile neighbours in later times, and to prove that their fathers believed it it is necessary to find it in the Mosaic writings. But it is candidly confessed that no such doctrine is to be found in the Pentateuch, nor even the slightest allusion to it. Yet this is no reason whatever that the Israelites were unacquainted with it.

"No one would ever deny that the descendants of Abraham believed the immortality of the soul, yet Moses never made the most distant allusion to it, when he gave the Israelites their dispensation. Moses never mentions the doctrine of resurrection, he never taught a belief in future judgment, nor does his creed exhibit anything relating to rewards and punishments, or to a life to come.

"Yet who would be so rash as to declare that the Jews were entirely ignorant of these points? The case is exactly the same with the doctrine of the *metem-psychosis*. Moses, indeed, never discourses of it, yet who would say that they knew nothing about it after they had lived four hundred years among the Egyptians, with whom this doctrine was especially cultivated. The Chaldeans had a firm belief in transmigration, yet Daniel the prophet became president of one of their colleges; he therefore must have been acquainted with and could not disapprove of it. The circumstances of Daniel becoming president of a college of Chaldeans, considering his belief as a Jew, and his attainments as a man of learning, is highly favourable to the construction just put upon this doctrine of transmigration."

11, Baxter Street, Middlesbro.

TITHES.—AN IDENTITY.

WHAT are "tithes?" What Anglo-Israelite writer, saving Mr. John Wilson, has given a moment's consideration to this subject, as a matter of Identity evidence? And is there anything to be said about them in connection with Our Identity? To begin with, what do we mean by tithes? The word is derived from the Saxon "*teotha*," "the tenth part." In Ecclesiastical (British) Law, the thing spoken of is described thus:—"The tenth part of the yearly increase arising and renewing from the profits of lands, from the stock on the land, and from the personal industry of the inhabitants, is said to be the tithes thereof. The first kind is called '*predial tithes*,' the second, *mixed*; as of wool, pigs, milk, and the like (of these the tenth must be paid in gross). The third is *personal*, as of manual occupations, trades, fisheries, &c. Of these, only the tenth part of the clear gains and profits is due."

The tithes are paid here to the ministers of the Church of England, and it is supposed they first were settled on the Church in the fourth century, A.D.; but they were introduced, we believe, into this country when Augustine, the Roman Monk, came on his mission to convert the Saxons, in A.D. 597. Some have supposed that Ethelwolf, king of the Britons, in A.D. 836—858, first established tithes in England. But Hume, in his "History of England," doubts this (p. 41, Students Ed.), and thinks they were "earlier instituted" here. "Ethelwolf appears" (he adds) "to have established the first poor law, by imposing on every ten hides of land the obligation of maintaining one indigent person."

At first, tithes were paid voluntarily to the ministers of the Church of England, but as the Church grew stronger, it came to be claimed as a right, and the power to enforce the right was conceded by the Sovereigns of the land. At the end of the eighth century, Offa, king of Mercia, gave the Church the right, by civil process, to collect and recover tithes. "By the original law, all the land of the country was titheable, except such as belonged to the Crown, and to the Church itself." At the Reformation, in the sixteenth century, much of the Church lands was transferred to laymen, and ought, henceforth, to have been tithed, but they were expressly freed from the liability by special agreement. Tithes, originally, were paid in kind. No regular attempt had been made to remedy this inconvenience till our own modern days. Now, by Act 6 and 7, Will. IV., ch. 71, a Board of Commissioners for tithes has been appointed, to convert the tithe into a rent charge, payable in money. The amount of tithes was to be calculated on an average of seven years, previous to Christmas, 1835; and thus the Commissioners for the compulsory commutation of tithes were appointed, and the Board exists, as one of our modern British institutions, to this hour. "A voluntary agreement between the owners of the land and of the tithes, is first promoted, failing which, a compulsory commutation is effected by the tithe Commissioners." Such is the bare sketch of the history of tithes past and present, as we find it in our own current and bygone history. We pause to ask, What is the origin of tithes, and whence we, ourselves, have got the idea so early in our history as the fourth or sixth century A.D.? Our readers need scarcely be informed, that the tithes had a Biblical, nay, an Abrahamic and an Israelitish origin. Nor need they doubt, from the fact of our possession of the institution so early built into our body politic, that this is an additional proof of our Identity with Israel. The idea of tithes, whatever may have been the case in the early ages, is foreign to the Continental nations now, as far as we are at present aware. We have made some inquiries on the subject to obtain information, but the result has been, that our informants "do not know of the existence of tithes among foreign nations to-day," similar in character to the institution among our own selves.

Mr. J. Wilson, in his tenth Lecture on "Our Israelitish Origin," quotes "Millar's Historical View of the English Government," where he said "that the modern institution of tithes, and the pretensions of the Roman Pontiff, the Christian High Priest to the tenth of all the revenues of the clergy," was derived from the Mosaic Law. He spoke of the tithes again in Lecture xii., as established after the Israelitish pattern; but he does not tell us whether the German and other nations now pay tithes for the support of their public worship at home, as the British-Israelites do here to-day. The tithes "did not belong," he said, "to the Church of Rome, but to the Church of the Anglo-Saxons. Popery purloined them for a time, but they have been, so far, recovered."

But what was the origin of tithes? Let the Bible tell us! It takes us right back to the early days of Abraham and Melchizedec. Gen. xiv. 18—20 gives us the first idea of tithes, plainly showing us that its origin was even anterior to Abraham, and probably divine in its sanction. Then Melchizedec, king of Salem, "brought forth bread and wine, and he was priest of God Most High. And he blessed him, and said, Blessed be Abram of God Most High, possessor of heaven and earth; and blessed be God Most High, which hath delivered thine enemies into thy hand. *And he gave him a tenth of all*;" or, as the Authorised Version has it, "He gave him tithes of all." St. Paul comments on the facts in Heb. vii. 4, saying, "Consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils."

The next record of tithes brings our thoughts at once to Luz, and the Coronation Stone in Westminster Abbey, called God's house, "Bethel." In Gen. xxviii. 20, 22 (Rev. Ver.), we have Jacob's memorable reply to the Lord: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again in peace, then shall the LORD be my God, and this stone, which I have set up for a pillar, shall be God's House; and of all that Thou shalt give me, I will surely give the tenth unto Thee." The tenth were the tithes, and here is the idea first

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disclosed in God's Word, that the proper return to Him for all His blessings is the tenth of His material and earthly gifts to Israel. These are God's deodands, the return due to the Divine Giver for earthly benefits received from His gracious hands. After the time of Jacob we find, from the Mosaic record, that "the tenth part" was the Lord's, directed to be given to Him as a regular institution. In Numbers xviii. 21, 24, "all the tenth in Israel was given to Levi for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." It was the part of Israel's possessions and increase which God claimed for the due performance of His worship. It was the property of the Church in Israel. The practice in Israel is illustrated in 2 Chron. xxxi. 5, 6, 12 (Rev. Ver.), where we read of Israel's and Judah's abundant offerings in good king Hezekiah's days. "They brought the tithe of all things abundantly, of oxen, sheep, and of dedicated things, consecrated unto the Lord their God, and laid them by heaps." In Lev. xxvii. 30—33 (Rev. Ver.), we have God's first distinct commandment to Israel, claiming "all the tithe of the Land, whether of the seed of the land, or the fruit of the tree: it is the Lord's, it is holy unto the Lord;" and it was also unredeemable at the option of the giver. "The tenth shall be holy unto the Lord. It shall not be redeemed." Instruction, as to the distinctly Israelitish character of the tithe, and how strictly God required it of His people, is evident not only from the texts in question, but also from such passages as Nehem. xiii. 12; Mal. iii. 8—10; Matt. xxiii. 23; Luke xviii. 12. The last two texts, and others in the New Testament, show, that in our Lord's times, the Jews paid tithes as a national custom for the service of God, but we read nowhere in the Book that tithes were prescribed or paid by any of the Gentile nations of the earth.

Our case, then, is complete. We have shown that tithes were paid so early as the days of Abraham; that they were promised to God by Jacob, speaking for himself, and his afterseed for ever; that they were prescribed by God Himself for His people Israel, who, right down to the times of Christ, were in the habit of paying them for God's service in the Hebrew Temple. We have also shown that it is a custom connected with Christian worship in this our land to-day, having originated so early as the fourth century A.D. And we cannot trace any national custom in foreign lands answering to the gift of tithes, such as the clergy of the Church of England (Israel's Church) demand as a right, and have received from the sons of that Church here, for centuries. We think that, the facts being so, we have indicated another remarkable line of evidence, which leads straight to the glorious conclusion we are always aiming at—namely, that the British nation, which pays tithes to its Established Church to maintain the service of the Lord their God, must be God's people, lost Israel, of the House of Joseph, since they are not Judah or the Jews. We trust our clergy will pay due heed to this new matter, since it is one in which they are deeply interested. We hope they will, by reason of the conclusion which we draw from the *premises*—(namely, that this nation is God's people Israel), join us in our injunction to our fellow-countrymen everywhere, that they, therefore, will praise the Lord for His distinguishing mercy towards us, His chosen people, His inheritance! We would also draw this practical lesson from our facts —namely, that being Israel, we are under the obligation, as Israelites, to devote to God's service one-tenth of our incomes and profits; the owner of a thousand a year, owing the Lord one hundred pounds; of fifteen hundred a year, one hundred and fifty pounds, and so on in proportion, *per annum*.

NEWCASTLE ANGLO-ISRAEL ASSOCIATION.—Lectures, &c., at the Bible House:—Jan. 7, "The Testimony of Recent Events," Rev. James McIntosh; Feb. 4, "The Testimony of Philology," Mr. Andrew Pearson; March 4, "The Testimony of Opponents," Mr. J. Pettigrew. Chair taken at 8 o'clock. [We hope our Associations note how Newcastle does the work and will imitate its example.—ED.]

BRITAIN'S HOPE.

A VERY remarkable piece of poetry appeared about the beginning of December, 1885, in the *Christian World*, having Marianne Farningham for its authoress. We do not know if the latter is an Anglo-Israelite by belief, but we think many most valuable and precious Israelite gifts are alleged in these seven verses to be the property of the British. These, as we shall presently show, prove beyond all doubt that this nation so blessed is and must be Israel of the Ten Tribes. The following were the lines in question:—

BRITAIN'S HOPE.

"God is in the midst of her; she shall not be moved; God shall help her *at the dawn of morning*."—*Revised Version*.

So many years when other lands were sighing,
England has seen her sons and wealth increase;
While other nations were grown weak, and dying,
She has lived on in peace.

Nor storm nor tempest has availed to weaken
The sea-girt island in her steadfast might;
For righteousness has lifted high its beacon,
And men have loved the light.

Brave were her sons, and very fair her daughters,
Their hearts were fearless, and their homes were pure,
And those who breathed her air of hills and waters
Had courage to endure.

But, best of all, God made her rich with blessing,
He made His home within her many walls;
For England, her strong faith in Him confessing,
Has answered to His calls.

And now? There are thick clouds that hide the glory,
And muffled sounds that tell of sin and wrong,
And sighs of pain, and many a heart-sad story
To hush the triumph song.

Yet who shall say that her bright sun is waning?
Her God is in the midst of her to-day;
He is all-merciful, and her complaining
Has reached His ear alway.

So let her people, ne'er His precepts scorning,
Turn aye to Him, nor fear to do His will.
This is not night; it is the dawn of morning,
And God is with her still.

MARIANNE FARNINGHAM.

The leading thought in these stanzas, thrice repeated, and especially pointed out in Psa. xlvi. 5, which is quoted at the head of the poem, is that "God is ever present with the British people!" Now we may search the Bible through, but we shall never find that God promised His presence either as God the Father, as God the Son, or as God the Holy Spirit, to any but the people of Israel. We have that covenant made with His chosen nation, Israel, in Exod. xxix. 45, 46, repeated in Haggai ii. 5, reiterated in Exod. xxv. 8, Levit. xxvi. 12, Zech. ii. 10, 2 Cor. vi. 16, and in Psa. xlvi. 5, besides in many other texts, but never with the Gentile nations.

Now, M. Farningham asserts beyond all doubt that "God has made His home within her many walls" (meaning Britain's many walls); that "God is in the midst of her to-day," even after apparent declension has set in, and while thick clouds are hiding the glory of Britain; as well as when "muffled sounds are heard that tell of sin and wrong." Also that "God is with her still, even while the dawn is breaking" after the darkness of the night. It is remarkable that the text which is held to be the key-note of these verses by the authoress is the *Revised Version* of Psa. xlvi. 5 (Martin Luther's favourite Psalm), wherein, speaking of Jehovah's tabernacle, David said that "God is in the midst of her, she shall not be moved. God shall help her, *at the dawn of morning*" (margin).

Britain, thus, according to Marianne Farningham, is possessed of one of Israel's most glorious, gracious promises, made exclusively to God's chosen ones only, but to no other race whatsoever on the face of the earth. God being true, the only

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conclusion to which the authoress ought to come is that Britain must be the Lost Ten Tribes, since it does not manifestly, represent the House of Judah. These verses speak of Britain, or "England," as the land of increasing wealth, and of increasing population—both Israelitish signs, as Gen. xxii. 17, Deut. xv. 6, and viii. 18 distinctly prove. They declare, too, that in comparison with her, other nations are, as to population, "dying" out (Jer. xxx. 11). The authoress tells us the "sea-girt island" has been ever safe, which was God's promise to Israel (2 Sam. vii. 10), and that righteousness (which is Jehovah's) has been the beacon of the nation. This was Israel's most splendid, God-given heritage, as Isa. liv. 17 declares, "This is the heritage of the servants of Jehovah, and their righteousness is of Me, saith Jehovah."

The fourth stanza adds to the proof of Our Identity with Israel, for it tells us that "England" has strong faith, "confessing to the Lord," which was to be Israel's happy lot, as Hosea ii. 20 provides, and that she has "answered to the calls of God," which Isa. lxv. 1 and 24 tell us is just what Israel would do when Jesus seeks and finds them, answering them before they call.

The crowning proof of all, however, is Marianne Farningham's assertion of God's continuing abiding presence with the British people, for she must well know that a people so blest can, according to the testimony of the Word of God, be the people of Israel only, and in this case the House of Israel, but not the House of Judah, since the latter received not Him who came to His own people, but rejected and crucified Him, while the British folk, being His people Israel, received Him gladly, confessed His blessed name, and have inherited, according to the promises and prophecies, not one, but all the blessings the Lord promised "to Abraham and his seed for ever" in the precious pages of the Book.

Marianne Farningham has a clear perception what "the glory of God" upon a nation is, when she tells us, in the fifth stanza, that "the thick clouds now hide the glory." This glory is nothing less than the shekinah of God's presence with His people, making them "rich with blessing," "living and abiding within their many walls." The bright sun of Britain's glory cannot be muffled or extinguished by the nation's sins, her sighs of pain, her heart-sad stories, as our pessimists are ready to complain; for in very truth her "glory" is God's own. His everlasting divine presence is their glory, and that matchless splendour, freely bestowed on them by God Himself, no sins, no wrongs, no pain, no "heart-sad stories" can make dark, "to hush the triumph song!"

"This is not night! it is the dawn of morning,
And GOD is with us still!"

We thank the writer of this splendid, beautiful little ode for a unique piece of blind testimony to Our Identity. So perfect and choice is it, that we incline to the belief that Marianne Farningham is possibly an Anglo-Israelite, and one who sees more clearly than most of us that however wretched and sin-stained our nation's condition may be, God's glory is upon us, as Isa. lx. 1, 2 declare, because His gracious presence goes with and abides upon us, as He promised in Exod. xxxiii. 16 and xxix. 45, 46. Israel, praise ye the Lord!

THE CLAIMS OF THE HEATHEN AND MOHAMMEDAN WORLD UPON THE CHURCH OF CHRIST.

THE Church Missionary Society's project for the special simultaneous meetings, to be held between February 8 and 12, 1886. has our full and unqualified approval. The Church Missionary Society addresses itself to the people of the British Islands, and claims their support as "the Church of Christ." One hundred and fifty cities and towns in England and Wales, we are informed, have now agreed to convene meetings, and enforce upon those who have never yet supported foreign missionary work among Heathen and Mohammedans, the claims of these races to the message of salvation.

The society carries the Gospel to many Eastern and African nations and tribes, and they wish to appeal to the British folks at large to come forward, recognise their duty, and help the society in carrying out the Master's last command to His Church, "Go ye into all the world, and preach the Gospel to every creature" (Mark xvi. 15). The objects which the Church Missionary Society have at heart are clearly stated in a leaflet they have just put out, and we ask for them the readers special attention. They say, *inter alia*:—

That their purpose is to set forth, plainly and solemnly, the claims of the unevangelized heathen and Mohammedan world upon the Church of Christ; to emphasise the risen Saviour's one great last command—the only one recorded, in various forms, in all the four Gospels and in the Acts of the Apostles; to describe the world's need of the Gospel; to illustrate the blessings which God has already given to the hitherto poor and inadequate efforts put forth by His Church; and to press home the obligation lying upon all Christians to take a share in the work, some by personal service, some by large and liberal gifts, some by systematic work in making the cause known to others, and all by prayer and influence.

Meetings will be held in the following principal places, among many others: Barrow-in-Furness, Bath, Bedford, Birkenhead, Birmingham, Bournemouth, Bradford, Brighton, Bristol, Cambridge, Canterbury, Carlisle, Chelmsford, Cheltenham, Chester, Colchester, Derby, Doncaster, Dorchester, Dover, Durham, Eastbourne, Exeter, Falmouth, Folkestone, Gloucester, Harrogate, Hereford, Hertford, Huddersfield, Hull, Leeds, Leicester, Lichfield, Lincoln, Liverpool, Macclesfield, Manchester, Margate, Middlesborough, Newcastle, Northampton, Norwich, Nottingham, Oldham, Oxford, Peterborough, Plymouth, Preston, Ramsgate, Salisbury, Scarborough, Sheffield, Shrewsbury, Southampton, Southport, Southsea, Stafford, Stockton, Sunderland, Swansea, Taunton, Torquay, Truro, Tunbridge Wells, Weymouth, Wolverhampton, Yarmouth, York.

More than one hundred and fifty clerical and lay members of the Church Missionary Society have responded to the Committee's invitation to act as special deputations to these meetings; and a much larger number are actively engaged in arranging for the meetings in their various localities.

The effort, it will be seen, is certainly a British one. The society which calls it forth is British, Church of England. It appeals to British, nay, to English towns and cities, and it styles those to whom the appeal is made, "The Church of Christ," "His Church," "All Christians." We are doubtful if the Church Missionary Society include in these terms the Christian Churches of France, Germany, Italy, Spain, Austria, Russia, and the Northern Scandinavian races. At any rate we know these nations, and their Churches do not actively take the Gospel to all the nations, families, and kindreds of the earth, and therefore do not as a practical fact see their obligation to take God's Word, and Christ's Gospel, to "the unevangelized Heathen and Mohammedan *world*." The British only do that, and herein we maintain they offer a grand proof which the Church Missionary Society blindly endorses, that this nation, the British people, are the Hebrew Ten-Tribed House of Joseph, those destined, in God's providence, to take the Gospel and plant it everywhere. "In the days to come" (said Isa. xxvii. 6, R. V.), shall Jacob take root. "Israel shall blossom and bud, and fill the face of the world with fruit." "Jacob" and "Israel" here are not the Jews, or Judah, for they have not done the thing.

The British folks are attempting it with God's blessing, and the Church Missionary Society are properly calling on them to see their duty in the matter. Hence they are showing proof that they are "the Jacob and Israel" of the prophecy, since God cannot predict of one people, results to arise which He

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deliberately allows in falsification of His own purposes, to be carried out by quite another race.

This is our argument arising out of the Church Missionary Society's laudable and cheering propositions. Our recent article on the subject (vol. x., p. 22), has called forth the very sharp remonstrances of a clergyman of the Church of England, who tells us, to our dismay, that that article "stultifies itself" in many particulars, of which the following are salient points. He styles ours a "craze," and himself one of our most determined opponents, that he knows by experience that it is perfectly hopeless to try to convince any one who has once embraced our views, and that the article in question is absurd, and self-stultifying in these respects:—

1. In deeming our Lord's infant Church "a Hebrew Church." "In Jesus Christ there is neither Jew nor Greek," and "*the Church of Christ*" (adds our cleric) "*was never Hebrew!*"

2. That the article speaks of "Abraham and his after-seed." But that the writer forgot that "that seed was Christ," "and had nothing to do, as such, with the Hebrews!" He explains his position by stating that "in this dispensation the Church of Christ is the bride, consisting of all believers, Jews and Gentiles, who are really blind and not seeing, have believed. The Jews on the other hand are the seed of Abraham, who when Jesus comes will look to Him whom they have pierced, and mourn; and will become His faithful people, over whom he will reign, and to whom all His ancient promises will be fulfilled, and who will be the great missionaries in the dispensation which is to culminate in the whole world being full of the glory of the Lord."

Our opponent deems the faultiest part of our article is that in which we said, that "we may search the Scriptures in vain for any hint that the Gospel is to be preached to all the nations by any but the Hebrew race." He herein thinks he makes a point at our expense, because he falls into the error of supposing that we deny that the apostles of our Lord being Jews, were also Israelites of Benjamin! Being Jews, and not Israel, he supposes we deny to Paul, Peter, and the rest, the missionary function, imagining that we tie that duty up to Ephraim-Israel only, and that those apostles being Jews were not Israelites too! A double error, arising from defective reading and information, on part of one who without research has condemned, and without inquiring, has passed adverse judgment! Our mentor sums up his long and cutting condemnation by telling us that the great adversary is impelling us in our course, and that he is working confusion, not only in the direction of "Anglo-Israelism," but of "perfectionism" and the rest. That men in these days want "something new," like the Athenians of old, and that these things (over which he mourns) are doing harm, and creating divisions in the true Church of Christ, preventing His servants serving Him, as in our case.

So far our steadfast opponent. We wish, however, he had read and inquired before he attacked; for in very truth his whole antagonism is founded on a stupendous error of his own, which is, his denial that the Ten Tribes exist at all! He sees in the Jews the whole of the Twelve-Tribed nation, and never stops to inquire or ask himself, what became of Ephraim-Israel, or the House of Joseph? On this point our clergyman has made shipwreck, and being utterly confused as to God's plan, has invented a "parenthetical Church," not Hebrew or Gentile, but "the Church of Christ" of the present day, relegating to the future Millennial times the restoration of the Jews only, and their enjoyment then of all the promises to Abraham; also their operations as world-wide missionaries, from that time forward, "according to the prophecies."

We cannot so read the Scriptures. We see there Ephraim described as well as Judah, and in Hosea, Isaiah, Jeremiah, Ezekiel, Amos, and other portions we see that to Ephraim, or the House of Joseph, is allotted a mighty work to do for Christ, "Blossoming and budding, and filling the face of the world with fruit," carrying the Gospel to all nations, families, and kindreds of the earth, as the Lord's messengers and servants to do His will. In regard to this being a "parenthetical" "Church of Christ," cut off from the promises to the patriarchs as "the bride of Christ," we find that those promises were given to "Abraham and his seed for ever," without a hint of abeyance for even five minutes of time, and we find that "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made to the fathers," but in no wise to abolish, contravene, or postpone them for a moment.

While we fully sympathise with the Church Missionary Society in its coming efforts in February, we cannot concur with its advocate, our mistaken clerical friend. He is in very truth altogether in error in deeming ours Satan-taught doctrines, and dishonouring to our blessed Lord and Master. Our mentor lacks information, and we hope he will soon supply his own patent wants.

PERSONAL INIQUITIES AND NATIONAL TRANSGRESSIONS.

In Psalm lxv. 3, the following words, being part of a psalm or song of David, occur:—"Iniquities prevail against me; as for our transgressions, Thou shalt purge them away."

The address of the psalmist is directed to the Lord God in Zion (ver. 1), the hearer of prayer, "He to whom all flesh shall come." In the midst of his ascription of praise David breaks off in ver. 3 to speak of himself, and then of the congregation or Church of the Lord, even of His people Israel, His chosen. "Iniquities prevail against me," he cried, thinking of his own sins and iniquities and his constant and repeated subjection to their power. But in the second clause of the text he says, "As for our transgressions"—that is, as for Israel's, the nation's, "transgressions"—"Thou shalt purge them away."

We may note here the remarkable change in the personal pronoun. It was David in person, who, having destroyed the giant in the name of the Lord, yet was fain to cry aloud to God for mercy, saying, "Iniquities prevail against me." In himself he saw no good thing. Like Paul, he could do nothing but confess: "I am carnal, and sold under sin." "Oh, wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord!" (Rom. vii. 14-24). But how are we to account for the next clause of the psalm? Looking within, he saw there nothing but imperfection, weakness, wickedness, and sin. "Iniquities" thus prevailed against him; but looking to his people, the Houses of Israel and Judah, very different was the aspect there, "As for our transgressions, Thou shalt purge them away."

At a date long future to that when he wrote the words, David saw that his people were to be greatly blessed by the Lord, by having their sins removed from their consciences as a nation. Here the Psalmist lost his personality in the nation's election. The whole Church of Israel was to have its sins purged away, and he could rejoice in that expected result, since he was part of the body politic of Israel.

The Lord's Church is to be saved, redeemed, and glorified, as a body, and in the mass. The nation of Israel is to be a saved nation; and in that prospect David could rejoice, and did rejoice: "As for our transgressions, Thou shalt purge them away." He could properly glory in that, because the work was to be the Lord's. He, Jehovah, was to purge the House and people of Israel of their transgressions, and to praise Him, for that is to glorify Him.

Men in the present day cannot receive this view. They insist upon the individual aspect of salvation only, and refuse

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all comfort from what rejoiced David's heart—viz., that there is a national salvation which will include the personal, and the soul of each redeemed one. In that national salvation such a text as the one with which we are dealing bids us rejoice. But is this the solitary passage in God's Word leading us to conclude that the transgressions of Israel are to be nationally purged by the grace of God in Christ? Surely not! There is Jer. xxxi. 33, 34, repeated in Heb. viii. 10-12, which are passages exactly parallel with the Psalmist's statement.

Here are two portions of God's Word which the Spirit saw fit to emphasise. He caused it to be written in two languages—Hebrew and Greek—at an interval of 660 years. St. Paul quoted Jeremiah; and in translating the prophecy did so, without paraphrase, *exactly*. The New Testament version of the promise to the House of Israel is brought by the apostle into close connection with the work of Christ on Calvary, and thus the two prophecies connect the Israelite Church of B.C. 606, with the Christian Israelite Church of St. Paul's address to the Christian Hebrews of A.D. 64; proving thus the continuity of Scripture, and of the House of Israel too; and plainly pointing to a day (not yet come) when, as a nation, that house shall enjoy the Christian blessings therein described. What are they? Let the reader consult St. Paul's version in Heb. viii. 8-12 (R.V.) to see for himself. "Behold the days come, saith the Lord, when I will make a new covenant with the House of Israel, AND with the House of Judah. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them forth out of the land of Egypt. For they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the House of Israel after those days, saith the Lord: I will put My laws into their mind, and on their heart also will I write them. And they shall be to me a people. And they shall not teach every man his fellow citizen and every man his brother, saying, Know the Lord. For all shall know me, from the least to the greatest of them. For I will be merciful to their iniquities, and their sins will I remember no more."

Here is the very blessing David foresaw would be bestowed on his people Israel. Their "transgressions" were to be "purged" by God Himself, according to the Psalmist; they would be forgotten and "remembered by Him no more," according to the prophets Jeremiah and Paul!

We notice with surprise that our clerical friends are able and willing enough to preach on such texts as Psa. lxv. 3; but in illustrating the subject it never occurs to them to refer to the promises contained in Jer. xxxi. or Heb. viii. What the reason can be we are unable to surmise, unless it be that the latter prophecies would confine the promised blessings to the House of Israel as a Christian people, and show that the Church of God is the Israelite nation, whose sins, nationally, are to be purged away by their God and Saviour.

One word more and we have done. It is this. Individual believers have ever David's experience. Their iniquities prevail against them; and the nearer they live to God the more their vileness is manifested to themselves in the dazzling light of the sanctuary of the Holy One of Israel. But there is comfort to such in reflecting on the time David foresaw was coming, when the whole Ten-tribed Christian, yet Israelite, House of Joseph would be saved by the blood of Jesus, and then go forth to its blessed, allotted, and predestined work of world-wide evangelization, according to the prophecies.

J.P.—If you experience any difficulty in obtaining your copy regularly, the publishers will be happy to forward you a form to fill up to hand to the Bookstall Keeper, or Newsman.

Mr. J. J., of Walkley, Sheffield, desires us to thank the person who kindly forwards a copy of the BANNER OF ISRAEL weekly.

WHAT THE JEWS SAY IN RESPECT TO THE PRESENT CONDITION OF THE TEN TRIBES.

ON one point of our contention with opponents we may always count on the support and co-operation of the Jews in the present day. They will always earnestly deny that the captivity of Israel returned with the captivity of Judah, and will as earnestly declare that the history of Israel is a complete blank as far as Scripture is concerned in regard to an alleged fusion of the two Houses, and in respect to the present whereabouts of the Lost Tribes. They admit they are "lost." The Ten Tribes of Israel, they allow, are "missing," that much search has been made for them, but that that search has been quite in vain. "Absolutely nothing is known of them since they were transferred to Halah and Habor, as the Bible states." The educated Jews of the present day do not, of course, admit "Our Identity," or see that the British are their lost brethren. But they do see and acknowledge that they are not now with Judah, did not return with Judah's captivity from Babylon, and that being missing and not yet found they are "lost" for the present. This is certainly great help to our contention with the clergy and ministers of Protestant Christianity who are ready often to close the door against our contention by declaring that (1) Israel was never lost; (2) that the Ten Tribes returned with Judah from Babylon; and, therefore, (3) are with the Jews now, since all Jews are Israelites, and there are no Israelites but the Jews.

In the *Jewish World* of August 21, 1885, the following appeared under the head of "Enquiries." Our readers should make a note of what follows, and make much use of it in our disputes with opponents:—

A "Constant Reader" writes:—Were the Ten Tribes of Israel reunited with the Two after the captivity, or do they still exist separately? In the ninth century we find the Jews of Keyrawan, in Northern Africa, corresponding with the President of a Babylonian Academy as to the "Lost Tribes."

[If "A Constant Reader" will take the trouble to refer to the Bible he will find that the Ten Tribes, after ther transfer to Assyria by Shalmaneser, are never mentioned again. The books of Nehemiah and Ezra give the genealogies and families of those who returned from the captivity; and our correspondent can see for himself whether there is any mention of such a re-union as he refers to. Others beside the Jews of Kairiwan have tried to get information about the existence of the missing Tribes, about whom, to settle the matter, absolutely nothing is known since they were transferred to Halah and Habor, as the Bible states.—ED. J. W.]

We regret to find that after nine years of the BANNER'S existence and while a perfect library of Identity works is extant, the writer in the *Jewish World* is still satisfied that "absolutely nothing is known regarding the missing Tribes since they went into captivity to Halah and Habor." This is hardly true, because Josephus, the Jewish historian, vouched for their existence in the locality of their transportation in the first century, A.D. Jerome also mentions them in the fifth as still there.

Our arguments indicate that the missing Tribes exist here to-day in enjoyment of all the blessings and promises God gave to Abraham's after-seed by covenant for ever; and we are not aware that the *Jewish World* has ever publicly controverted our logical deduction from these facts—namely, that the Ten Tribes not only exist to-day, but are to be found as the British in these "Islands of the West," exactly where God declared they should be found (Isa. xxiv. 15, xlix. 12; Jer. xxxi. 10; Hos. xi. 10).

We have been engaged for ten years past in striving to convince our brethren the Jews that the British are their brethren of Israel. But while we have secured some converts to our belief among the Jews, we cannot say that our success has been very great or very brilliant. The Jews as a body do not deny our claims, and they do not admit them. They cannot

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fail to see (as a Jew has admitted to us in person) that the Jews have none of the blessings of Abraham, but that we British have most of them, if not all. They cannot understand why this should be; but with jealousy, like the elder son of the parable, they see that the fact is as alleged, and refuse to "come in" to the Father's feast, although the latter is tenderly addressing them in the affecting words, "Son, thou art ever with Me, and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found" (Luke xv. 31—32).

THE LOST TEN TRIBES OF ISRAEL.

A Lecture by Dr. Weaver.

The following appeared in the *Southport Visitor*, of November 19, 1885:—

"Under the auspices of Christ Church Mutual Improvement and Literary Society, Dr. Weaver, of Hoghton-street, on Tuesday evening delivered a most interesting lecture in Christ Church Girls' Schoolroom, the subject being 'The Lost Ten Tribes of the House of Israel.' The Rev. Canon Clarke occupied the chair, and the room proved too small to accommodate the whole of those who were desirous of gaining admittance.

"Canon Clarke, in a few appropriate remarks, introduced Dr. Weaver, observing that although not himself a believer in the solution of that question, still he was open to conviction upon the subject. He regretted the room was not sufficiently large enough to accommodate all, and wished they had been able to obtain a larger building.

"Dr. Weaver, in commencing his lecture, said he was sorry he could not give them a complete idea of the subject of 'The Lost Ten Tribes of the House of Israel.' It was interesting because there were societies formed in various parts of the country, and especially one in London under the presidency of Lord Folkestone for the discussion and enlightenment of this matter. The question was at all times interesting to Christian people as to what had become of the Lost Ten Tribes. It all remained in obscurity until Mr. Hine, a few years ago, suggested that the Anglo-Saxon race were the people they were in search of. The lecturer went on to say that there were various suggestions upon the point; some seemed to think they were in India, some in China, some said in Afghanistan, and lately a book has been published in which it was stated positively that the Mexicans and Peruvians were the people. They were, however, compelled to reject all those suggestions, because not one of them harmonised with the Bible account of the Lost Tribes. If Englishmen were not the Lost Tribes, then there must be a nation somewhere with all our present qualifications; but as all the world was known to Englishmen, that theory was impossible, because they had no knowledge of such a nation excepting ourselves. The lecturer, speaking of Jacob—who was the grandson of Abraham—said he was called Israel, and had twelve sons, who, as the world grew and increased, and as their followers increased, set up for themselves, as it were, an establishment, and he became lord or ruler over his own people and followers, and they were in time called the Twelve Tribes of Israel, who were once a powerful and united people, ruled over by one king—for instance, Saul, David, and Solomon. The latter was the last king to reign over them as one nation or a united people, because they were told that at the death of Solomon the kingdom was divided into separate and distinct parts, one part being composed of Ten Tribes under King Jeroboam, and the other part composed of Two Tribes, Judah and Levi, under King Rehoboam. At the time of the separation and up to the seige of Jerusalem under Titus, Judah contained the Tribe of Benjamin, but that Tribe separated from Judah before the siege, in accordance with the prophecy in Jeremiah (vi. 1). The historian Josephus also recorded the fact that in accordance with the prophecy although the Tribe of Benjamin went into captivity with the Jews it was not now with the Jews. The Tribe of Levi went over to Judah because King Jeroboam had replaced them by other priests and would not allow them to do duty in the Temple, and that Tribe had remained with them up to the present day. From that time the Tribes were never again a united people; the Ten Tribes passing on under the name of Israelites, and the Two Tribes were henceforth called Jews. In addition to the one Tribe of Judah actually given to Rehoboam, he reigned over the children of Israel which dwelt in cities. The Benjaminites dwelt in cities, as shown in Josh. xviii. 21—28; therefore, after the Levites had joined Rehoboam, he reigned over Three Tribes. A great deal depended upon understanding the matter of Benjamin; much error was in vogue respecting it. Benjamin belonged to Israel and not Judah, and were, therefore, Israelites and not Jews. Christ Himself belonged to the Tribe of Judah and was a Jew. The disciples were Israelites of the Tribe of Benjamin. That was very important to remember, or they would not be able to understand the various promises and denunciations of God given in regard to them. When He spoke of Israel He did not mean the Jews, and when He spoke of the Jews He did not mean Israel. That was a very common mistake which even scholars often fell into, that of confounding the two peoples. The Jews had never been lost; for it was distinctly said that they should always be known. They were governed by nineteen kings and one queen, and existed as a nation for 387 years, when they were taken captive and carried away to Babylon where they remained for seventy years. There were at the present time Austrian, American, English, German, Italian, Polish, and Russian Jews; and yet they were all known by their countenances at first sight and separate and distinct. The Israelites had also nineteen kings, and existed as a nation for 274 years. They were driven into captivity 113 years before the captivity of the Jews, and never returned. After dealing at considerable length with the denunciations upon the Jews and their fulfilment, the lecturer went on to point out that according to prophecy Israel was to become unknown in name—to be a numerous people, a powerful nation. Israel was to wander for many years and then find a home in the West. Israel was to have a kingdom and a national existence, and a perpetual monarchy, and a monarch of David's line; a Christian people taught of God, driven out from their own land among the nations lost to view; sought out and found, and to become the sons of God, and then to be used for the conversion of the world. Israel was to be in honour, and no weapon should prevail against her. After quoting from the various prophets respecting Israel, the lecturer observed that if there was any meaning in the words at all, they must mean that a powerful national existence was guaranteed unto Israel and to the royal House of David. Such being the case, the kingdom of Israel, under some other name, with a descendant of David for its ruler, must be in existence somewhere. It was worthy of remark that the English race, according to our best historians, came from the borders of the Caspian Sea, which was the very neighbourhood in which the Israelites were located by their captors, the Assyrians, and a solid ground existed for the Anglo-Saxon Israelitish hypothesis. Sharon Turner, in his history of the Anglo-Saxons—and he had no conception when he wrote it—stated that the Welsh came from the Kimmerians, who came from the East, and were known by the name of Cimbri or Cymry, the very name to this day of the Welsh. They came to Jutland and the German Ocean, that very ocean from which the passage is direct to England. The earliest inhabitants of our island were called Cymry in all ancient British literature. They were separate from the

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ancient Britons, of whom the last account was that they inhabited Cambria or Camberland, but they had, in accordance with prophecy, long since died out. It could not be ascertained when the Cymry left Asia, but they were in Europe in Homer's days, because he mentioned them in his writings some 700 years before Christ. Our ancestors, whoever they were, were evidently of a nomadic or wandering character—which was to be the case of the Israelites—but once they reached these islands they settled down. The English were the Cymry, followed by the Anglo-Saxons and Normans, all of them, no doubt, Israelites. It was only among the Anglo-Saxon race that they found a people fulfilling the required conditions of the Bible history as told concerning the Israelites. Touching upon the question of the new name which God would give to the Israelites, the lecturer remarked, that in the earliest times this people were called Hebrews, then they were called the children of Abraham then sons of Jacob and children of Israel, but coming down the stream of time they were called the sons of Isaac. In the closing book of the New Testament they found the new name, Rom. ix. 7; Heb. xi. 18, 'In Isaac shall thy seed be called." If they dropped the first letter 'I'—which was very common in the East to the present day—they had Saac, or sons of Saac, or Saacsons. As we were Saxons, he contended that the first identification was fairly arrived at. With regard to the new language to be given to Israel, he submitted, that according to the results of recent research, there was not that great difference between the Hebrew and Saxon as was generally supposed. He quoted numerous authorities in support of this argument, and went on to trace, by means of historical and Scriptural connections, a lineal descendancy in the formation of England as the new nation referred to in Scripture. He also traced in the emblem of England's standard and the royal coat of arms a strong resemblance to the Biblical quotation in which Israel was called a Lion, in one form or other, no less than nine times. As to the unicorn, it was an un-English animal, but it was in our royal arms, and the only reason for its being there was that it was—like the lion—spoken of in connection with the Israelites. He also adduced other arguments in support of the contention that the English nation were Israelites, or, in other words, the Lost Tribes of the House of Jacob, concluding by expressing a hope that what he had said that evening might have a tendency to show that all the promises of God, as pronounced by His servants, were kept to the very letter, and that it would help to give his hearers such a deep and lasting faith in the Book of books that neither time nor adversity could obliterate, and enable them to read that Book in a much more understandable spirit than they had hitherto done.

"The lecture was listened to with the greatest attention.

"The Chairman, at the conclusion, said he never heard a more interesting lecture, and although he could not say that he was entirely converted, yet he had heard much which had deeply interested him, and he hoped Dr. Weaver would give the lecture again. He (the Chairman), if the lecturer would allow him, wished to suggest that he should enlarge some of the points touched upon and divide his one lecture into two or three.

"On the proposition of the Rev. C. Goodhall, seconded by Mr. W. Clarke, a hearty vote of thanks was accorded to Dr. Weaver for his admirable and interesting lecture.

"The proceedings were brought to a close with the benediction."

A SIXTH edition of "The Answer to the Eastern Question," brought down to the present time, will be issued this week. A new pamphlet, entitled, "Why We do not Adopt the French Metrical System in Place of Our Anglo-Saxon Metrology." By Christopher Giles, of the Post Office, Adelaide, Australia. Professor Piazzi Smyth contributes an Introduction. The price will be 6d. Messrs. Banks are the publishers. Messrs. Guest, Hayworth & Co., announce that they will have a new edition of their Catalogue of Identity works ready in a few days.

THE BRITISH EMPIRE, FEDERATION, AND FOREIGN AFFAIRS.

PART I.

MR. J. COWEN, M.P., for Newcastle, lectured at Shieldfield on the subject named above. His speech appeared in the supplement to *The Newcastle Weekly Chronicle* of November 21, 1885, and deserves a place in THE BANNER. We cannot, for lack of space, quote it all. But we give extracts of its important passages, which will be found to have a true Identity ring about them. He said much about "the Gates," calling them "the coaling stations," and to the remarks of Mr. Cowen on these, we would ask particular attention. He said:—

The British dominions embrace one-seventh of the land-surface of the globe, and nearly one-fourth of its population. They cover three and a-half millions of square miles in America, over a quarter of a million in Africa, over a million and a-half in Asia, and three millions in Australia. The total area is 8,600,000 square miles, or sixty-five times the extent of the United Kingdom—that is, for every square mile of land we have at home, we have sixty-five square miles across the seas. The population is estimated at over 310,000,000, and includes men of all colours—white, black, red, and yellow—(laughter)—and all creeds. The Queen rules over nearly one-third more Mussulmans than the Sultan does, she has over one-third more Mohammedan than Christian subjects, and as many believers in Brahma as in Mahomet and Christ put together. There is not now, and there never has been, an empire which has equalled it in extent and population, in industrial enterprise and wealth, since the world began. (Loud cheers). There has never been one that approximated to it in self-government. It is that faculty and habit of idependence—which has been spun into the staple of our being—that has given such boundless vitality to the English race, and conferred upon them the uttermost parts of the earth as an inheritance. Wherever the tracery of her widely-spread web extends, her responsibility is carried. She is here a citadel, encircled by an admirable line of defence—the ocean. She has not only to mount guard upon it, and all its outworks and dependencies, but she has long and intricate lines of communication to keep open and intact. This involves exceptional responsibilities, and necessitates wariness, energy, and spirit. There are broad distinctions between the British and other empires—ancient and modern. It is more scattered. It has not four, but four thousand frontiers, touching at one or more points nearly every civilized State, and innumerable savage tribes. Such expanded and undulating borders, and such varied and uncertain neighbours, involve us in constantly recurring conflicts, which make less figure in our annals than they do in our estimates. (Hear, hear). Physically, Great Britain is an island; but, strategically, she is a great Continental Power. Other great States are more homogeneous and their frontiers less exposed. This is true of Russia, China, and the United States; and still more so of Germany, France, and Austria. The British Empire combines the trading, colonising, and military characteristics of the Phœnicians, the Greeks, and the Romans. Its citizens have carried into their struggles with the untried and the unknown, in their distant dependencies, the national gifts and political virtues acquired by a long practice of liberty. To keep free and safe our ocean intercourse—on which the Empire depends for its existence—we require to plant numerous arsenals, garrisons, and coaling stations along the routes into which trade has settled. (Hear, hear). There are five such main lines, intersected with naval and military stations. The first, the oldest, and the shortest, but not the least important, route is to Canada. It is 2,000 miles long, between the nearest points in England and Newfoundland. There is one station on it—at Halifax, Nova Scotia—where there is an extensive dockyard and military depôt. The second line is to the West Indies. It is 3,000 miles long between the nearest points. On it there are four stations—Bermuda, the Bahamas (the first point discovered by Columbus), Jamaica, and Antigua. There is an iron dry dock at Bermuda, which was made at Liverpool at a cost of £300,000. The British trade passing over these two routes amounts to upwards of two hundred million pounds a year, and it will increase. When the Canadian inter-colonial railway is developed, and the Panama Canal is opened, it will be the best and quickest route to the North Pacific. The third line is to the East, through the Suez Canal. By this it is 4,000 miles to India, and 9,000 to Australia.

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On it there are seven stations—Gibraltar, a strongly-fortified place; Malta, where we have a naval establishment at least half the size of that of Sheerness; Aden, Cape Comorin, Singapore, Hong Kong; and King George's Sound, in Western Australia. This long chain of stations gives a good idea of the precautions taken to secure the safety of British commerce. Singapore is not only a great naval, but a great commercial emporium, and is destined in time to govern the whole Malayan peninsula, and give it arts and civilisation; while Cape Comorin and Trincomalee are the keys to the farther East. The fourth line is to the South and East by the Cape of Good Hope, and on it there are six stations—Sierra Leone and St. Simon's Bay on the African mainland, the islands of Ascension and St. Helena off the coast, the Mauritius, and King George's Sound. British trade to the value of £300,000,000 annually passes these two routes. The fifth line is round Cape Horn to the Pacific and Australia. It is 10,000 miles long, and £45,000,000 worth of trade passes over it annually. It utilises two of the Cape line stations—Ascension and Sierra Leone; and it has three others—the Falkland Islands (over our conquest of which Dr. Johnson lavished so much eloquence and philosophy), Sydney, and Fiji. Besides these stations, we have a number of naval outposts capable of storing considerable supplies of all naval and military requisites. We have also a dockyard at Yokohama; Esquimault, a land-locked harbour in Vancouver's Island; Hong Kong, and Fernando Po, in the Bight of Benin. There never was an Empire with more chinks in its armour; and if we were at war with a great Power, it would tax the combined skill and resources of the colonists and the mother country to prevent it being pierced in a vital part. (Hear, hear). Our safety is in our fleet. (Cheers). It is the visible bond which secures the union. But for it we could be denuded of our possessions. England will be the victim of the sea when she shall have ceased to be its queen. It both serves and menaces her. It is the road that will lead our enemies to our hearts when we are unable to patrol it. If our navy dwindled into inefficiency, English workmen would soon find their occupation gone—(hear, hear)—and the price of bread quadrupled at a stroke. The system of defence defined by these routes, fortresses, stations, depôts, and dockyards is the product of ripe experience, and the outcome of generations of observation. It will suffice for ordinary times; but the aggressive designs that other States have latterly developed necessitate its being strengthened and supplemented. We will require more ships, as well as larger arsenals and shipyards, and it is to provide these that an estimated additional expenditure of nearly £10,000,000 has been sanctioned by Parliament. (Hear, hear). It was for that end that Port Hamilton was got, and that a sharp eye is being kept over sundry groups of islands in Polynesia. We will see, in a few years, a naval station, equal to Malta, constructed in the Pacific—possibly at Levuka, in the island of Ovaalu. At present, the most important of these highways are those by Suez and the Cape. They lead not only to India and China, but to our Straits Settlements and Australia, and no money is wasted in providing for their security. Whether, and how far, they may be influenced by the construction of the canal across the Isthmus of Panama—which is to be completed in three years' time—is a question on which authorities differ. But though it may divide the current of trade, and revive our rather languishing dependencies in the West Indies, it is scarcely likely to work such a revolution in the means of transit as the Suez Canal did. By a map, any speaker may make his meaning clearer than he can do by a speech. Doubting my capacity of exposition, and wishing you to grasp at once the scope of my contention, I have presumed to illustrate it by having this chart prepared, and by circulating *fac similes* amongst those interested in the subject. (Cheers). They give a ready idea of the vastness and variety of the British Empire. It is a noble inheritance, and every Briton should be proud of it. (Hear, hear).

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Our enterprise in the East began in commerce, and ended in an empire which holds in its hands the welfare of millions; while out of that in the West has been evolved a marvellous aggregate of personal enterprise and political courage—the fruition of the struggle for liberty which commenced on the plains of Runnymede, and was crowned at the Appopomax Court House. (Loud cheers). It took well nigh a thousand years to build up the Roman Empire. In a fourth of that time, "England"—to use the words of Mr. Webster—"has dotted over the surface of the whole globe with her possessions and military posts—their morning drumbeat, following the sun, and keeping company with the hours, circles the earth with one continuous and unbroken strain of her martial music." (Loud cheers). Is the Empire worth preserving? (Cries of "Yes," and renewed cheering). Putting the question first on its lowest level, Do we receive value for our money? (A Voice: "Rather," and cheers). It is costly, but not so costly as it once was. A quarter of a century ago, the mother country spent £4,000,000 a year in providing soldiers for the defence of the colonies. The expenditure on this head is now less than half that amount. Our Colonies are divided into three classes. The first class comprises colonies possessing responsible government—in which the Crown has the appointment of the governor, and a veto on the legislation, but in which the Home Government has no control. The second class consists of colonies possessed of representative institutions—in which the Crown has a veto on legislation, and the Home Government has the control of public officers. The third class embraces colonies in which the Crown not only appoints all the officers, but has the entire direction both of legislation and administration. All the larger colonies have responsible government; all the medium sized ones representative institutions; and all the smaller ones—being little more than military and naval stations—are ruled direct from London. Excluding India there are about 10,000,000 colonists living under responsible government; about 4,000,000 under representative institutions; and 2,000,000 in crown colonies. But although the direct colonial expenditure is only £2.000,000—(hear, hear)—the sum indirectly expended on the maintenance of this great organisation, and for enabling our commerce and capital to circulate safely between Great and Greater Britain, is greatly in excess of that amount. Without her colonies, England would want only a small fleet, and a smaller army. She would only have to defend her shores from invasion, her institutions from attack, and that would not absorb half the money now devoted for defensive purposes. Without calculating the cost of constantly recurring wars, the average annual outgoing for sustaining our Imperial possessions cannot be assessed at less than from £10,000,000 to £15,000,000 a year. What do we get in return for this outlay? Much. First, markets for our commerce. Trade, for the last decade, has been a vanishing commodity. (Hear, hear.) In many branches it has been receding, and, in most, it is stationary. Statistics are not required to prove what has been brought home so forcibly to our businesses and bosoms. We have been hit all round. Our production has increased, the demand has decreased, and the prices have fallen. The home markets are overstocked, the foreign markets are closed, and in neutral markets we are being undersold. We can manufacture for the world. (Hear, hear.) We either require increased consumption by our old customers, or a supply of new ones. We cannot get the former, and where can we find the latter but amongst our colonists? (Hear, hear.) Along with India, they now take fully one-third the goods we export, and one-half as many as all our foreign customers together—£68,000,000 out of £200,000,000. Relatively to population, the colonial consumption of British merchandise is greatly in excess of foreign, and it is regularly and rapidly increasing—(hear, hear)—while the foreign consumption is declining. Some of our colonial populations are proportionately better customers than those at home. Each emigrant sent to Canada, represents a customer for England's goods to the extent of £2 10s. per annum; if sent to Australia, of £8 per annum; whereas, if sent to the United States, he would not take more than 15s. worth of English goods in the year. Each Australian consumes £3 4s. worth of textile fabrics per annum, as against a home consumption of £2 per head. The colonial are but an extension of our home markets. Their trade is steadier and safer than foreign trade—(hear, hear)—it is increasing concurrently with the growth of their prosperity, and the development of their almost illimitable resources. It is to the colonies that we must look for purchasers for our capacious and augmenting produce, and for an outlet for our surplus population. We are adding rapidly to our numbers—doubling them in 70 years—but we cannot add to our land, and we are growing no more food. Of the 35,000,000 persons inhabiting these islands, at least 17,000,000 are fed on food which is not produced at home. On an average, each member of the community now consumes to the value of two-and-a-half times as much foreign food as he did 20 years ago. The colonies are an augmentation of the national estate. (Hear, hear.) England has a superabundance, the colonies have a paucity of population. England is unable to raise her own food; the colonies can raise more than they can consume. England has a plethora of wealth; the colonies need all she can

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give them to develope their prairies. The necessity is mutual. Both will be gainers by it being met and supplied. It is the privilege of honourable trade that, like mercy, it is twice blessed. "It blesseth him that gives and him that takes." (Hear, hear.) . . . There is a positively protectionist panic raging equally in Republican and Autocratic States. Whichever way they turn, our merchants are confronted with a barrier of adverse influences and hostile tariffs, which is daily gaining height and strength. History has demonstrated, beyond dispute, that trade follows the flag—(hear, hear)—and that the markets for our industry, the channels of our trade, and the sources of our food supplies, would be closed against us if our determination to defend them declined. (Hear, hear.) All experience is false if lessened trade does not follow in the footsteps of lessened strength. Sovereignty has often changed its seat, and trade has uniformly followed it. The correctness of this world-old maxim has had recent verification in Central Asia. Twenty years ago, when Professor Vambery —(applause)—was there, Manchester cottons, Birmingham hardware, and Sheffield cutlery, were found at all the fairs, and most of the bazaars. Since then, Russia has penetrated to—or rather over—the borders of Afghanistan, and now Russian goods are sold and British goods are banished from all the markets west of the Heri Rud. In other words, English traders have lost, and Russian traders have gained by the transfer of influence from one empire to the other. This is a modern, permit me to adduce an ancient illustration, of how like causes have produced like results. The Portuguese were once lords of the Indian seas. Their navigators were the Crusaders of commerce. Lisbon was the medieval London—the mart of the world. It is difficult to trace a resemblance between the daring men who first doubled the Cape, and discovered and settled energetic colonies in far Cathay, and the lethargic mariners and languishing dominions of the present Portugal. The Spaniards, delirious with the riches of South American El Doradoes, aspired to play the part of the Romans after the conquest of Carthage. Their galleons, freighted with the precious products of two worlds, plied the Pacific unchallenged, and Madrid was the focus of imperial magnificence. But Spain shone like the child whose parents—to display their wealth—covered it with gold leaf, which closed the pores of its skin, and stifled it. The Dutch moored an immense commercial empire to the piles on which they built their houses and palaces. Their ships swept the ocean, and the Hague became the centre of the world's diplomacy. But its splendour has departed; and so, too, has that of the all potent Hanseatic League, which once commanded the respect, and defied the power, of kings. Venice, who, throned on her hundred isles, held the gorgeous East in fee; Florence, who was as famous in trade as in letters; Genoa the Superb, who shook the thrones of Catacuzen; those maritime Mahommedans, the Moors, "the mildest mannered men who ever scuttled ships or cut a throat"—(laughter)—where are they all now? I could push the inquiry further back, and gather confirmation for my argument from the mythic annals of decades of centuries and nations, as they "spin for ever down the ringing grooves of change." Phœnicia, the first pilot in the stream of history; Carthage, to which all lines of wealth bent towards, concentrated in, and then radiated from, lie buried in the dust, without the record of a written line or a chiseled stone. The glory that was Greece, and the power that was Rome, has vanished. And why? Because, intoxicated with success and insolence, they gave themselves up to the Delilah charms of luxury. "Their garments were all fringes, and their meals all sauces." (Laughter.) Ease, enervation, and cupidity blinded them. They turned too self-assured and self-indulgent to protect their empires. They first crumbled, then tottered, and then fell. They teach an identical moral—and it is this. If dominion goes from a people, trade goes. What has been, will be. If England is to keep her commerce, she must keep her empire; and she can only do that by paying a steady and sufficient premium against all risks. In other language, by being resolved to enforce her rights, and prepared to defend her interests. (Loud cheers.) And this resolve gives a nation something more precious than gold—it gives it character. Our empire cannot be converted into a joint-stock company, involving limited and isolated liabilities. We have been made, by the irresistible sequence of events, paramount potentates in the Eastern seas. (Cheers) It is the behest of destiny. Our ships swarm in every creek and harbour, our merchants press everywhere, trade everywhere, settle everywhere, and our captains and consuls follow to protect, and, if need be, to control them. (Cheers.) We cannot evade either the dignity or the obligations of the position. These obligations strengthen our national character, prevent us degenerating into parochialisms, and convert a community of merchants into a race of teachers and rulers. (Hear, hear.) The position involves undoubted difficulties; but it should be our glory to confront and overcome them. If we wrestle with them they will strengthen our nerves and sharpen our skill. When the Athenians learnt of the mighty preparations of the Persian King of Athos, and of the shores of the Hellespont being united, Themistocles told them they had only one refuge—their own courage. Out of that self-reliance came forth those miracles of power, Thermopylæ and Salamis. Englishmen have all the courage in war, the sinew in labour, the cunning in workmanship, the daring in seamanship, that are requisite to constitute them the centre of such a vast territorial circumference. They are the inter-penetrating and binding power, the international amalgam that reaches to all, webs each to each, and all to themselves. That position can only be held, that puissant nationality can only be sustained, that sceptre can only be swayed, by a continuous and undaunted display of the imperial characteristics that won them, and by making our multitudinous obstacles occasions for fresh efforts, and converting new dangers into instruments of new triumph. (Cheers.) It is not sufficient, however, to possess the power; it is necessary to have the will and the ingenuity to apply it. Centuries before any modern nation—when Britain was buried in barbarism, and America was undiscovered and undreamt of—the Chinese made gunpowder, discovered the mariner's compass, and invented the printing press. They possessed in these three instruments the means for securing military, maritime, and literary supremacy. But they had not the *nouse* to utilise them. Gunpowder, in their hands, produced only crackers and fireworks. (Laughter.) Junks, to navigate the seaboard, were all they drew from the mariner's compass; while printing produced nothing but stereotyped editions of Confucius. We have not buried our talents in the earth and hid them; but we have made them agents of our enterprise, furrowed the earth with railways, and given aërial wings to human speech. We have fought and conquered, and sailed and traded, through every zone; foreign skies only uncoiling the strength, and adding to the electric energy, of the race.

(To be continued.)

NEW TESTAMENT NOTES.

By J. G. Taylor.

(*Continued from page 42.*)

PART XVI.

The End of Faith.

In this the nineteenth century, it may seem a late hour to lecture the world on the end of faith, but the contumacious attitude adopted by many on the Anglo-Israel controversy compels a return to even the most elementary principles of Scripture. There are some who have very hazy views as to the proper latitude and range of the Christian religion—some have very extravagant views, and some have no views at all. Those who have no views had better study the Bible, and by the Bible we mean, of course, the Bible—not the commentaries, or the headlines, or the references. Those who have extravagant views do not hesitate to declare that Christianity abrogated the promises which gave Israel a special dignity in God's economy; that when Christ came He repealed the Abrahamic covenant and made its bequests the common property of mankind. But He did not. Paul certifies that the Saviour was a minister to "confirm" the promises, and we have His own words that He came not to destroy, but to fulfil—to fulfil the law. The law, which had borne like an incubus on Israel for nearly 2,000 years, and which they had proved themselves utterly unable to fulfil, He fulfilled for them—thus finishing it and abolishing it (Rom. x. 4, Eph. ii. 15). Instead of cancelling the promises to Israel, He cancelled the conditions attached to the promises, and thereby rendered them capable of unshackled development. In their opinion, the compact with Israel, chronicled in Genesis, was only a temporary expedient, to be displaced by the Gospel,

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whereas the law was the temporary expedient (Gal. iii. 19), and the covenant itself will last while sun and moon endure (Gen. xvii. 19, Jer. xxxi. 35).

It is futile to argue that Israel broke the conditions and so absolved God from His obligations; for the conditions formed no part of the original contract, and it is not open to man, much less, therefore, to God, to introduce reservations into an agreement long after the agreement has been settled and sealed. "Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto" (Gal. iii. 15). "The covenant, that was confirmed before of God in Christ, the lawwhich was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law it is no more of promise: but God gave it to Abraham by promise" (Gal. iii. 17, 18).

Those who are embarrassed with hazy views need to be reminded that the end of faith is not to rob Israel, but to gain heaven. The Bible has not left us in any suspense as to that. We will, not, however, rest satisfied with pronouncing that the "whole tenour" of the New Testament demonstrates it, but will cull a few passages which may serve as aids to their memory. "Receiving the end of your faith: the salvation of your souls" (1 Pet. i. 9). Not the Gates, or the wealth, or the power of earthly Israel; not a thick slice of Joseph's birthright, but "the salvation of your souls," "remission of sins" (Acts xxvi. 18), "repentance unto life" (Acts xi. 18), "reconciliation with God" (Eph. ii. 16). It is true that the Christian is an "heir," but "to a hope laid up in heaven" (Col. i. 5); being an "heir of the kingdom which He hath promised to them that love Him" (James ii. 5), "an heir of God through Christ" (Gal. iv. 7), an "heir according to the hope of eternal life" (Titus iii. 7), an "heir of God and joint heir with Christ" (Rom. viii. 17), a fellow heir and fellow partaker of the promises in Christ Jesus (Eph. iii. 6). He has an "inheritance," but it is an "eternal inheritance" (Heb. ix. 15), an inheritance with the saints in light (Col. i. 12), an inheritance incorruptible, undefiled, and that fadeth not away (1 Pet. i. 4). He has an "adoption," but it is "the redemption of the body" (Rom. viii. 23). He has his "blessings," but they are "spiritual blessings in heavenly places" (Eph. i. 3), and he has his "promises"; but it is "that through these he may become partaker of the divine nature" (2 Pet. i. 4). Hence the line of demarcation between the possessions of an Israelite and those of a Christian is incisive, and prohibits that habitual poaching on the preserves of Israel which has at length managed to diminish God's purpose to a myth.

(To be continued.)

THE LORD'S DAY.

THERE are three questions connected with the Lord's-day which it is interesting to consider and answer. These are: (1) Is the Lord's-day still binding on Christian men? (2) If so, on what authority is the first day of the week, and not the seventh, kept as the Sabbath, or rest day? and (3) Does the change of the seventh to the first day of the week throw any light on our Sunday observance?

In regard to the first point raised, it is clear that the day of Sabbath rest has its sanction in Gen ii. 2, 3, when God rested from creation work on the seventh day, "blessed and sanctified it." The origin of the day is the creation, and it records the time of God's rest from it. The observance, then, is quite independent of nationalities, times, and seasons. It relates not to the times and history of the Hebrew people; but to the Creator's work, and the cessation thereof. It is, therefore, for all men. It was probably observed by the patriarchs—possibly by Noah—but was allowed to fall into disuse and neglect during the times of the Egyptian bondage; but Exod. xvi. 5, 22—26, proves to us that the observance of the day was early enjoined upon the children of Israel after the Exodus; "tomorrow is the rest of the holy Sabbath of Jehovah."

The institution was thus prescribed before the people reached Sinai, and before the ten true laws of God were proclaimed for their national observance. It is manifest that the ordinance of the Sabbath, like all the rest of the ten laws, had its origin, not in Sinai, but in times prior to that date. The Decalogue merely enacted them in a codified, compendious form, though all the laws against idolatry, theft, adultery, false swearing, covetousness, and the observance of the Sabbath, were in force before the date of the Sinaitic promulgation, and were applicable (as some affirm) to all nations and all people, without restriction as to the Hebrew race.

In the New Testament the Lord Jesus always upheld the validity and binding force of the Decalogue, as respects all Christian people. He came, He said, to fulfil it all, and "not to destroy the law or the prophets" (Matt. v. 17). The apostles followed in the same track, in Jesus' wake. Rom. xiii. 8, 9; Eph. v. 5; James ii. 8—11, all uphold the law, and repeat its sanctions with approval. The Lord said the Sabbath was made for man—not for the Hebrews only, not for one nation only or exclusively; but for man (Mark ii. 27). He gave it by divine authority an application for all mankind—for high and low, rich and poor, for employers of labour and for labourers, for postmen and guards, for tradesmen and their customers. What God has given, that let not man remove or take away. The day of rest, then, is binding on all Christian men in these our days. But if so—

(2) On what authority is the first day of the week substituted for the seventh as a day to be kept holy to the Lord? In the first place, the essence of the commandment is not that any particular day should be hallowed, but that the seventh day—one portion of time in seven, should be kept for holy rest. In the lapse of ages, it is thought, an error has crept into the calendar, and that our first day of the week is the true day of the Edenic observance. However that may be, it is certain that the early Christians began to observe the first day as the day of Sabbath rest. It is not clear when they ceased to observe the seventh-day Sabbath; but it is certain that the Lord rose on the first day of the week, that the Holy Ghost fell on the first day, that the early Christians met on that day for public worship and for the celebration of the Holy Communion. Acts xx. 7; 1 Cor xv. 2, prove that; and Rev. i. 10, that it began thus early in St. John's day to be called "the Lord's-day."

It seems from these facts that the Lord of the Sabbath had Himself changed the day of the observance. It is morally certain that He must have done so. If not, is it conceivable that the apostles and early Christians would have ventured to alienate the Jews by repudiating the seventh and taking the first day of the week as the Christian's Sabbath, when the object clearly was to propitiate the Jews? The change of day was needful, as the one chief physical evidence of the resurrection. Every Sunday-Sabbath celebrated (and nearly 100,000 such days have occurred since the resurrection, 1800 years ago) the risen Saviour is called to mind, and the fact of His rising from the tomb visibly commemorated. The freethinker of the present day; nay, even philosophers, assert it that Christ only "seemed to die," and only "seemed to rise again," it being a spiritual death and a spiritual resurrection; but our Sabbath-Sundays are a standing protest against these false doctrines, and proclaim a real death and a real resurrection of the Son of God for sinners.

But, thirdly, does the change of the day from the seventh to the first day of the week throw any light upon our own Sunday observance? We think it does. For if on this day the Lord Jesus Christ rose from the dead, then He is appointed the Guardian of the Sabbath; He is "the Lord also of the

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Sabbath-day." The day, in short, is not, thank God, in our care and keeping. It is in His! A minor heir to a large and valuable estate is protected from the loss or injury of his estate by its being vested in a confidential, able trustee, so that the minor cannot injure or dissipate it during his minority. In regard to God's precious gift of the Sabbath to man, also, it is vested in the care and keeping of the Lord of the Sabbath for us, even in the case of our Elder Brother, who is its Lord and ours—its Guardian, capable of keeping it secure for us from all the attempts of those ready and willing enough to rob us of it. If the day is the Lord's, then, in truth, it belongs to Him by right. "The Son of Man," He said to the Jews—speaking of their two sacred things, the temple and the Sabbath—"is Lord *also* of the Sabbath-day." He only had the right to alter the day of its observance, and He only can abolish it. His direction to us, then, is a simple and clear one. We must "keep it holy," and for Him; doing on His day only those works which are pleasing to Him, works of mercy, of necessity, of love and charity. Isa. lviii. 13, 14, tells us in what spirit it should be observed. It must be regarded as a "delight, the holy of the Lord, honourable, a day in which to honour Him, doing not our ways, nor finding our own pleasures, nor speaking our own words." No other day, man-honoured, is to be exalted to the level of God's day, and the Lord's-day can never be safely lowered to the level of any of man's sacred days. The day is peculiarly the Lord's, and He is the Lord thereof.

So far the Rev. Talbot Greaves, whose sermon on Rev. i. 10, delivered at his Parish Church, Clifton, on April 12, 1885, is condensed in the above lines, and, we fear, greatly injured in the process. We reproduce it because the Sabbath is Israel's own God-given gift, entrusted to them, like the Bible and the Decalogue, for the Gentile nations of the earth; and we are glad to publish the notes of an eloquent, able discourse, which gives us many valuable hints and thoughts on subjects which are often controverted between Anglo-Israelites and their opponents. There are points on which we differ from the preacher. These, however, we do not press; only thankful that the subject is so forcibly and clearly handled, and satisfied that since the Sabbath is observed only by the Anglo-Saxon races according to God's will, the Decalogue, and the Sabbath law contained in it, meant for all the world, is, after all, only accepted by the British, who therefore, we argue (and we believe correctly), must be God's people Israel. The Lord's-day, in short, is accepted fully by the Lord's people Israel only; and we believe, therefore, that, like His Word, He only meant it primarily for them (Psa. cxlvii. 19, 20). He hath NOT dealt so with any nation as He hath dealt with Israel in reference to the Lord's-day.

ANOTHER NONCONFORMIST MINISTER ON THE CHURCH OF ENGLAND.

WE have received a letter from a Non-conforming minister, from which we may quote the following without breach of confidence. It will be seen that, being an Anglo-Israelite, he is a friend of the Church, and stoutly declares "it will ever be safe"! On another matter, too, our customary plan of "praise to Jehovah!" he is quite one with us. He wrote thus:—

"Don't let critics hinder you ending BANNER articles with 'Praise ye the Lord!' I find that the bright and cheerful side of the Identity hits the dull, blinking critic hard between the eyes, as fighters say! Don't be alarmed about the Church of England. It will ever be safe, though wonderfully reformed. I find Identity Nonconformists are better friends to it than many of its own ministers are! I expect to see on earth the 'one flock' of John x. 16. It is clearly coming, and in sight!"

So far our Nonconforming friend. It is a great satisfaction to ourselves to know that Nonconforming ministers are so friendly to the Establishment. As Anglo-Israelites, they are certain to see that the Church is God's appointment, united to Israel's State for beneficent purposes towards the nations of the earth. Every Nonconforming minister, therefore, whom we succeed in persuading of the truth of Our Identity is a friend gained to the Church; a hint that we hope our readers will take in their efforts to spread the knowledge of our glorious truth.

If our friend be right in respect to the close approach of the time when Christian men, both in and out of the Church, will become the "one flock" of John x. 16, then in truth the publication of Our Identity, and its acceptation by our race, must be at the doors; for the two events will certainly occur together! Ezek. xxxvii. 13, 14, tell us that! For then will the Spirit of God be poured out on our whole nation, and "we shall see eye to eye, when the Lord shall bring again Zion" (Isa. lii. 8, lx. 5; Zeph. iii. 9; Ezek. xi. 17—19; Jer. xxxii. 39).

AN ISRAELITISH CUSTOM.

By A. S.

AMONG the many customs mentioned by your correspondents traceable to the Israelitish origin of the British people, one very universal and of every day occurrence has been overlooked hitherto, so far as I have observed; I allude to that custom of throwing old shoes after the bride on her leaving her father's home, with her husband, for good. Few, I believe, have ever given a thought as to the origin of this really wonderful legacy, which is of great antiquity, and was part of the "use and wont" law observed by our forefathers thousands of years ago.

The authority for this is to be found in Ruth iv. 7—viz., "Now, this was the manner in former times in Israel concerning redeeming and concerning changing, for to confirm all things a man plucked off his shoe and gave it to his neighbour, and this was a testimony in Israel." The Vulgate has it more explicitly, I think—thus: "Now, this in former times was the manner in Israel between kinsmen, that if at any time one yielded his right to another, that the grant might be sure, the man put off his shoe and gave it to his neighbour; this was a testimony of cession of right in Israel."

The right of a father over his daughter having altogether ceased on her marriage, and she having become one with her husband, and quitting her paternal home for good, the throwing of the shoe is clearly the testimony of the father's "cession of right" in her as shown from the above "manner in Israel," and is a curious survival of a very interesting and ancient Israelitish custom.

Bedford, December 1, 1885.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—I send you these few lines, knowing you will be glad to learn how the cause you have so much at heart is going on here. The British-Israel Association in Christchurch broke up about three years ago, from various causes, one of which was my leaving for the suburbs. However, you must not think the subject is dying out; in fact, it is making great progress in a quiet way. I have been doing my best to keep the glorious truth before the public, by lectures, writing to the different papers, conversations, and distributing books and tracts. After having exhausted the patience of editors until there was not a paper left in which I could advocate our cause, I hit upon the plan of asking the editor of the *New Zealand Church News* to allow me to discuss in that paper certain parts of Scripture as to the meaning of which there is a difference between our opponents and British-Israelites; but to do this without reference to our conclusions, in fact, as if there were no British-Israel theory at all.

There could be no good ground for refusing such a discussion in a religious paper; at the same time it would enable me to lead up to our subject in such a way that the readers would draw their

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own conclusions, which could only be favourable to it. This the editor very kindly has allowed me to do, and I have now written twelve letters; and, although I have invited discussion, not one answer has been attempted. A gentleman, who holds a prominent position here, told me they could not be answered. One clergyman said he was closely following them, and another said that through reading them he felt convinced that there was truth in our belief, though at one time he thought it only a "fad." The *New Zealand Church News* is read by all the clergy here, and I have reason to believe that they think more favourably of it than they did.

The Dean of Christchurch has questioned me several times on the subject, and another clergyman invited me to spend an evening with him to talk the matter over. He has since told me he believes it to be true.

That which seems to impress the clerical mind here favourably is the course events are taking in the world. For instance, when there was a fear of hostilities between England and Russia, I told my clergyman I could not see how it could be yet, from what I read in Ezekiel (by the way, I afterwards saw in the BANNER that you and one of your correspondents used almost the same words that I did). On matters turning out as I thought, he seemed greatly impressed. Another clergyman told me the other day he could clearly see from what is going on that Russia is the "Gog" of Ezekiel.

I will merely add that I have great hopes of the success of the glorious cause in this place. I forgot to say that 25 BANNERS are regularly sold in this place, and that I always place mine on the table of the Churchman's Club here.

With prayers for your success, I remain, dear Sir,

Yours truly, T. M. GEE.

Sydenham, near Christchurch, Canterbury, New Zealand,
November 4, 1885.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

DURING the past month eight new members have been enrolled; the number of cards now issued is 1,384. All subscriptions for the *Monthly Comments*, by Philo-Israel, should in future be paid up to January, 1887, inclusive, as that number will complete the second series. The *Comments* for February and March will be forwarded together, according to the suggestion adopted last year.

The Card of Membership will be sent on receipt of three stamps. The *Comments*, prepared by Philo-Israel, will be sent post-free monthly for 1s. per annum; 2 copies, 1s. 6d.; 3 copies, 2s. The "Prayers for Daily Use," being a prayer for each day of the week, by Philo-Israel, are 1d., or 9d. per dozen; postage extra.

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J. LAWRENCE, *Hon. Sec.*

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

THE following subscriptions, received from December 12 to January 15, are very thankfully acknowledged:—J. G., Reading, 10s.; H. W. and E. L., 5s.; Miss R., Berwick-on-Tweed, 1s.; J. P., Leicester, 1s. 6d.; Mrs. H., Loughborough, 7s.; H. G., Tooting, 1s.; J. L., Bridgnorth, 1s. 6d.; R. G., Yeovil, 1s.; Mrs. S., New Hampton, 2s. 3d.; A. D., Hampstead, 1s. 6d.; Mrs. C., Ryde, 5s.; A Widow's Mite, 6d.; Miss W., Hampstead, 6s.; Mrs. S., Clevedon, 5s.; Mrs. S., Manchester, 1s. 6d.; A. M. B., Bath, 10s.; Miss P., Topsham, 5s.; Mrs. M., Carshalton, 10s.; Mrs. C., Wellington, 4s.; J. H., Ripon, 5s.; C. B., S. Hayling, 6s.; R. R., British Guiana, 5s.; Mrs. N., Barnsbury, 1s. 6d.; Miss L., Malmesbury, 18s. 6d. Received by Miss E. M. Rush:—E. L., £1; L. L., £1; Mrs. M., 5s.; Lady J. E., £1; J. V., Brighton, 10s.; Mrs. S., Sandown, £1; E. J., Norton Woodseats, 5s.; Miss S., Tunbridge Wells, per Philo-Israel, 5s. Total £10 19s. 9d. Thanks are also due to an anonymous donor at Bath for 6 copies of "Simple Truth."

Amongst the letters received last month we find the following:—"I should be so glad if you could send me some more literature to give away in this district. I have been glad to see the eagerness of the people here to know more about Our Identity. I have been able to induce one more to take the BANNER weekly. I beg to enclose 1s. for the Free Distribution Fund, and only wish that it was in my power to send you £12 instead of 12 pence. I have not the means to give money, but I do give myself to labour in the cause, as I am sure it is the cause of God. I may say that I have laboured as a local preacher with the Wesleyans for fifteen years, and I must say, for the encouragement of yourself and other workers, that many parts of God's Word which I could not understand for years have now been made plain by a knowledge of Our Identity."

As if to emphasise this testimony, another sower writes:—"I have had a very nice conversation with a Wesleyan minister on Our Identity. I gave him some papers to read, and he admits that the Identity has cleared up the terrible muddle about Jews and Israelites, and made the Old Testament of infinite value."

Two sisters send us 5s., and "wish they could do more for the fund; having themselves derived so much light on God's Word from fourteen years' study of Our Identity with Israel, they wish others to know the same glorious truths."

Another evinces her interest in the work by sending 5s., wishing "it could have been treble the amount." We thank all these and other kind friends very much—both for the ready help and their wish "to do more."

A Sower in the North writes:—"The papers have been received, and I will do my best to dispose of them judiciously far and near. Many believe in this neighbourhood now, or are inclined to examine the question. I think one here to whom I have lent the BANNER will now take it in. Some of the pamphlets you have now sent are new to me and very good. I return you many thanks for them. I enclose small papers in letters to friends at a distance."

Another says:—"I am pleased to tell you the literature is still very readily accepted, but few care to go any farther than to convince themselves. I wish we could find more willing to work in the cause."

The following is from a letter received by Miss E. M. Rush from one of our Sowers with the Field Force at Kosheh, Egypt, recently engaged with the rebels. He says:—"I think some of the men will now be convinced of our being the chosen of God; some of them must have felt His presence with us in our engagement with the enemy, as they were pouring the bullets amongst us, and there were only three officers wounded, and in truth it surprised us all to see so few injured. . . . May God bless our noble cause, and more so your work."

Nearly 140 BANNERS are still sent out weekly, besides which, Miss E. M. Rush has forwarded 38 packets to the following places, from 1 to 4 to each:—Banff, Caterham, Devonport, Dover, Lee, London, and suburbs; Netley, Sheffield, Southwold, Stirling, Pau, Malta, Suakim, Wady Halfa, Kosheh, Assouan, Egypt; Secunderabad and Morar Gwalior; Fort Curtis, Zululand; Pietermaritzburg and Port Nolloth, Natal; Barbadoes and Toronto. Literature has also been sent to Berwick-on-Tweed, Birkenhead, East Charleton, Leicester, Manchester, N. Hayling, Portsmouth, Reading, West Coke, Launceston, Tasmania; Auckland, New Zealand, and George Town, British Guiana.

J. LAWRENCE, *Treasurer.*

Contributions to the Fund will be very gratefully received by the Treasurer, Miss J. Lawrence, Rosslyn, Upper Teddington, Middlesex; or by the Hon. Sec., Miss E. M. Rush, 103, Burnt Ash-road, Lee, London, S.E.

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THE Treasurer in account with the above Association for the year ended December 31, 1885:—

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Cash in hand, Jan. 1, 1885	10	0	0½	Expenses of Deputations	5	15	0
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Collections by Mrs. Sherwill	3	15	0	Subscription to Metropolitan Association as Affiliation Fee ...	1	1	0
Sale of "Eurêka" ...	0	4	6	Hire of Rooms for Lectures	14	4	0
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				Messrs. Chillcott, for Printing, &c. ...	10	16	0
				By Balance for New Year	8	0	6½
	£47	6	11½		£47	6	11½

Audited and found correct, C. G. ASHWIN, M.A.

January, 1886.

THE Lecture on Wednesday Feb. 3 at the Metropolitan Anglo-Israel Association's Rooms, will be delivered by Douglas A. Onslow, Esq. The subject is "Israel His Dominion."

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NOTICES.

All communications intended for the Editor, to be addressed: — "Philo-Israel," Woodcot Villa, Tyndall's Park, Clifton, Bristol.

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Or, Evidences of our Hebrew Origin, gathered from History, Genealogy, Philology, and Heathen Customs. To which is added the Scriptural Testimony of Prophecy Compared with Existing Facts, Answers to Objections, and a Lecture on the Great Pyramid.

By LIEUT.-COLONEL H. W. J. SENIOR. 1st Bengal Infantry.

"We can safely recommend it as an excellent guide to the learned and an invaluable mine of wealth to the Anglo-Israelite controversialist. We hope all our readers will secure a copy, and have it often in their hands.—*Banner of Israel*
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"HEAVEN'S LIGHT OUR GUIDE."

(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"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."—MICAH v. 8.

"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4.

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EDITED BY PHILO-ISRAEL.

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THE OPENING OF HER MAJESTY'S ELEVENTH PARLIAMENT.

THE historical event which took place on January 21, 1886, when Her Majesty in person opened her Eleventh Parliament deserves mention in these pages. They mark an advance in Israel's representative character in her Commons House of Parliament, which the Sovereign did well and wisely to honour with her presence. The day was wretched in the extreme. The cold and sleet and miserable state of the streets, however, did not damp the ardour and the loyalty of her subjects. They appeared in vast multitudes to honour the Queen, and to prove to her how true the heart of this Hebrew people beats to the monarchy of these realms. The Queen's Speech was full of deeply-interesting Identity matter, which deserves a few words of notice in these columns.

It recorded, first, the welcome news that Israel is at peace with all the great Powers of the earth. Next, there was the satisfactory fact that the relations between Russian Gog and this country, which the Liberal Government left in the most critical condition last summer, have become for the time friendly and peaceful.

The "Queen's ally," the Ameer, is satisfied. Russia is content, and peace reigns on the Afghan North-west frontier.

The Eastern Question, as respects the Bulgarian dispute, is quieting down in the manner the late Government desired. Eastern Roumelia will probably remain as it wishes, under the rule of the Prince of Bulgaria, and the essential rights of the Sultan will be respected.

In Egypt the co-operation of the Sultan, who is the Suzerain, has been secured for British action, and, therefore, our position now in that land is a legal one, with which the nations of Europe have no right to meddle. Israel's hold on Egypt is thereby strengthened.

Burmah, much to our nation's regret and disappointment, has had to be incorporated with Israel's Empire. We did not want it or desire it. But God's will was more powerful than that of politicians and statesmen, and the annexation has been carried out. Theebaw is a pensioner in India, and Burmah is now wholly British. The thin, red line has gone round it, as it was bound to do, according to the prophecies.

A long-standing dispute with the French regarding the Newfoundland fisheries has been settled favourably, and the Ministry claim a triumph thereabout.

Whatever commercial rights Germany has acquired in the Caroline Islands from the Spanish nation, those same we have, by agreement, obtained; another success to be placed to the credit of Lord Salisbury's Administration.

So far the successes. There are matters for regret. First, trade is no better. Distress among our own people is very severe; and agriculture is also as badly off. Then Ireland is now, as ever, in a terrible state. But the Government will never let her have as she wishes, an independent parliament. "The legislative union" must and shall be maintained, and the hands of Government must be strengthened to enable them to deal with the increase of crime and for the protection of the loyal subjects of the Queen in Ireland. These are the salient points of the Queen's Speech, and they teach us some Identity lessons which are of interest to believers in our origin. It proves that Russian Gog has taken up a position favourable for an attack on the Heathen Empire of Israel, and having secured it, has made a truce for the time being with his future enemy till his opportunity shall have arrived.

In regard to the Eastern Question, men are saying, "Peace, peace," when in truth there is no peace. They desire no further complications, and vainly imagine that since for the moment there seems a lull the fear of a general conflagration is subsiding. They do not reflect that the Turkish empire is tottering to its fall, and that Russia and the other powers must soon be engaged in the deadly struggle for the spoils; the last word being, "Who is to have Constantinople?"

In regard to Egypt, the Queen's Speech bears testimony that our hand grasps the prize still, and that we are clinging to the pretext of the Suzerain's co-operation to give ourselves a legal title to remain occupants of the soil.

The message as to Burmah tells an Israelitish tale. The Gate of Rangoon has done its work, and has given Israel the country beyond—a land as large as France—according to the prophecies. Upper Burmah is in the hand of Israel, and she has already begun to govern it after the manner of the race, and will subdue the people to the glory of the Lord and of His Christ. Burmah is the purchase of the Cross and must be

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brought to Christ. What other race but Israel can teach the people of the great salvation or give them the Word of life?

The successes in the Caroline Islands and the Newfoundland Fisheries are gratifying proofs that God is blessing our Government and is giving us power and prestige among the nations, as He promised He would to Israel.

So far the matters for congratulation. Do the gloomier parts of the Queen's Speech give us cause to doubt Our Identity? Far from that! The distress in trade and agriculture now existing are, we think, means to an end God desires—namely, the emigration of His people, so that they may, driven by distress, go forth and occupy the "desolate heritages" where our colonies are situated, and thus people and dominate the globe. Our race here are too many for the land, and the distress in commerce and agriculture is intensifying the national trouble. There is only one remedy—one the colonies are desirous to see carried into operation. The emigration of our surplus population to the colonies which want our bone and sinew, presents the only cure for all our ills, and will serve to strengthen our Empire beyond sea—that Greater Britain which is crying out for population to fill up their boundless, vacant spaces.

Then there is Ireland—that open sore of our country at the present time. Poor, priest-ridden, wilful, unhappy Ireland; which, not knowing what she wants, imagines she can soon become rich and powerful and happy, separated from Great Britain, wallowing the while in her Roman Catholicism and enmity to the Son of God. Vain hope! Israel's Queen, Government, and people are "resolutely opposed to any disturbance of the fundamental law" that binds the two countries together legislatively and otherwise, and for her own good they have firmly resolved to deny to Ireland her foolish wish. God's Word speaks of "the Isles of the West" as the domicile of Israel, and no disloyal Parnellite will be permitted to sunder the two islands God has put under the sceptre of the House of David, reigning over His people Israel. Consequently the Government must seek, and is sure to obtain from the new Parliament "all the necessary powers to enable it to cope with the growing evils of organised intimidation" and "boycotting," so sadly rife just now in parts of Ireland.

Such is the commencement of the labours of the new Parliament of Israel—one which represents for the first time, the whole nation. Its action will be watched with interest and some anxiety by the country. But of one thing we may be quite sure, God will guide all its proceedings, and the result will be His glory and the final good of His people Israel, His chosen ones (1 Chron. xvi. 13).

THE IMPENDING EASTERN "CONFLAGRATION."

STATESMEN are striving, struggling, nay, agonising for peace; but it seems all their efforts are likely to prove vain, and that what *The Times* persists in calling "the conflagration" impending in "Eastern Europe," is nearer to us at the moment we write than most men think. Servia and Bulgaria will not come to terms, and seem willing to defy the power of "United (?) Europe," which commands them to disarm and keep the peace. But it was the provoking conduct of Greece, just now, which alarmed the European Powers. She seemed to have lost her head, and to have resolved that Europe should be set ablaze rather than that her own petty schemes and desires should not be carried into effect. "The state of Eastern Europe," said *The Times* on January 25, "grows daily more menacing." The Greek Premier being called on by Sir Horace Rumbold, the British Minister at Athens, to disarm and to desist from attempts to attack Turkey by sea, under the penalty that if he refused to obey, the British fleet should be sent to the Greek waters, declined to give the required engagement, but, on the contrary, sent the Greek fleet to sea next morning under sealed orders! These movements are symptoms of the spirit now abroad in Eastern Europe, and tell us that the great "earthquake" woe is not far off, and the conflagration, consequent thereon, at hand. The fear at present, as expressed by *The Times* leader, is not, however, so much because of "reckless acts of naval provocation, as by reason of attempts to excite risings beyond the Turkish frontier, involving the whole of Macedonia, and re-opening the Eastern Question in its fullest extent."

We see, then, what the Eastern Question really is! It is nothing less than the coming repartition of the territory of the Turkish Empire, when that effete Power suddenly collapses, and all Eastern Europe begins its struggles, in company with Russia, Austria, Germany, Italy, and perhaps France, to acquire as much of the spoils as a succession of bloody wars will give them each. The last two words in those commotions will be, "Who will have Constantinople?" and "Who will have the holy places?" Russia has set her heart on both; the first, because it is "the Gate of her House;" and the last, because it is the central country of the world, commanding the trade-routes from Western Europe to Eastern Asia, to India, to China, to Australasia, and to Southern, Western, and Central Africa. Russia, possessed of Constantinople and Palestine, would needs be then the Mistress of the world, and her presence there, in power by land and sea, would seal the fate of the British Empire. But the British are Israel, God's Ten-Tribed House of Joseph. To them God has given for themselves, for Judah and Manasseh, the whole of the land of the inheritance, with all the appurtenances thereof; and it is, therefore, impossible that Russia can touch them to keep and hold them. The "Gate" too, Constantinople, passes, by another promise, to British-Israel; and the Russians cannot and must not have that door of their own premises, because, to humble and lower them, God, 4,000 years ago, declared that Israel should have "the Gate of his enemies" (Gen. xxii. 17). The Russians are obviously destined to be the enemies of the British in the last days, the bone of contention being the dominion of the world, to which both nations aspire; Israel, because it is her destiny, and God made her for it; Russia, because, Satan-led, her object is to supplant the people of the Lord and to take their heritage. *The Times* bewails the probability of Lord Salisbury's retirement from the Government at this crisis of Europe's fate and ours, as it deems "his steady hand" at the helm of foreign affairs needful for the safety of the State at home, and "his retirement at this moment would be felt throughout Europe as a weakening of the concert of the great Powers, and of the forces working for the maintenance of international tranquillity." This very consideration leads us to fear and anticipate that it may be part of God's plan just now to precipitate the great "conflagration," by causing Lord Salisbury and the Conservative party to retire, to make room once more for Mr. Gladstone or some other Liberal ruler whose policy, different from Lord Salisbury's, will let loose the wild passions of the enemies of Turkey in respect to the Eastern Question, and bring on commotions in Ireland which will chain us to our home affairs, what time the "earthquake woe" spends its awful force "on yonder ill-consolidated Europe." The change of Government, too, seems needed to teach the agricultural voter at home that the promise of the famous "three acres and a cow" cannot by any means be kept, and so lead the bucolic mind to see that the franchise was given to its class, not for selfish, but for patriotic purposes; to give good Government and prosperity to the Empire at large, but not to benefit only its own miserable self. Nothing short of experience, it appears to us, will teach the counties that its late verdict was a mistake. But God has, we see, arranged, by means of that very mistake, to work out His purposes in respect to the Eastern Question, as well as regards the one nearer home, in Ireland.

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NEW TESTAMENT NOTES.

By J. G. Taylor.

(*Concluded from page 57*).

PART XVII.

Two Mistakes.

From the foregoing it will be gleaned that where we diverge from those who so freely traduce us is upon the question as to whether the prophecies concerning Israel should have a literal or a spiritual interpretation, or, to be more liberal, whether they should have a literal application or not. Perhaps sufficient has already been said to convince the unprejudiced that the spiritual hypothesis is untenable. But, in conclusion, it may be submitted that there are a couple of points on which the spiritualisers are obviously astray. One is as to what constitutes a "spiritual fulfilment." Strictly speaking, a spiritual fulfilment is an impossible circumstance. What we may do, and what is constantly done, is to derive spiritual lessons from literal events, but the spiritualists are a great distance in advance of this, for they wish to derive spiritual injunctions from what never happened.

Let us put the case plainly. We spiritualise the captivity of Israel in Egypt. We spiritualise the preparations for, and celebration of, the Passover. We spiritualise the Land of Promise, and the journeyings of Israel through the wilderness to win it. But we could not do so if these countries were imaginary spots, and the various incidents had not veritably occurred. If, instead of subjugating Palestine, the Israelites had been repulsed and annihilated, where would the spiritual lesson appear? The lesson would be that God cannot, or does not, keep His engagements. Prior to building spiritual maxims on the acquisition of Canaan, or extracting spiritual instruction from it, the acquisition of Canaan must be an accomplished fact; yet there are multitudes who see nothing preposterous in spiritualising the final and future acquisition of Canaan. In a word, the spiritual depends for its significance on the literal. Just as there is a moral to every fable, there is a spiritual precept to be deduced from every historical act in Scripture, but those who contend for the spiritual apart from the literal are contending, as it were, for the moral without the fable.

The other misconception springs from overlooking this, that if prophecy fails to meet with a literal fulfilment it fails of its object. The function of prophecy mainly is to attest the inspiration of the prophet and, as a natural corollary, the existence of the Deity who inspired him. It is held that the fulfilment of prophecy vindicates the truth of the Biblical record, and no sane person will deny the cogency of such reasoning, but it is equally transparent that the non-fulfilment of prophecy would evince its falsity. A spiritual fulfilment, be it ever so shadowy or mystical, might satisfy the spiritually discerned, but prophecy is largely for those who are not, and nothing less than a visible, tangible execution of it will drive them from their scruples. Consequently, we find God challenging the heathen idols, "Produce your cause, saith the Lord. Let them bring them forth and shew us what shall happen; shew the things that are to come hereafter, that we may know that ye are gods. Who hath declared from the beginning that we may know, and beforetime that we may say, He is righteous?" (Isa. xli.). "Who as I shall call, and shall declare it, and set in order for me since I appointed the ancient people? And the things that are coming and shall come, let them shew unto them" (xliv.). "Let all the nations be gathered together, and let the people be assembled; who among them can declare this and shew us former things? Let them bring forth their witnesses that they may be justified; or let them hear and say, It is truth. I have declared, and have saved, and I have shewed." And then to Israel He proclaims, "Therefore, ye are My witnesses that I am God."

Israel—the embodiment of prophecy, and the living evidence of its faithfulness—is the divinely-equipped antidote for modern doubt. With Ephraim-Israel, as with a flash of lightning, will God illuminate the sacred scroll, and constrain the most sceptical to confess it is truth, or stand condemned in the estimation of the world. And if the aim of prophecy is thus to destroy infidelity, and establish the authenticity of revelation, those who would repress or detract from its literal character are doing what is in their power to thwart the very purpose for which it was framed.

THE DOMINATION OF THE WORLD BY THE ENGLISH-SPEAKING RACE.

The dominion of the world is destined for the Anglo-Saxon, and the language of the world is certainly to be English. We hope our opponents do not consider these sentiments are the offspring of our "Jingo" proclivities, and that they stamp our views as calculated to puff up our nation, and thus evidence their earth-born character. On the contrary, we believe we are simply enunciating facts when we declare that the world is destined for the Anglo-Saxon, and that the language of the world is fast becoming that of the dominant race located in these "Isles of the West." If we can prove these assertions we shall have laid the foundation for a claim which we make thereon that the people thus destined to world-wide dominion must be God's people Israel, His saints; and that the English is the language which God declares He will use when "He turns to the peoples a pure language, that they may all call upon the name of the Lord, and serve Him with one consent" (Zeph. iii. 9, R.V.).

According to the Word of God, the dominion of the world is to be Israel's; for in Dan. vii. 27, R.V., we read, "The kingdom, and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High. His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

Who these saints of Jehovah are is manifest from Psalm cxlviii. 14, R.V., where it is stated—

> "And He hath lifted up the horn of His people,
> The praise of all His saints;
> Even the children of Israel, a people near unto Him.
> Praise ye the Lord!"

It is clear, then, that the domination of the whole earth and all its kingdoms is reserved for God's saints, who are the children of Israel, a people near unto Him (praise the Lord!), and their language is to be the one God will bless to enable all "the company of nations" of Anglo-Saxon origin (His people) "to call upon His name with one consent."

Such is God's determination. How can we show that facts are pointing in the same direction, and that able men of the most trustworthy character are unanimous in the present times in declaring that the British race is the one destined for universal domination, the world-wide universal language being the language that race uses—namely, the English. Our first witness shall be an unexceptional one—the Viceroy of India, Lord Dufferin, a man all parties delight to trust and honour. Our next shall be an American gentleman—Mr. Underwood, a literary man and visitor to our shores, who on St. Andrew's day made a speech at Glasgow, reported in the *Scotsman* of Dec. 1. That speech, with Lord Dufferin's, presents us with two specimens of "blind evidence of our Hebrew origin," which are surely unrivalled of their kind, and must attract attention. They prove that, in the estimation of these authorities, the dominant language of the world is going to be the English, and the dominant race that which speaks that tongue. Let us hear his lordship first. He was speaking at

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the Mayo College at Ajmere, in North India, on November 8, 1885, when addressing the native chiefs and surrounding gentry, he said, *inter alia*:—

And I would impress upon you the great desirability of your becoming thorough masters of the English language. In doing so I will not particularly insist on the obvious advantages of your acquaintance with a tongue so rich and varied in its literature, and through which you can make yourselves acquainted at first hand with the ideas of some of the greatest men who ever lived, as well of the latest results of modern philosophic thought and scientific research. I would rather remind you of the practical benefits which a due prosecution of your studies in this direction will confer on you. English is the official language of the Supreme Government under which you live, and of books which deal with public affairs, the domestic administration of the general interests of your country, and it will be in continual use; indeed, I may say an absolute necessity to you in positions which you may be called upon to fill. The keen-witted inhabitants of many other parts of India have fully appreciated this fact, and all their energies have consequently been devoted to the acquisition of English. As a consequence, many of them speak and write it with an eloquence and fluency beyond all praise. Now, I trust those I am addressing have sufficient self-respect to take sufficient pride in their province not to wish it to fall behind other component parts of the empire. In this particular, therefore, again I say, let it be one of the principal objects of your ambition, while within these walls, to acquire the English language. Already in the councils of Providence the edict has gone forth that English should be the language chiefly prevalent upon God's earth. Within another hundred years it has been calculated that the English-speaking races of the world will number upwards of a thousand millions. Under such circumstances it would indeed be a disgrace if any of her Majesty's subjects in India, with any pretensions to belong to the educated classes, should remain ignorant of it.

Lord Dufferin, we see, knows that our race has the blessing of enormous increase, and that consequently in a hundred years from this time our Anglo-Saxon race will number upwards of 1,000,000,000 of souls! The language, too, of this multitudinous race, he admits, "will be the one chiefly prevalent upon God's earth!" The language must follow the race, and therefore we see that with numbers which will then nearly equal the entire population of the planet to-day, the British race will ere long prevail on the globe, as their language is sure to do. But the race which "prevails with God and man" is the race of "Israel," as Gen. xxxii. 28 shows; and the nation which Lord Dufferin declares is marked out for this high Israelitish honour, being the English or British people, is proved by his Lordship's "blind evidence" to be exhibiting another of those signs by which we may know they are God's people, His chosen ones, the head and not the tail, above only and not beneath among the nations.

We now refer to our second witness, the American speaker at the banquet in Glasgow on Nov. 30. The report of the proceedings was to the following effect:—

GLASGOW.

Last night the thirty-first anniversary banquet of the Glasgow St. Andrew's Society was given in M'Lean's Hotel of that city, where a company of about a hundred assembled. The chair was occupied by Mr. John Watson, of Earnock, the President of the Society; and ex-Lord Provost Ure and Colonel Smith, 1st Lanark Rifles, acted as croupiers. Among the other gentlemen present were Mr. Underwood, United States Consul; Colonel Turner, Cameronians; Sheriff Birnie, Preceptor Wilson, Lieutenants Hinshaw and Clark, Rev. Mr. Johnstone, Shettleston, and others. After the usual toasts, the Chairman gave "The Glasgow St. Andrew's Society," remarking that Scotsmen continued to progress at home and to make their mark abroad. It seemed to him that at no time had Scotsmen had greater reason to be proud of their country and its people. (Cheers.) During the past fifty years vast strides had been made in Scottish agriculture, manufactures, and social life. Of course, there was still a percentage of indolent and ignorant in the land, but they, as true-hearted Scotsmen, looked forward to the day

"When man to man the world o'er
Shall brithers be for 'a that."

(Cheers.) Mr. Frank Gibb Dougall asked them to drink to "The Sheriffs of the County," and Sheriff Birnie replied. Preceptor Wilson proposed "Our American Cousins," observing that their prosperity and our prosperity were really one. (Cheers.) It afforded him pleasure to couple the toast with Mr. Underwood, a gentleman whom to know was to honour and respect. The friend of Emerson, Lowell, Whittier, and Longfellow, and himself one of the foremost literary men in America, he came among them as a stranger, but he had already made many friends, and they hoped, when he returned to his native land, he would always have a kindly recollection of his sojourn in Scotland. (Cheers.) Mr. Underwood, who was loudly cheered, spoke of the familiarity of the American people with English, and especially Scotch, literature, and of the good done by men who went from the old country carrying something of their learning into remote districts, for which great credit was due, as much, perhaps, as in sending missionaries to the heathen. (Cheers and laughter.) Did they ever think, he proceeded to ask, of the tremendous fact of the solidarity of the people speaking the English tongue? Did they ever think what it meant for humanity that a majority of Englishmen took possession of America, and consequently gave the language to that country? The Germans learned English. The wild Irish learned English. (Laughter.) The French learned English, and the Italians learned English, English was the national speech. (Cheers) There were fifty-five millions of people, and for them the official proclamations were all in the English tongue. It was an astounding fact that English was also the speech in the West Indian Islands, the coast of China, South Africa, Australia, and all the British dependencies, so that the language was encompassing the world. If that could go on, and if one step more could come—if the barriers called national should no longer stand up to make divisions among men who spoke the same language, and had the same ideas and the same feelings, and if all stood together, then he said, with no boast and with no menace, that the English race would dominate the world, and that in the right way, setting them an example and compelling them to follow it. (Loud cheers.) The other toasts were "The Clergy," "The Ladies," "Kindred Societies," "The Chairman," "The Croupiers."

Mr. Underwood need have no fears! The British, being Israel, are sure to "go on," and they and the Americans will eventually become one people, because, as Ephraim and Manasseh, they are destined to unite and return with the other Tribes to the Land of the Inheritance, to enjoy their own separate portions of that land as one people (Ezek. xxxvii. 22, and xlviii. 5, 6). The "domination" and "compulsion" towards the rest of the nations will surely follow too, because, as we have seen, "the kingdom and dominion and the greatness of the kingdoms under the whole heaven" are to be the possession of this favoured race! Israel, praise ye the Lord!

In conclusion, we quote a portion of a paper from *The Times* of Dec. 4, 1885, regarding "a new phase of Japanese progress," wherein are shown the mighty strides which the knowledge of English is making in Japan. The Japanese, it seems, are proposing to adopt the Roman characters for their written language, and this system is called the "Roma-ji Kai." *The Times* observes in respect to it as follows:—

The powerful influence which the *Roma-ji Kai* is likely to have on the establishment of English as the dominant foreign tongue in Japan is not its least important feature. There has long been a tendency in this direction, yet it needed stimulating. Many years ago the Japanese Government purposed making English the language of diplomatic intercourse, and began by writing despatches in very good English to the British Legation; but were effectually snubbed for their pains by a refusal to receive communications in any language but Japanese. Since then, French has taken the vacant place. Notwithstanding this, and in spite also of the disfavour we have brought upon ourselves by past persistence in an obstructive policy, there is no great reason to complain of the extent to which our language, literature, science, and material products and appliances have already permeated Japan. Germany here as also in many other places, has of late been making a bold effort for supremacy. German influence now prevails in the drafting of the new Constitution for

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Japan which is to come into effect in 1890; in the army, the supply of ordnance, the geological survey, and medical tuition. Japan's navy, on the other hand, is wholly on the English model; so are her railways, lighthouses, telegraphs, mint, postal service, and other public enterprises. Though her new Codes of Law are founded on those of France, an influential English Law Society was started in this metropolis only a few days ago. English is now taught, by decree of the State, in the primary schools throughout the country; and, generally, England fills the first place in the ranks and system of education; while in ships, machinery, and other material aids to development, she has distanced every competitor. To these facts may now be added the reasonable certainty that English will prevail in Japan over all other foreign tongues. Already, indeed, there has been started a creditable weekly journal in English, the work exclusively of Japanese. It should be mentioned, finally, that in the *Roma-ji Kai* the Mikado's Government are receiving at the hands of their people valuable support of the principle of action on which, as I pointed out in a recent letter, they have founded their hopes and plans for preserving the national integrity—the principle, namely, of never ceasing to tighten by every means in their power the bonds of sympathy and civilised progress which now attach them to Western countries. Perhaps nothing could be better calculated to subserve this principle than the new popular movement, which aims at creating the freest possible channel of intellectual intercourse between Japan and the Occident.

Here again the old story is repeated! Israel is in Japan, as elsewhere, "the head and not the tail, above only and not beneath all the nations of the earth," and her language taught in all the schools of Japan is evidently soon to become supreme there as elsewhere! (Deut. xxviii. 1, 13).

"OLD ENGLAND'S SEA KINGS."

THE following appeared in the *Sydney Daily Telegraph* of May 18, 1885, and we gladly transfer the lecture to our pages. The sentiments are capital blind evidence of Our Identity, and come to us from the antipodes to confirm our views as to the fact that war is often a blessing in God's hands, like the hurricane and earthquake, terrible in itself, but needful to purify the air or help mankind to further usefulness in the world. God's weapons of war and battle-axe are the House of Israel, as Jer. li. 20—23 proves, and we know that God requires as a witness to the nations that He is God, that last great and awful war, when Russian Gog shall strive to spoil His people of their inheritance in Palestine, but by war shall be met and destroyed (Ezek. xxxviii., xxxix.). Our extract is as follows:—

GERALD MASSEY'S VIEWS ON WAR.

At West's Academy last evening Mr. Gerald Massey delivered, for the second time in Sydney, his lecture on "Old England's Sea Kings," to a very large audience. When the lecture was first delivered here, in the old Masonic Hall, the war cloud which has recently passed over us had not arisen, and it was probably owing to the excitement caused by recent international complications that the audience last night evinced more than the ordinary interest which such a lecture, dealing with the fighting instincts of the British race, would be expected to excite, however admirably the subject might be treated, in times of perfect peace. Mr. Massey, in this lecture, traces much of the greatness and supremacy in arms for which the British race has been distinquished to the old Norse Sea Kings, who were the conquerors of the early Britons—those North-men who spread over the land and made their stamp upon the nation which has gained the reputation of being the greatest maritime Power in the world. Within the space at command it would be impossible to do justice to the argument of the distinguished lecturer, and it would be difficult to convey an accurate idea of the singular beauty and power of his language. Such a lecture must be either heard or read to be fully appreciated. Moreover, a short description of it has appeared already. But in view of the recent "war scare," as it has been called, Mr. Massey made some pertinent remarks, which will no doubt be read with interest, and therefore we reproduce them. Speaking on the war question, Mr. Massey said:—In many ways we need more of the sturdy strength of the old sea kings. Some good, peaceful people may not sympathise with me, for they are always thinking that the lion is about to lie down with the lamb, and that they are just going to catch hold of the tail of the Millennium. We all know how easy it is for the enthusiastic of heart and the narrow of mind to get lost in some abstract idea, and to see nothing but their own special bit of truth, but we must accept the facts of human life and human nature as they are if we are to deal with them. You bury the hatchet of war, but you find it again in the human heart. And so long as the war spirit will not be ignored on the side of wrong and tyranny, it cannot, must not, be ignored on the side of freedom and right. (Loud applause.) So long as there are dynasties in the world the only chance of the lamb lying down peacefully with the lion will be when he is inside of him after being eaten. (Laughter.) Nor is war, in itself, altogether that unredeemed evil that the peacemen would have us believe it to be. Righteous war has often quickened and kindled the life of a nation, like fire from heaven. The great, grim, terrible thing that towers up so vast and darkly as an obstacle in the path of progress! But it may become another Sinai, dreadful with the presence, but eloquent with the voice of the Almighty, speaking His new decrees to the world in thunder and lightning and the terror of tempests. We may depend upon it the world has not done with the need of battle-bravery yet. The sword is not superseded. We are not over anxious to draw the sword. As the Jingo song has it, "We don't want to fight," but we get all the more mad-angry if they force us to it. We must not let the Norse and the sea-king spirit die. . . . . We must not put away Thor, who has done so much hard work for us in the past. It may be that we shall again need his hammer to strike our battle-blow, and the hand that can wield it. Our England has fought three grand battles for the freedom of humanity; one under Elizabeth against Popish Spain; one under Cromwell against treacherous kingcraft; and a third against Napoleon Bonaparte. (Applause.) It may be that she has yet to fight a fourth decisive battle to maintain her place in the front rank of nations, as God's chosen race among the Gentiles, the old guard of freedom, in whom rests half the hopes of the world. (Applause.) Our national life may get so low and enervated as to need a tonic of cold steel. (Applause.) Battle often comes to us to beget a new heroic life. War has its exalting as well as its fearful aspects. That is good for us at all times—men or nations—which lifts us out of the ordinary limits of our own little self with the sea swell and wave of a larger sentiment. How the loafer and the larrikin, even, will rise up and straighten out to attain something of the hero's stature, and at least die like men who fall full length upon the battlefield. (Applause.) Let the peace men preach. I say never may the ancient bravery die. And when the tug comes—it may come now—I don't think they will find the old Norse spirit is quite dead. (Applause.) Mr. Gladstone may wax old and falter, and Lord Derby may want to stand still—as he always does (laughter); but they must move on, or move off and leave the way clear for others, whether in Egypt or New Guinea. (Applause.) Mr. Gladstone, for all his greatness, never seems to be able to take the hint when Providence gives him the wink, or to divine the language of that dull thunder-thud of the English heart, which is more eloquent than words. It takes him too long to know what we are silently meaning. . . . Even though England should fail, which is not likely, you (referring to the colonies) must go on. You must take to the sea before you can fulfil your destiny on this side of the world. It is for you to show that the old breed is not depraved. (Applause). But you may believe one of her dearest lovers, who believes in her as firmly as in his own immortality, when he tells you that they will wait long, and sit up late, who watch to see the setting sun of England go down in the darkness. (Loud applause). Her sunset on one side of the world is dawn upon the other. And that is typical of England's perennial renewal in her youth at home as in her colonies abroad. Moreover, scattered as we are around the world, the sign of danger to the mother shows at once that the children are all one. (Applause). No more politic or profitable note of true statesmanship has been struck in our time than that offer of help made by the colonies to the old country. (Loud applause). It is a hint or warning to the rest of the world that we are all one at heart, and whether you federate among yourselves, as I trust you will, beginning with your navy—whether this young England of the Southern seas will federate with us or not—whether you come over to us and help us to reform and change our House of Lords for a Federal Council or not, we shall go on trying to effect the work that has yet to be done. Our old England is neither dying, nor decrepid, nor decaying. (Hearty applause).

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THE BRITISH EMPIRE, FEDERATION, AND FOREIGN AFFAIRS.

(*Concluded from page* 56).

PART II.

MR. J. COWEN, M.P., continued his address thus:—

"Character in a nation, as in a man, is strength. (Hear, hear.) And it is cumulative. The consciousness of a train of great achievements behind adds to its present force and dignity, and guarantees them for the future. Courage calls forth emulation. But assuming that the benefits of the Empire were less, can we dissolve the international partnership, and capriciously break up such a gigantic moral and physical apparatus? (Cries of 'No,' and cheers.) Consider what would happen if we did so. The colonies do not seek separation. They may quarrel with the Colonial Office, but they never quarrel with England. Their loyalty is more than a sentiment; it is a passion. Although strong as a part of a great confederation, they would be weak if alone. The colonies could not stand by themselves; and would either become the victims of civil contention, or the prey of some prowling Power ready to play the part of buccaneer or bully. (Hear, hear.) Our exit from India would mean Russian entrance, and, preparatory to that, a reign of loot and rapine. The native princes, like eels in a jar—(laughter)—would wriggle for ascendency; and, whoever secured it, humanity would suffer and civilisation be retarded. (Hear, hear.) South Africa would become the prize of slave-holding Boers, or a hunting-ground for marauding tribes. (Cheers.) The West Indies might be seized by the United States; but, before that was done, we would see a servile war, in which the dominant race-enmities would be revived, the hopes which England has nourished of redeeming the negroes would be blighted, and the sacrifices she has made so ungrudgingly for that purpose would be thrown away. (Hear, hear.) The shock of separation might shake Canada into the American Union, and our large Pacific possessions in a federation; but the smaller ones would fall into the covetous embraces of Germany and France. (Hear, hear.) Colonies with mixed and aboriginal populations could not be abandoned without positive cruelty. But this is not all. A desertion of our posts—as mediators or masters—would be followed by a demand for indemnity to those settlers whose position, assumed on our security, would no longer be tenable. It is estimated that the European investments in British dependencies—in loans, lands, railways, and public and private works—equals in amount our national debt. All this large sum would be endangered, and most of it lost, if we severed the connection. Can any colonist anticipate such a sacrifice with equanimity, or any patriot contemplate such a catastrophe with composure? (Cries of 'No,' and cheers.) No. We cannot without a direliction of duty, amounting to a crime, capriciously abandon the obligations of protection and control we have voluntarily assumed. Sympathy for the native races, whom we have rescued from barbarism—justice to our countrymen, who have staked their property and imperilled their lives on the faith of the imperial connection—security for the men who have driven the eagle to higher retreats, and the panther to deeper jungles; who have converted swamp, morass, and wilderness into scenes radiant with contentment; and who have lessened the misery at home by creating markets abroad—devotion to the regenerating civilisation, which robes men in the nobler raiment of rectitude and moral principles, calls into exercise the highest capacities of the human soul, and opens up a boundless infinitude of resources—would all combine to brand us as infamous for such a wanton and selfish repudiation of our responsibility, as the demolition of the Empire would involve. (Loud cheers.) I appeal from Englishmen's interests to their duties; from their pockets to their consciences—(cheers)—from their epicurean timidity to their traditions of liberty; from ignoble ease to memories that will not die, and cannot be destroyed; against such sacrilege and cowardice. As we cannot abandon the empire, in what manner shall we govern it? How must we deal with our dependencies? and how with the nations with whom they bring us always into contact, often in competition, and sometimes in conflict? First, as to our dependencies. We must have a centre. Sovereignty must reside somewhere, and that sovereignty cannot be elsewhere than in England. (Cheers.) Nationality is not imagination only. It is a powerful bond of action. Like the mainspring of a watch, it sets the whole machinery in motion; like the heart, it causes the pulse of life to beat in the farthest extremities of the system. It is the soul which animates and exalts the whole brotherhood of associated men. This sentiment should be, and is, the link of life between England and her colonies. The less it is regulated, the more robust it will grow. The fullest freedom, compatible with union, is a specific alike for the relief of the mother country, the masculine well-being of the dependencies, and the vigorous integrity of the empire. (Hear, hear.) Along with absolute local liberty, give the colonists their proportionate share of imperial authority. Let them feel that the difference between the colonist and the citizen is a difference of distance, and not status or influence. England's greatness is their greatness; England's honour their honour; England's glory their glory. (Cheers.) They cannot separate themselves from her past history, nor her future fortunes. The ties of kindred, the instincts of race, and common tradition, are, and ever will be, the motive forces. In such a spirit of liberality, forbearance, and justice, we should rule the colonies; and, if we do, we will "grapple them to us with hoops of steel." (Cheers.) There is not time, nor is this the occasion, in which to indicate a method of federation. I am only preaching the principle. It is capable of embodiment, in a form that will promote unity, preserve liberty, foster local independence, and give strength and splendour to the British Empire. (Cheers.) Great power means many responsibilities, and a great empire means many wars. Out of the 16,000,000 of people in the colonies, about half are of British descent. In the other half, nearly every known race is represented. Most of this non-European population is in Africa and the West Indies. There are about 100,000 red Indians in Canada, who live partly on their own resources and partly by Government subsidies; and about 40,000 Maories. The Maories have the franchise, and send members to the New Zealand Parliament. Both in America, and in the Pacific, the natives are inoffensive, but they are rapidly disappearing. In South Africa and the West Indies, on the other hand, they thrive and multiply. One of the most gratifying results of English colonisation is the steady rise of the social position of the aborigines. In increasing numbers, they are becoming not only labourers, but skilled agriculturists, merchants, contractors, and professional men. The difficulties with them, and the disputes with those across the border who are allied to them by descent and creed, involves us in interminable embroilments. This is one of the penalties of empire. We have had only one European war since the treaty concluded at Vienna 70 years ago; but we have had 30 colonial wars during that period. It is impossible to calculate the combined cost of all these military operations, big and little, to the mother country and her dependencies; but it cannot have been less than £200,000,000, or an average of £3,000,000 a year. We cannot avoid frontier collisions, and we cannot save this outlay. Whenever civilised and savage, or semi-savage, people come in contact, friction first, and then fighting, are inevitable. (Hear, hear). But by respecting native susceptibilities, by honesty in our dealings, and by justice in our treatment of our unlettered neighbours and fellow subjects, we may minimise the disquietude and trouble. The colonies are not governed for our benefit alone, but for the treble benefit of settlers, aborigines, and the mother country. No nation has heretofore acted on this principle.

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Other States have treated their colonies as spoils, and their inhabitants as slaves. Hence their failure. Unredeemed brute force has never led to permanent conquest. No inferior race ever displaced a superior one, except when the superior one had first become demoralised. Inferior races have swept over lands as scavengers—clearing the way for better tenants. They have never held what they won. The ultimate victory has always been for the fittest, and it will be so with England. So long, and so long only, as she shows herself fit and equal to the task, will she hold her own against the wild and warlike clans that converge on her every frontier, and threaten all her outposts. (Cheers.) England, up to the reign of Elizabeth, had only gone to war for kingly aggrandisement or renown. She then went for a principle—the solidarity of free states. There has seldom been a time when Europe has not been dominated by an autocrat. Forty years ago it was Russia, then it was France, now it is Germany. In Elizabeth's days it was Spain. Conceiving Europe's danger to be her own, England gallantly placed herself between the tyrant and his prey. The achievements of her statesmen, at that era, dwarf the feats of modern diplomatists; while her warriors inspired the awe of her enemies, and won the admiration of all ages. (Cheers.) England then emerged from an insular to an imperial position. The nation was alive in every fibre. Cromwell maintained the position with imperial imperiousness. He intimidated Holland, humiliated Spain, and twisted the supple Mazarin round his fingers. These nations were unfriendly to the rising power of England; but they swerved before the authority of the man who had coerced at once her aristocracy and her factions. (Cheers.) Political debauch succeeded political purity. Charles II. wiped out the record of English fame and influence by shameless dependence and corruption. (Hear, hear.) England's king became a pensioner of France, who had worked her way to the sway Spain had lost, and in her turn jeopardised the independence of Europe. Again England stood in the breach. William III. gave her freedom, and us a national debt. The historic policy was sustained by his predecessors. Another war trebled our debt, but secured the Hanoverian succession, and our North American colonies. Under the corrupt administration of Walpole, we kept tolerably clear of foreign entanglements; but while subjected to the inspiring pulsation of the two Pitts, England became Continental arbitress. There was not a cannon fired in Europe that we did not demand to know the reason why. (Cheers.) . . . . . Let us bold to every State, whether powerful or weak, friendly but firm language, and observe a courteous, temperate, but unequivocal course of conduct. (Hear, hear.) We gain nothing by trying to conciliate those who wish to intimidate. (Hear, hear, and laughter.) Do not let us mistake cowardice for prudence. The white feather has often been dabbled in blood. If our rights are infringed, our interests imperilled, our honour outraged, address the offenders in the memorable words of Lord Dalhousie:—'I want peace; I have laboured for peace; but if you are bent upon war, war you shall have, and with a vengeance.' (Loud cheers.) I have described what the British Empire is, rapidly summarised its extent, character, and population, shown how it was built up, how it is held, and what is the cost of holding it; I have set out the obligations it entails, and the benefit it confers, and have adduced from them that interest, duty, and honour require us to keep it. (Hear, hear.) I have outlined the policy we have followed with our colonies, and with foreign Powers, and indicated where, and in what way, I agree and differ from it. I am for holding our own at all hazards—(hear, hear)—for not meddling in the internal affairs of free States; for not seeking fresh territory, but for resolutely asserting our rights, and discharging our duties—(cheers)—whatever the cost and sacrifice to our kindred and our kind. This is the source and sanction of progress. Nothing is sacred but justice, and nothing stable but right. Like the old Crusaders, we should wear on our breasts the symbols of our faith. I believe there lurks beneath the workman's jacket a spark of the saered fire which burned in British breasts when her heroic sons counted no odds in the fight for liberty. (Loud and prolonged cheering, the audience rising and continuing the enthusiasm for some time.)

EXTRACT FROM SERMON PREACHED BY THE REV. ALEXANDER MACLAREN, D.D., OF MANCHESTER,

ON SUNDAY MORNING, OCTOBER 25TH, 1885

"I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise"—Romans i. 14.

"MORE especially we English Christians are debtors, in many cases, to the world by benefits received. This great commercial, maritime, colonising nation, what does it not owe, what do your homes not owe, what does the business of Manchester not owe, to the heathen to whom you owe your Saviour? We have received our civilisation in its germs, our language, and much high thought, from that far-off East which is still the possession of the English Crown. To India we owe language and much subtle and lofty thinking; to the distant lands for which I plead we owe room for our expanded surplus population and our widespread empire. Many crimes have been done by England in winning it. 'As a nest thou hast gathered the riches of the nations, and there was none that peeped, or opened the mouth, or moved the wing.' But the skirts of England have been splashed with blood and filth many a time in the course of her winning her foreign empire. I do not mean to say that we condone our past national sins by using their fruits as an opportunity of preaching the Gospel, but I do say, 'who knoweth whether thou art come to the kingdom for such a time as this?' And whether, in the great mysteries of Providence, it be not the case that England has received her widely-stretching empire, not only that her tongue and her literature may fly through the world, as it seems likely to do, nor only that Lancashire may be populous and prosperous, and that our trade may enrich ourselves and help to civilise the world, nor only that our higher justice and nobler laws may antiquate and supersede many a barbarous code, but also that you Christian men may have a door opened for you to discharge your debts by carrying to the world the Gospel of Jesus Christ. And so, by benefits received in the regions of language, thought, and truth, in material regions, in regard of our national dominion and prosperity, in regard of the trade of Manchester, which would look still gloomier than it does to-day if there were no India, no China, and no Congo, 'we are debtors' unto all men to carry them this Gospel."

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—In the issue of the BANNER dated May 6, which, through some inadvertence, has only recently reached me, appears an article on "Egypt's Place in the Bible," with reference to which will you allow me to make a few remarks?

Jerusalem was taken by the Arabs, or Saracens, in the Spring of the year 637, and 1,260 lunar years from this date, or rather from the completion of the conquest of Palestine, bring us down to 1860, the year of the Syrian massacres, not to 1882.

Again, the Hejira, or flight of Mohammed, took place on July 16, 622, or corrected for new style, July 18 of that year, and 1,260 solar years bring us to July 18, 1882, the day on which Lord Dufferin, ambassador at Constantinople, *officially* announced to the Porte the bombardment of Alexandria, and the determination of the English Government to intervene in the affairs of Egypt.

Yours truly, F. E. H.

India, November 6, 1885.

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"HEAVEN'S LIGHT OUR GUIDE."

(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"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."—MICAH v. 8.

"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4.

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EDITED BY PHILO-ISRAEL.

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PERPLEXITY.

WE think no word in the English language so accurately describes our present national condition as the one we have placed at the head of this article—"perplexity." Our Lord, in Luke xxi. 25, stated that a mark of the latter part of the last days would be that there should be "signs in the sun and in the moon, and in the stars; and upon the earth distress of nations with perplexity, the sea and the waves roaring." Men's hearts, at home and abroad, "are failing them for fear, and for looking after those things which are coming on the earth." Our own political affairs are at present in a disjointed and unhappy condition. The Conservative Cabinet, as was foreseen, was hurled from office on Tuesday, January 26, by a side issue on the Address. Mr. Jesse Collings' amendment regarding agricultural labourers' holdings was the ostensible lever used to uproot the Conservatives, while in the background the true object of the move was the Irish Question, including the legislative separation of Ireland from Great Britain, and the final disruption of the Empire, as the last card of the Parnellite faction, who have now the upper hand with Mr. Gladstone.

The feeling of all men who love their country is no doubt one of dire perplexity. "Where," they ask, "will these things end? What will be the issue of the career of Mr. Gladstone, who is now in the hands of Mr. C. Parnell and of the 80 Irish members?" The one aim in life of the latter is to make Ireland an independent nation, cut off from all connection with the sister isle, and with its vast majority of loyal subjects. The determination of these last is, in spite of Mr. Gladstone, to keep Ireland to its allegiance to the British throne, and never for a moment to yield to the traitors who demand, first, legislative separation, as a prelude to the complete rupture of the Empire, and the erection of an independent State in Ireland hostile to the British, but so close to their side as to make the position utterly intolerable to the latter. Verily, things are coming rapidly to the worst; and if it were not for Our Identity, its hopes and glorious promises, we should be in despair for our future national prospects. Even the Liberal *Times* seems torn to pieces with the perplexities of the situation, and plainly anticipates, as one of the possible results of the present momentous crisis, war. That journal, not long ago, remarked:—

> The country cannot be said to be in a happy state when it becomes in some sort a consolatory reflection that the Minister at the head of the Government cannot govern, but until we know a great deal more about Mr. Gladstone's intentions than we do at present, it must be held the most hopeful point in the situation that he has not much chance of carrying them out. His position would, of course, be simple if he could yield the implicit obedience demanded by Mr. Parnell. But, as Lord Cranbrook remarked yesterday, 250 votes are a still greater power in the House than 85, and implicit obedience to the Irish leader will at once reinforce the Opposition. Hence, although the position is very critical and dangerous, there is no need for the friends of the Empire to despair. Home Rule in any form yet suggested is a very big affair, so big, indeed, that it will be the fault of moderate Liberals and their Conservative allies if it is not proved impossible. Legislative separation is implied in all the schemes yet put forward, even when they ostensibly confine themselves to a transaction in land. No matter in what way it is arrived at, legislative separation means the creation of a hostile State on our shores, and of political complications which at some most inconvenient moment will plunge us into war. Against such a consummation every patriot is bound to fight with invincible determination, and, notwithstanding all the discouragements of the moment and the desertion of those whose leadership patriots had a right to expect, the fight may be undertaken with every hope of success.

We may indeed and in truth now realise that Ireland, with its Canaanite plagues to Israel, are "pricks in our eyes and thorns in our sides" (Num. xxxiii. 55). The sorrow present in our own mind, however, is that there is no man on our side who seems able enough or courageous enough to cope with the handful of traitorous Irishmen who, knowing what they want, deem that they are victorious already, and that they are within measurable distance of Home Rule and independence of the hated British connection. On the contrary, we have a man at the head of this nation—the beloved, we suppose, of the majority—who, in order to reach power, has given himself up to Mr. Parnell to be ruled and guided, but who, for the boon thus obtained, must pay a price, or attempt to pay it, which we believe this nation will never let him give at their expense.

"The legislative separation" will result in civil war, beyond

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question; also in the necessity which will at last be forced on us, to re-conquer Southern and Western Ireland, and to put that portion of the land under martial law. Meanwhile, the misery that Mr. Gladstone is preparing for our Irish fellow-subjects, and the sacrifices in blood and treasure we shall, on this side the water, have to pay as the ruinous consequence of his submission to Mr. Parnell, will, we suppose, at last teach our countrymen that, as in Egypt and the Soudan, as in India too, the policy of this wonderful statesman will be a lavishly expensive one, which seeking for peace precipitates war, and advocating retrenchment leads to enormous increase to the public burdens.

It falls now to Mr. Gladstone, in all human probability, to guide this nation through the troubles of the great earthquake woe, the incidence of which his policy abroad may very easily provoke; and it seems not unlikely that in order to enfeeble our race, and to prevent it taking part in those coming Eastern European troubles, the disturbed state of Irish politics (distinctly brought about also by Mr. Gladstone's acts), may be intended, in the providence of God, to chain us to our own home affairs, in literal fulfilment of the Lord's own injunction in Isa. xxvi. 20, 21, to His people Israel. He has bidden us there to "enter into our chambers, to shut our doors about us, and to hide ourselves for a little moment, until the indignation be overpast" in yonder European earth.

The miserable condition of our Irish fellow-subjects, and the rebellious action of some of their misguided numbers, may be God's method of preventing our emerging to take part in the continental commotions soon to burst upon the world; and it may be, too, His plan to chain us to our own chambers, our own doors or gates, what time the fire of His jealousy is devouring "all the earth" (Zeph. iii. 8). And yet, in all our perplexities, troubles, and material losses and disappointments, we have the consolation which no other nation possesses, for we are Israel! The God of Israel is our God, and we His people. He has us firmly grasped by our right hand; and He holds us, in these emergencies, by the right hand of His own righteousness (Isa. xli. 10, 13). He is guiding us, and though the way be dark and long, He has promised us in Isa. xlii. 16, that He will make "darkness light before us, and crooked things straight." "He will do these things to us," is His declaration; but He assures us that "Never, no never, will He leave us or forsake us" (Heb. xiii. 5). Therefore, even in our sad perplexities and sorrows, we may, because of Our Identity, nationally praise the Lord.

ISRAEL AND GREECE.—ANOTHER SIGN OF THE TIMES.

By W. S. Cavill.

How marvellous are the ways of our covenant God! Truly past finding out are the purposes of Jehovah, the God of Israel, which lie embedded, so to speak, in the nature and order even of the apparently common events of our national life. "Verily," we might exclaim with the prophet, "Thou art a God that hidest Thyself, O God of Israel, the Saviour" (Isa. xlv. 15). Such were the reflections which were at once in mind as I sighted the announcement which is just made, that British vessels are to be (or purposed to be) sent to Greek waters, for the purpose of coercing that people into inaction, and restraining them from pursuing those acts of folly to which the late Premier so forcibly drew attention, and expressed the hope that they would not commit. But the precise reasons for these reflections I wish to give as briefly as possible.

A passage of Holy Writ came to mind, which has a peculiarity in it that demands the event in order to give force to its application, perhaps more so than some of the texts with which we have become familiar. But as will be seen by comparison of the two versions, if we had only had the authorised copy before us, we should not so readily have marked the significance of the event itself. And this, by the way, seems to have formed part of the order of providence that, little by little, the hidden things of God become our joyous possessions—they are joined to the list of the things which are revealed, and in that case, as Moses declares, they "belong unto us, and to our children for ever" (Deut. xxix. 29).

The passage of primary reference is Zech. ix. 12, 13. The contrast of the two versions will be of especial interest.

Authorised.	Revised.
"Turn you to the stronghold, ye prisoners of hope; even to-day do I declare that I will render double unto thee; when I have bent Judah for Me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man."	"Turn you (or mar., return) to the stronghold, ye prisoners of hope; even to-day do I declare that I will render double unto thee. For I have bent Judah for Me, I have filled the bow with Ephraim; and I will stir up thy sons, O Zion, against thy sons, O Greece (mar., Javan), and will make thee as the sword of a mighty man."

The alteration of tense in the Revised Version makes a wide difference in the force and application of the passage in its relevancy to the events of the present time; and a careful consideration of the context will show that the passage has exclusive reference to the time of the return, in union, of the two houses of Israel and Judah. According to the Revised Version, the bending of Judah under the hand of God, whatever its fulness of meaning may be, and the filling of the bow with Ephraim are regarded as accomplished facts when the stirring up of Zion's sons against the sons of Greece is fully brought about. But may not the present movements be looked upon clearly as *signs*? For what have we before us in the facts of passing history? Have we not Judah hunted here and there, and made to feel daily that the lands in which she has chosen to settle are not to be regarded as her home? Only in the countries owned by Ephraim and Manasseh does she find rest for the sole of her foot; and even there she seems as a bird of passage, for as yet she knows not who her true friend is. Her heart is set on the land of her fathers; and how rejoiced will she be when she recognises our Sovereign to be (as we believe) the lineal descendant of David? And to what are we, Ephraim-Israel, hastening? Is it not to the federal union of the Mother Country with the outlying colonies and dependencies? Is it not to the presentation before the world of the British Empire—greater even now by far than its predecessors—in such a state of unity and compactness that the promise to Jacob, which passed to Ephraim, shall be verily accomplished: "A nation and a company of nations shall be of thee"? When this has been done, then truly will the bow have been filled with Ephraim. But the other event lies beyond this. And the antagonism uprising between Israel and Greece, though it may for the moment pass away, yet has its explanation in the consideration here named.

We have, however, to bear in mind that God declares that He will make a short work upon the earth, when He sets His hand to the consummation, and as these signs accumulate, day by day, the thoughtful Israelite will not let them pass without extracting from them both instruction and comfort. The nation may declare, "We see not our signs; there is no more any prophet; neither is there any among us that knoweth how long" (Psa. lxxiv. 9). Ephraim-Israel may declare, "Our hope is lost; we are clean cut off" (Ezek. xxxvii. 11), but it is for "the Lord's remembrancers" to perform their part (Isa. lxii. 6); and for them "that fear the Lord to speak often one to another," exercising the spirit of true enquiry into the grand yet solemn unfolding of divine purpose.

One word more. Expression has often been given to the view that a Liberal administration seemed necessary for the

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due carrying out of the divine decrees against Edom, whom we deem to be Turkey; and this inasmuch as the traditional Conservative policy would be to aim for the maintenance of Turkish power and influence. Following similar lines, we might regard the existence of a Conservative Ministry, as peculiarly fitted for fulfilling Israel's divinely fixed rôle in respect to Greece; and for this reason, that Gladstonian sympathy is with Greece, and consequently the coercive measures now proposed would presumably not find favour with a Liberal Cabinet. I refer to this more particularly to show how each political party has its own distinctive or allotted part to play; how each may be used, even against their will and traditions, for accomplishing divine purposes; and how rejoiced we should be in the reflection that Jehovah, the God of our fathers, holds the helm of state, and will assuredly, according to the determination declared of old, "guide us eventually into the haven where we would be" (Psa. cvii. 30, R.V.).

Norton Woodseats, Jan. 25, 1886.

THE TESTIMONY OF MR. STEVENSON A. BLACKWOOD, C.B., AND THE REV. F. F. GOE, THAT THE BRITISH ARE ISRAEL.

In the *Church Missionary Intelligence* for February, 1886, No. 122, there is published at pages 132 to 136 the report of two excellent speeches declared to have been powerful beyond expectation, made by Mr. Stevenson A. Blackwood, C.B., and the Rev. F. F. Goe on the subject of the February Simultaneous Meetings just held throughout the country. They were delivered at a Conference held at the Church Missionary House in Salisbury-square, E.C., on January 14, attended by about 150 clergymen and laymen from all parts of the country interested in the proposed meetings.

The salient point of Mr. Stevenson Blackwood's speech was an observation he repeated several times, that the movement and the response made to it was an indication that God's presence was with us as a Church, and with the C. M. Society, as such. "It seems to me," he said, "that the Committee of the Church Missionary Society have been imbued with special wisdom in this matter. The prayer of our Collect for this week, that we 'may both perceive and know what things we ought to do,' has, I think, been answered in this case; and to them, it seems to me, has been given the character of the men of Issachar: that they had 'understanding of the times,' and 'know what Israel ought to do' . . . . . And then, dear friends, if that be true we can indeed have full assurance of the *Divine Presence*. Need I remind you of the words spoken of old, for instance, to Moses: 'I will be with thy mouth and teach thee what thou shalt say;' to Joshua, 'Have not I commanded thee? Be strong, of a good courage, for the Lord thy God is with thee withersoever thou goest;' to Gideon, 'Go in this thy might: have not I sent thee? Surely I will be with thee.' Whenever God indicates our duty and clearly marks out the path of service, we shall have an unfailing assurance that He will be with us. I need only refer again to His last command: 'Go into all the world and preach the Gospel to every creature: lo! I am with you alway, even unto the end of the age.' This, dear friends, is no fancy; it does not depend upon, or arise from our own feelings; it is no cunningly devised fable; it is a glorious, immutable fact. God is with us, Emmanuel, the Lord, is with us. And I feel that it is, in the second place, a most indispensable principle—or, rather, fact, for us to bear in mind—that if we are in sympathy with the Divine purpose we also have the assurance of the Divine Presence." These, and other remarks of the same character, were made by Mr. S. Blackwood, insisting on the fact that the Divine Presence was with this national movement, and with the Society which was originating the Simultaneous Meetings. To illustrate his claim and position he quoted the instances of God's presence with Moses, the Hebrew law-giver, of Joshua, the Hebrew military leader; and of Gideon, the illustrious deliverer of Israel. He shewed the parallel between their cases and that of the leaders in this national movement, which seeks to reach our whole people, to make them see their duty towards the entire heathen and Mahommedan world.

In reference to these statements we remark that God's Word is silent as to any promise of His Presence with any community save the Hebrew community, or any Church but the Hebrew Church, and those Churches and people in connection with Israel. God's presence was promised to the Israelitish race for ever in Exod. xxv. 8, xxix. 45, 46; Levit. xxvi. 12; Zech. ii. 10; Ezek. xxxvii. 27, xliii. 7, &c., and to the Hebrew Christian Church, *quâ* Church, in Matt. xxviii. 20. But never do we find in Old or New Testament that the Divine Presence is promised, save in connection with the Hebrew race or Church; and therefore, Mr. S. Blackwood being right in his facts, which no doubt he was, he thereby established by a chain of undoubted evidence that the British people, of whom the C. M. Society is decidedly representative, are indeed the people of Israel.

The Rev. F. F. Goe, on the other hand, gave some remarkable evidence in his speech, to the same or similar effect. He stated that the Church needs and receives three special blessings to qualify her for her work: 1st, mercy from God the Father; 2nd, enjoyment of the favour and peace of God the Son; and 3rd, the indwelling power of God the Holy Ghost, chasing away darkness, and producing within us a glorious Epiphany of the Lord and Saviour Christ. When the Church possesses these three great blessings (said Mr. Goe), then she is equipped for Missionary service. We may ask why it is that God bestowed upon His Church these three great blessings? This is the answer, "That Thy way may be known upon earth; Thy saving health among all nations." Here Mr. Goe, we see, quoted Psa. lxvii., which was clearly a Psalm of David or one of the Hebrew race, appropriating to themselves as a race those blessings Mr. Goe says belong to the Church of England, *quâ* Church. "God be merciful to *us*," said the Psalmist, "and bless *us*; and cause His face to shine upon *us*; that thy way may be known upon earth; thy saving health among all nations." Mr. Goe's argument is perfectly correct, no doubt; but his reference to the Psalm proves, if anything, that the British Church is an Israelite Church, or his quotation is a mistake. But Mr. Goe said many other remarkable things; take the following on page 135, "When we look around, what do we see? we see the Church of England not only a very powerful Christian organization, but by far the most powerful Christian organization in an Empire the like of which the world has never known before. No phenomenon like the Colonial Empire of Great Britain has ever been seen. There are at the present time, I believe, as many as nine millions of British people residing in the colonies, and it has been calculated that if the progress of emigration goes on during the next 100 years as it has of late the number will be—I forget how many to say—but very great indeed, enough to show what wonderful capabilities the Church of England must have as chief spiritual organization of such a wonderful Empire. If the Spirit of God were borne in upon the Church at home, and concurrently with the Church at home upon all our settlers and colonists, upon our merchants resident in those distant countries, especially in India; upon our officers and men in the Civil Service, and upon our soldiers and sailors; there would be an amount of missionary capability called forth which no other Church has the power of sending out to this great work. Therefore we have special cause at this time for praying that the capacity which the Church of England certainly possesses may be developed by the power of the Spirit of God in the great work of the Evangelization of the world."

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So far the Rev. F. F. Goe. Our readers will recognise here BANNER sentiments and teaching without the need to alter a word. He looks on our Empire as phenomenal and unique, such as the world never saw before; and our Church as the great instrument in it, wanting only the outpouring of the Spirit (that which was promised to Israel in Joel ii. 28; Jer. xxxi. 33, 34, and Heb. viii. 10, 12), to give our race the power needed to blossom and bud and to fill the face of the world with evangelical fruit, to the glory of God and of His Christ. There is no doubt Mr. Goe is quite right. But he and Mr. Stevenson Blackwood are right only because this nation is Israel and blessed by God with the Colonial Empire, the Church, the Bible, and the outpouring of the Spirit, giving us a desire to spread the Gospel, and thus to make the February Simultaneous Meetings possible in these Islands, whereas they would be impossible in any other country on the Continent of Europe, because they do not belong to Israel. We rejoice to read the speeches of these two unconscious Anglo-Israelites, and reading them, praise the Lord! We call on all our readers too to praise His Holy name for the consolation they both, blindly but truly, bring to our race and nation.

SOWING THE SEED.

By E. M. RUSH.

SINCE last making public, under the above heading, some details of the work of the Free Distribution Fund, a special opportunity for making known Our Identity has been given to the Anglo-Israel public of which many availed themselves, and received assistance directly from the Fund. The General Election afforded this new way of making progress, and the timely issue of Philo-Israel's "Address to Israel's Electors" enabled it to be followed, special contributions having been kindly sent for the purpose; accordingly, this leaflet, with two or more suggestive little Identity papers, varying in their contents, were folded together, and mixed packets sent out in quantities to careful hands for distribution. There can be no doubt, that in this way, our claim to be Israel must have been brought, unexpectedly, before the eyes of many people who before were ignorant of the fact.

It seems right to refer thus particularly to what was done during the Election, in order to indicate a method of work in which all Anglo-Israelites can take part when such an occasion again presents itself for general and united effort, and also whenever a bye-Election gives opportunity for local work. Following this plan there is also a double gain, for while "Our Identity" is brought into notice, an earnest appeal is made to the conscience of the public to select God-fearing men as their Representatives in Parliament, an appeal which it is known only too well is required to be heeded, and a glance at the "Address" in question will show that it can be accepted by members of either of the great Political Parties in the State.

The Monthly Reports, published in THE BANNER, have shown that the general work of the Fund has gone on as usual, but some quotations from letters received will doubtless be welcome; many come to hand, all breathing the same earnest spirit, with thankful acknowledgment of the aid received, and with full recognition of the importance of the help the various Identity papers afford in the study of the Bible, but limited space will only allow reference to a few.

From Caterham:—"Thanks for the continued and increased supply of BANNERS and other literature, all of which I find useful in my work here, and am pleased to report a steady increase in interest, and a spirit of enquiry among some who read THE BANNER and other publications."

From Briton Ferry:—"Very many thanks for parcel. I take so great an interest in the cause of Anglo-Israelism, that when I see any opening to introduce the subject I am very thankful to avail myself of the opportunity. I have been thoroughly convinced of the 'heresy' of my past life in throwing cold water upon the Identity question, and am now trying to be a Paul, where, aforetime, I was a Saul."

From Toronto a correspondent sends glowing words of thanks for "much light on that subject, which has been to me, for many years, of prime importance; it is, in my estimation, far above all other subjects in its Divine significance, embracing, as it does, so many precious things."

From Barbadoes:—"Very many thanks for your goodly package. Bountiful as you are in your supplies, they are yet as a drop in the ocean, so glad and eager are our soldiers to receive these excellent papers."

In Malta our Sowers continue work, and according to the store of Seed in hand, the fleet, and vessels of various kinds touching at the island, receive supplies, and from there communication is kept up with many Identity believers in distant places.

On the Nile, proceeding to Wady Halfa, a Sower in the 1st Royal Berks Regiment wrote a most interesting letter:—"We stopped at Assouan a week, and had some very happy meetings in the school tent—there are some earnest workers in the South Stafford Regiment who would be only too pleased to get a few copies of the BANNER." (The name of one who should receive them was enclosed—BANNERS, and other papers, have been sent regularly since.) "I am so thankful to you for the BANNERS, and look for them every mail, it is so nice to have something to read about the wonderful works of the Lord our God; and many who are not on our side like to read them. I feel sure the Lord has sent us up here to do His bidding."

From Morar, Central India, come these words, which are significant:—"I had a nice conversation with one who has been reading our Identity literature ever since I have been in the station; he said, 'I have learned more about the Bible than ever I knew before, and searched it more since I began to read these papers (THE BANNER)."

From Trimulgherry, Deccan:—"I really do not know how to thank you for the weekly packet. Being thoroughly convinced of Our Identity, I have such a longing for the mail that I may devour THE BANNER OF ISRAEL, and I so long for every British soldier to see for himself what he really is. It requires a constant supply of your literature to leaven the great lump of prejudice and ignorance. I am very cautious into whose hands my papers fall, I make diligent enquiry first of the man's ability to understand, and then of his willingness to study the subject. I have gained a few earnest readers, to whom I would beg you to send weekly such papers as you deem necessary. There are two men who are in raptures over the papers. One says, 'It is so full of Scripture;' another could not get enough of them. Such a volume of Scripture is brought before them to prove the Identity, and their responsibility."

According to the above, eight names, with full address for each, were enclosed, but with great regret it must be stated, that only two of them can be supplied regularly, on account of the very heavy expense of the Indian postage, and the large demands upon the Fund; also of the actual impossibility of getting more work into the hours of each week, as these papers have only one pair of hands at their disposal; nevertheless, it is to be hoped, that as the value of, and need for, the Free Distribution Fund is more fully recognised, there will be additional workers, and we can but most earnestly hope that not one who now looks for supplies will ever be disappointed, and that the blessing of God will rest upon all that is accomplished.

Contributions to the Free Distribution Fund will be gratefully received by the Treasurer, Miss Lawrence, Rosslyn, Hampton-road, Upper Teddington; or by the Hon. Sec., Miss E. M. Rush, 103, Burnt Ash road, Lee, London, S.E.

MESSRS. BANKS & SON acknowledge with thanks the receipt of 10/- from Mrs. Sealy for BANNER Supplement Fund.

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"THE GRAND OLD BOOK."

DR. WILLIAM HILLIER, the author of the Anti-Bradlaugh Lectures, lately published another pamphlet, entitled, "A Lecture for the Two Millions of New Electors," wherein he dealt eloquently with "The British Constitution, the Queen's Letter to Sagbua, the Prince of Wales on Theism and Freemasonry," and various other topics. Our object in noticing Dr. W. Hillier's lecture is to place before our readers his words on the subject of "The Grand Old Book," the British Bible. Some of his details are most interesting and striking, and cannot fail to be so regarded by our readers. What he adds, however, about the Bible as the foundation of our national greatness requires a word of explanation which we propose to offer when our friends have perused the lecturer's words. They are as follows:—

No doubt you have often heard that our gracious and religious Queen once sent a Bible to an African Prince, and a letter in which it was stated in so many words that the Bible was the source of England's greatness. Such words from England's Christian Queen have had a good effect on Her Majesty's subjects in all parts of her dominions. Infidels have tried, however, to destroy the beneficial effects of these words by declaring that the statement has no foundation in fact, and is nothing but a fable. The Royal letter is before me, and I will transfer a portion of it, so that you may be able to contradict the wicked assertions of Infidel, Radical, and Atheistical agitators.

II.—THE QUEEN'S LETTER.

The letter was written by the Right Hon. the Earl of Chichester, when President of the Church Missionary Society, by and with the special request and authority of the Queen of England, and runs, "The Queen and people of England are very glad to know that Sagbua and the chiefs think as they do upon the subject of commerce. But commerce alone will not make a nation great and happy, like England. England has become great and happy by the knowledge of the true God and Jesus Christ. The Queen is therefore very glad to hear that Sagbua and the chiefs have so kindly received the missionaries who carry with them the Word of God. In order to show how much the Queen values God's Word, she sends with this, as a present to Sagbua, a copy of this Word in two languages—one the Arabic, and the other English."

The Rev. Isaac Smith, a Church missionary in Abbeokuta, in the year 1849, had the honour and pleasure of presenting the two copies of the Holy Bible to the African Prince, Sagbua. He has been staying for a few days in this city with his co-worker in Abbeokuta, the Rev. Henry Townsend, and I heard from his own lips the account.

* * * * *

All honour to our noble Queen Victoria for such a true and bold confession of the fact! The "Grand Old Book" has made the Victorian era of English history the golden age of our honoured country. The history of our nation proves that in proportion as she has embraced the principles of the Bible, practised its precepts, and breathed its spirit, she has advanced in those things which have contributed to her strength and glory as mistress of the world. To-day England stands on the pinnacle of unparalleled dignity, of unequalled greatness, and looks down with a benignant smile upon the nations of the earth. Her commerce extends to every land; she collects the riches of every clime; and her manufacture is such that she is the workshop of the world. But her lofty position and distinguisned character must not be ascribed to the form of her Government, the wisdom of her legislators, the heroism of her Army, or the bravery of her Navy; these are but constituent parts of her greatness, not the cause. Her glory arises from the "Grand Old Book." Noble Queen! Most Gracious Sovereign! Your favourite Book is the foundation of our country's strength, the parent of our charities, the palladium of our Constitutional freedom, the bulwark of our morality, and the Divine safeguard of our peace, prosperity, and Throne. Blessed Bible! Prince of Books! Wave this Book above the thrones of tyranny, and they shall fall; above the temples of superstition, and they shall crumble; above the "Hall of Science," falsely so-called, and Bradlaughian Atheism shall disappear; above the House of Commons, and the flag of Secularism shall never be carried into the British Temple of Law, Order, and Godliness.

* * * * *

Nothing but a Revolution can destroy the Throne and the Houses of Parliament in this country, and nothing but the Bible can destroy or prevent a Revolution.

Oh, "Grand Old Book!" foundation of the British Constitution to Alfred the Great, the sword of State to Edward VI., and "The cause of England's greatness" to Victoria the Good.

By all means let Christians be aroused to throw greater energy into all departments of service, in and out of Parliament, always bearing in mind that as in the past, so in the future, the "Grand Old Book" must be the source of old England's greatness.

The Bible is the source of England's prosperity, and as long as she is guided by the teaching of that book the sun of her greatness will not set. But if we despise God's order, and let Infidels be our rulers in this nation, then we shall come to the beginning of the end of Britannia's glorious reign.

We do not deny that the Bible is the Book of books, and that the nearer we walk nationally to its holy precepts and commandments the better we shall please God and carry out His holy will. We fully agree, too, with the lecturer in all he says respecting the honour, and glory, and power, and greatness, and wealth of this country. We know as well as he does that she is "the head, and not the tail; above only, and not beneath" them all; also that "she blesses all nations," which is Dr. Hillier's meaning when he says that Great Britain "looks down with a benignant smile on the nations of the earth." We do not stop to point out to Dr. Hillier that these are the blessings God promised to Israel, and to that nation only. But we do desire to tell him that we do not find that such benedictions were bestowed on that happy race because they were the possessors and followers of this "Grand Old Book."

In respect to our own national selves to-day we have a fact or two to bring to Dr. Hillier's notice which perhaps he has not sufficiently considered. For 900 years after Augustine the monk's era this nation had not the Word of God, but was the willing servant of the Papacy. Yet during that very period of darkness and neglect of God's Word He gave this nation greatness, victory in foreign wars, civil and religious liberty to an extent unknown abroad, a free Constitution, fairly good laws, and at sundry times, such as in John Wycliffe's era, religious revivals introducing to their notice, with other benefits and blessings *already theirs*, that Book of books which a later age (the 16th century) gave them exclusively among the nations as their very own.

The Bible, then, was not the origin of the blessings of the British, but was one of many other blessings God gave that nation previously—a blessing bestowed later in time, after several others (Israelitish in their character) had already become their own. Let it be remembered further that the Word of God was promised by the Lord to Israel and Jacob only, and God declared that in giving that gift to them exclusively He had not so dealt with any nation (Psa. cxlvii. 19, 20). In that wondrous promise nothing was stated to show that because Israel was so gifted, the Word was therefore the procuring cause of all her other blessings. Rather it is clear that the Word is bestowed on His chosen people because of their relationship to the Divine Giver, and that the statutes and judgments of God follow the people of God, but cannot be of themselves the procuring cause of a single other blessing.

It is obvious, too, from Psa. cxlvii. 19, 20, that the British people must be Israel on Dr. Hillier's own showing. For since God declares that "He showeth His word unto Jacob, His statutes and His judgments unto Israel, and He hath not so dealt with any nation," He cannot now be showing us His Word, as the lecturer admits He is doing, unless we be His chosen people, since He is a true and faithful God, who promises and exactly performs what He has once declared He will do. The lecturer attributes to the possession of the Word of God all our country's strength, our charities, our Constitutional freedom, our morality, our peace, prosperity, and the safety of our throne. But this nation being Israel, as we have already shown, it cannot be proved from Scripture, and there-

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fore must be rejected, as a fact, that these great blessings are ours because we have the Bible. Some of them we had before the Bible was given us of God. Our throne, for instance, is David's, and was preserved to Israel and guarded by God Himself in Ireland and Scotland long before this nation was a Christian and a Bible-loving people (1 Kings viii. 25; Jer. xxxiii. 17—26; 2 Sam. vii. 13—16).

Our country's strength, peace, and prosperity depend on our safe possession of the home and foreign Gates, also on our success in war, blessings God gave us in Gen. xxii. 17; Isa. lx. 11, and Isa. xli. 10—15, quite independently of the Bible. Our charities depend on our "power to get wealth," which God gave us in Deut. viii. 18, not because we were thereby to possess His Word, but because He meant by such charities that He would "establish His covenant that He sware unto our fathers as it is this day."

The source of "old England's" greatness and prosperity is the fact that we are His people Israel (Jer. xxxiii. 9), and the possession of the Word of God as "the literary heirloom of the British people" is only another sign that we are Israel, another among ten thousand gifts the Lord Jesus Christ has shed His precious blood in order that He might procure for us, to prove to the whole world that this nation is His redeemed people, His heritage, and inheritance. Israel, praise ye the Lord!

LOVE, AND TRUST, AND PRAYER.

In Psa. xviii. 1—3, we have a gradation of service towards the Lord. There is David's resolve to "love the Lord Jehovah" (ver. 1), then his resolve "to trust Him" (ver. 2), and, finally, the determination to call upon the Lord, in the confidence that "so" he would be saved from his enemies (ver. 3). The highest service is to love; yet if the will be set against the Lord-Jehovah, then there can be no power to force on love towards the Lord. But if we cannot love, we may trust Him who is "the Horn of our salvation." If faith, again, is weak, and love is cold, there is yet one thing all may do, and do acceptably. We may and can "cry to the Lord," who is worthy to be praised (ver. 3).

The application of this passage to the case of the true believer in the Lord Jesus Christ, is, of course, easy. It has, we are convinced, however, a direct reference to the national case of Ten-Tribed Israel. Her case is desperate. She is outcast and afflicted, yet the Lord has had mercy upon her. He is her Rock and Fortress, her Deliverer, her God, her Strength, her Buckler, the Horn of her salvation, her High Tower. God enjoins on Israel the duty of loving Him, of trusting Him, and, if these be presently unattainable, at least of crying to Him. "He will be inquired of by the House of Israel to do it for them" (Ezek. xxxvi. 37). Trust, or faith in Him, He requires (Heb. ii. 13), and love from His chosen ones He looks for. "My son, give Me thy heart" (Prov. xxiii. 26). Israel is nurtured and brought up in faith. Hosea ii. 20, declares it to be God's intention to betroth His Ten-Tribed wanderers unto Himself in faith or faithfulness, and then they shall know the Lord, a plain intimation that the restoration of that House to God's favour was to be under the Christian dispensation; but not before.

Such, too, is the testimony of Hosea i. 10, where the history of the House of Israel is epitomised thus: "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered. And it shall come to pass that in the place where it SHALL be said unto them, Ye are (Lo-Ammi) not My people; *there* it shall be said unto them, *Ye are* the sons of the living God;" or believers in the Lord Jesus Christ, as John i. 12 plainly declares of them.

We regard Psa. xviii. 1—3 as prophetic of the condition of the Ten Tribes in this our day of Christian light and national privilege. David, speaking by the Spirit of God, foresaw that Christian Ephraim-Israel would be known as the people who love the God of Israel and obey His commands; who trust, or have faith in Him as their Rock, Fortress, Deliverer, God, and Strength, and who not only love and trust Him, but call upon Jehovah's name in order to praise Him, asking Him for salvation. That the House of Joseph Christianised is meant by this allusion is clearly shown by such a passage as Jer. xxxi. 7, where Ephraim is called on to "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."

Here is Ephraim-Israel glorying in the Lord, just as Psa. xviii. 1—3 says she should be doing, trusting in Him, gladly obeying Him, calling on Him for salvation, and praising His glorious name! But how is it that Ephraim-Israel is thus specially selected for the glorious destiny of showing forth God's glory? St. Peter, in his first epistle, chap. i. 5, tells us. He addressed the strangers of the diaspora, or dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, who, it is admitted, and chapter ii. 9, 10, proves, were Ten-Tribed Israelites. The apostle declared that they were "kept" by the power of God through faith unto salvation, "ready to be revealed in the last time," pointing, we believe, not only to the spiritual salvation of the souls of faithful Israelites, but to the material, earthly, national restoration of the Ten-Tribed kingdom, since the salvation was not revealed in St. Peter's days; but was "ready to be revealed" in "the last days," or our modern times.

Theirs and ours is an inheritance incorruptible and undefiled, "reserved in heaven" now, where our King, the Lord Jesus, is, till such time as He descends to occupy the throne of David in Jerusalem, as its Heir. So will He transfer heaven to earth. Israel's standing, we have seen, is by faith, or trust; and St. Peter declares the same thing of the elect of the dispersion. They are kept, he declares, through, or by means of faith unto salvation, ready to be revealed, or made known and exhibited to the world, in these our last days. Our Identity, surely, was here in St. Peter's mind, as in the second chapter of the same epistle he declares these same faithful ones were God's Lo-Ammi and Lo-Ruhamah, henceforth to be known as His Ammi and Ruhamah, the old names in God's allegory given by Himself to His chosen ones of the House of Israel (Exod. iii. 7; Hosea i. 6—9; ii. 1).

Correspondence.

To the Editor of the "Banner of Israel."

Dear Philo-Israel,—It is about three years since I took the liberty of addressing a few lines to you. You were kind enough to note the receipt thereof in the Banner of Nov. 15, 1882, p. 486. The reason of my long silence was lack of news re "Our Identity." The reason for my breaking that silence is that I have a little cheering news to relate.

Six months ago I read a paper on the subject before a young men's literary club, connected with the Church which I attend. This is noted only because it is the first occasion Our Identity has been brought into notice even in such a semi-public way in this town. I send per book-post a copy of most of my paper. I might remark that I myself received some good from writing it. Up to that time I had a sort of leaning to what you call "the Teutonic theory"; or, rather, I will put it in this way: I had not been able clearly to see why Britain should be held to represent the whole Ten Tribes, and not Ephraim alone. When I came to reduce to writing and exactly define the reasons for the faith that is in me, I discovered that I must settle this point one way or the other. So I had to call a halt. But the doubt was soon dissipated, and I saw clear as noonday that as a nation were they cast out of their land, as a nation would they inherit Ephraim's peculiar blessings, and as a nation would they again be restored.

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But it was not about myself that I took up my pen to write. I have far better news for you. I probably told you in my first letter that one of the three clergymen to whom I spoke and wrote showed a disposition to take up the subject. (The other two have never fulfilled their promise to write to me on it.) Shortly after he removed from this district. His successor, during the past winter, has been delivering a series of lectures on prophecy. I went to hear most of them—although not the Church I usually attend it is the same sect, Presbyterian—and soon discovered that his mind was not so trammelled by traditional teaching as, unfortunately, the bulk of our Presbyterian divines. So I thought I would try him with Our Identity: at the worst it could only be another refusal. So I wrote him, offering him books on the subject, should he care to read them. I was agreeably surprised to learn from his courteous reply that he "knew most of Hine's views on the subject," and was favourably—very favourably—disposed towards it. There were one or two difficulties, however, which prevented him from giving his adhesion to it. One of them was, "Is England not destined to become one of the ten toes of the Roman latter-day development?" Fortunately I was able to give him pamphlets, &c, which dispelled all his difficulties. He has since delivered three lectures on three consecutive Sabbath evenings bearing directly on the subject; and I know that they have caused considerable interest among his own people and others who were drawn to hear him by the advertisements in the newspapers. He intends taking up "the subject again next winter, when he will deal more positively with the evidences, when the people have given some attention to it."

There! is not that good news from a far country? Although I have no authority from the rev. gentleman to say so, I feel confident he is now a believer in Our Identity, and the name of the Rev. David Gordon, St. Paul's Presbyterian Church, Invercargill, may safely be added to your list of clergymen who teach its truths.

I also send you a few extracts which may come in useful. The book from which they are taken is an authority—used in Bible classes, &c., in the Free Church of Scotland. I also enclose copy of a few verses produced during the recent Russian scare, as some call it. It pretty well expresses the spirit in which the scare was met in these colonies. I cannot give you any idea of the intenseness with which the negotiations between the British and Russian Governments were watched (the cable kept us posted up every morning and evening), nor of the silent but deep disgust—nay, rage—which was created by the vacillating tendencies of the late Cabinet.

I am, yours very truly,
ALEXANDER HAY.

Invercargill, New Zealand, Oct. 31, 1885.

To the Editor of the "Banner of Israel."

DEAR SIR,—I think "An Enquirer" in this week's BANNER, is distressing himself and others over a by-gone truth; I do not read Jer. xxx. 6, 7, as he does, nor as yourself. I, therefore, venture to intrude upon your valuable space; for in the multitude of counsel there is safety.

In reading the preceding chapter, I can see an interpretation of the distress called Jacob's trouble, at ver. 10. Judah (who is also Jacob) is promised relief, and God's thoughts of peace towards Judah should have filled all those children of Jacob with faith and trust in His most holy name; but instead God "hears" (see chap. xxx., ver. 5) a voice of trembling, of fear, and anything but peace; and compares the unhappy Judah to a woman in travail. Alas! that day was indeed great; for Judah presented just such a picture of woe and anguish, both in that present trial of transportation to Babylon, and that greater one when, later on, the Romans decimated and tried to stamp out that portion of God's people. But the comfort comes at ver. 8, "The Lord of hosts will break Jacob's yoke (put on by himself for his want of faith) from off his own neck." God would burst their bonds, and they should serve strangers no more. Both branches of Jacob's family, at the time of Jeremiah's writing, was indeed in a pitiable plight—outcast, lean, and faint, holding their sides with the anguish of suffering—one in Media, the other at Babylon. Alas! was it not truly the time of Jacob's trouble!—Israel cast off and let alone with its loved idols; Judah to weep by the rivers of Babylon.

And now, sir, has not God kept His word? has He not burst the bonds of Israel (one of the families of Jacob)? do any Israelites serve strangers—do they not serve God in these isles and David their king? And if Judah, the other family, is not yet free, every hour brings her nearer the day when they too shall be free, without any bonds of servitude. God (ver. 17) will restore health unto them; He will heal them, and ye (Jacob's two families) shall be My people and I will be your God."

This, I venture to feel, is the meaning of Jacob's trouble; it is past, and I do not now anticipate any more God's face being hidden from us. Chap. xxxi., in my opinion, removes all doubts upon the subject.

J. T. W. G.

December 14, 1885.

NOTE BY THE EDITOR.—We regret we cannot take the comfort our friend offers us. The captivity and restoration spoken of in Jer. xxx., are those of Israel and Judah—both. They relate to the banishment of both the houses, and the matter of the chapter is to be subject for consideration in the latter days, or our time, as in fact is the case to-day, our pages being the witness (ver. 24). The reference is surely not to a past and by-gone distress; but one in which both houses are in union to share (ver. 4—7). The words are "concerning Israel and concerning Judah." Community in disaster is expressly described in ver. 4, 5. and these do not describe the facts of the captivity to Media, nor those of Judah to Babylon; nor (least of all) Titus' dispersion of the Jews only. Ver. 10 describes nothing that occurred in either of these three epochs but gives Jacob and Israel to mean the united Thirteen Tribes in their return, and we see that these verses run parallel to Ezek. xxxviii. and xxxix., and portray a time of terror by reason of Gog Magog's temporary success in Palestine and Egypt—success dearly bought, by utter destruction from the Lord, who delivers the Tribes from all fear, and gives them rest and quiet, and fearlessness all along in their own land.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—*The Weekly Churchman* states that the number of sects registered as possessing "places of meeting for religious worship," in England and Wales, at the end of 1885 had reached the figure of 217, being nine more than the number given in 1884. Among the additions in the last year are *British-Israelites*, &c., &c.

Readers of the BANNER OF ISRAEL know that it is in no sense responsible for this fresh division. There has never been anything savouring of sectarianism in its tone or teaching: its loyal attitude toward the National Church is unmistakable: but to avoid any occasion of misunderstanding it would not be amiss to state that the editor, and those who have had the pleasure of working with him, deprecate the position which appears to have been taken by a few. There is nothing in the fact of the Identity which could reasonably cause, and much less justify, a separated position; its tendency is to strengthen, and not by severance to weaken our national "witnessing" function.

Very truly yours,
January, 1886. DENIS HANAN.

NOTE BY THE EDITOR.—We quite concur with our correspondent, but have reason to believe that the *British Israelites* are not in any way connected with Our Identity, and certainly the new sect has nothing to do with those who hold the views represented by the BANNER OF ISRAEL.—ED.

To the Editor of the "Banner of Israel."

DEAR SIR.—In this week's BANNER, under the heading "'The Wesleyan Methodist Sunday-School Magazine' Decides the Question," a very curious historical error has been made by Mr. Frank Ballard, of that magazine, in his article upon the "Last Kings of Israel and Judah." He states therein, "That the fatal defeat of Carthage at Cannæ is accounted for in history by the previous demoralisation of luxury at Capua." I find in Hooke's Roman History that the Carthaginians, under Hannibal, gained a great victory at the Battle of Cannæ over the Romans, under Varro and Emilius, slaughtering most of their troops.

If our erring guide fails so greatly in pagan, what may he not do in sacred history? Excuse my troubling you; but I did not like to see so serious an error perpetuated and left unexposed in our BANNER OF ISRAEL.

Yours faithfully,
JOHN T. W. GOODMAN

December 30, 1885.

IF the correspondent who wrote to Dr. Grant from Leicester will send his name and address, he will receive an answer.

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NOTICES.

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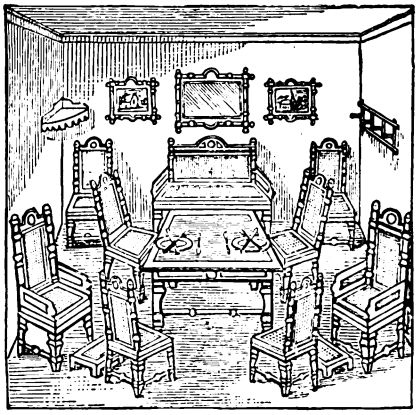
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"HEAVEN'S LIGHT OUR GUIDE."

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"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."—MICAH v. 8.

"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4.

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EDITED BY PHILO-ISRAEL.

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WHY BURMAH WAS ANNEXED.

THE question regarding the annexation of Upper Burmah has now been happily settled. Lord Dufferin has done the right thing, in the right way, and at the right time. Common sense, prudence, and political wisdom all suggested that a protectorate would be a mistaken policy, and that annexation pure and simple, was the only thing under the circumstances, open to us. We are thankful that a Liberal statesman like Lord Dufferin was at the helm in the Indian Empire to do the deed, and that he had such supporters at home in the Government as Lord Salisbury and Lord Randolph Churchhill to permit the deed to be done. We think that had Mr. Gladstone's Government been in power at the moment, we should hardly have gone so straight to the point, but that after many tortuous devices and hair-splitting arguments why we should have refrained from taking action at all in the famous "three courses open to us," we should have left the French to deal with Thebaw, and so ruined our hopes of a prosperous termination to the Burmese episode. The question, "Why was Burmah annexed?" has been very well answered in *The Times* of January 2nd, 1886, in the following words:—

The annexation of Burmah fulfils Lord Dalhousie's prophecy thirty years ago, that he held the remaining kingdom of Ava in the hollow of his hand. It adds the largest province to the British Empire acquired since the annexation of the Punjab, and it brings us into immediate contact with the Chinese on a land frontier which presents no serious difficulty to inter-communication, such as the Himalayan range has offered for a hundred years. In every sense the event is one of the highest importance, and before accepting the new responsibilities which the assumption of the sovereignty of Burmah entails, both the Government at home and the Viceroy of India in Council considered every possible alternative to the extreme measure which has now been taken. Theoretically every one preferred a protectorate, but after the most careful deliberation it was found that a protectorate was quite impracticable. No candidate at all suitable by character or family connexion could be found for the post, and the elevation of a puppet prince, whom the Burmese would not respect, could only have launched us upon a sea of difficulties with the pretenders and rebels, sure to be brought to the front by the presence of a nominal native ruler at Mandalay. Our own position would have been equally unsatisfactory. Not merely should we have been entangled in the difficulties of our nominee, but the exercise of a paramount influence over the domestic and foreign policy of the Burmese Court would have been much hampered, and, perhaps, ultimately rendered impossible. If it be asked why annexation has been preferred to any other solution of the Burmese difficulty the reply may be given briefly, because it was impossible to find any prince of the blood who could be put on Thebaw's throne with the least assurance that his power would be respected except when supported by British bayonets. The reasons in favour of the prompt publication of our decision were as strong as those which dictated it. The interests of the Burmese people themselves demanded it, and delay could only have minimised the advantages of the short campaign which closed with the occupation of Mandalay.

The natural wealth of Burmah is very great. According to the writer in the leading journal, its productions are all cereals; magnificent forests, and minerals of all kinds. There are 102 different sorts of rice grown in the country, also sugarcane, cotton, tea, potatoes, gums, oils, besides precious stones; Indiarubber or caoutchouc trees, gold, silver, copper, tin, lead, antimony, bismuth, petroleum, amber, salt, jade, marble, these and many other products are in abundance.

In further illustration of this point, we desire to call attention to the following excellent letter from Mr. E. Garnett Man, the late legal adviser to Her Majesty's Government in Burmah. The writer describes what Upper Burmah is and how valuable it will prove as a possession to our race, and how impossible it was to deal with it in any other way than that which Lord Dufferin, the Viceroy, has since wisely elected to do. The letter was published in *The Times* on December 14th, before the annexation was ordered; but it will be read as a profitable comment on that firm act of state. Mr. Man said:—

Whether Upper Burmah is to be merely protected or annexed will be a question that must soon be answered. If the former, the government will have to choose either of the two princes who have been exiles in our territory for some years. One of these (Memgoni) is imbued with French ideas and tastes. The other is of very ordinary intellect and has shown no promise of wielding a despot's sceptre with ability or justice. If we place either on the throne we shall have to maintain a large force at Mandalay and a Resident and staff, who will possess but slight control over the

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civil or criminal administration of the country, and still less over the collection of revenue and expenditure.

If the King is allowed no jurisdiction his enthronement would be a farce. He must also have a court of native officials necessarily expensive and the cause of intrigue and constant bickering between the Resident and their master. The former would attempt to prevent the injustice and wrong perpetrated by native officials; the latter would always be chafing at the interference of a "Kullah" with his authority.

After a long residence in Burmah, and after an intimate relation with the Burmese, I have no hesitation in saying that the protectorate scheme must prove a failure.

The Burmese would gladly hail annexation. For many years Burmans have flocked into our territory to avoid the exaction and injustice of the King's officials, and Rangoon has in a short time increased from 30,000 to over 130,000 inhabitants. There are English officers, in the prime of life, who have assisted to mould British Burmah into its present prosperous and peaceful condition, and their services might easily be made available for working the newly annexed province into shape.

At the end of last year a monster meeting was held to protest against the cruelties of Thebaw. From 4,000 to 6,000 Burmese were present, and unanimously passed a resolution praying that the British Government would annex Upper Burmah.

It is a country rich in gold, silver, rubies and other precious stones, and teeming with iron and coal. It possesses magnificent waterways, huge forests of teak timber, and a fertile soil, and is inhabited by a race which seems to fraternise most cordially with the British. No charges are ever made by Burmese against Europeans for oppressing them, while in India such charges used to be of constant occurrence. Despite the favours nature has showered upon Upper Burmah, it has become gradually depopulated by the anarchy and oppression of the king. It is our duty as a Christian and a civilised country to extend to its remaining inhabitants that same protection and good government which has drawn so many Burmese over our frontier and under which British Burmah has so flourished. I am personally acquainted with Thebaw and knew the old king, his father. By the kindness of the Rev. J. H. Marks, who was then a missionary at Mandalay teaching the king's sons, I had the opportunity of being rowed in a boat in which Thebaw was the stroke, and his nine brothers rowers. When Thebaw came to the throne these nine brothers were murdered, and a large number of princes and princesses with them. I saw in the burial ground the crucified form of a Buddhist priest who had doubted the orthodoxy of the Buddhist priesthood. I have visited their prisons and have seen the appalling misery and oppression there. I was passing through the town of Mandalay when four men were thrashed to death with rods for some trivial offence; and I have walked through the gates of the city over the graves of those who had been buried alive, men, women, and children, seized as they happened to be passing by, and hurried to their living tomb by the ruthless orders of the king. I have also seen the gaols in which the prisoners were massacred by order of Thebaw. We have been longsuffering with Thebaw. The same oppression and almost the same cruelty characterised many of his father's officials, while the cruelties of Tharawaddy, the grandfather, still strike terror into the minds of the Burmese children when related. It is useless to hope that kings, brought up as Burmese princes are, can be anything but tyrants when intrusted with unlimited power. Shut up in their palace, afraid to move out (for if the palace be taken during their absence their power passes with it), even were they desirous they would be unable to restrain the oppression and injustice of their officials.

The representatives of our Government have often been insulted in a manner that no other country would have allowed.

We have been compelled to make war, and by the right of conquest we take the country, and in the name of Christianity and civilisation we should keep it. The expense of annexation will be fully repaid; for Burmah gives a million surplus to the Indian revenue, and is one of the richest countries in the world, and if the Government recognise their duties and responsibilities Upper Burmah should from this time forth add another bright jewel to the British Imperial Crown.

Yours faithfully,

E. GARNETT MAN

(Late Legal Adviser to Her Majesty's Government in Burmah).

Temple.

We do not think our opponents can accuse us of earth hunger! We merely record the opinion of every one acquainted with the facts, and say that so far from our nation at this moment desiring to extend the empire or hungering for extended territory, the very opposite is the case. The British folk do not desire to increase their empire; and yet, in spite of it, we were forced, by circumstances over which we have no control, to conquer or obtain province after province, dominion after dominion, state after state, till at last we shall have a world-wide dominion which God, against our will, has forced upon us and is compelling us to acquire. No one can read Mr. Garnett Man's letter without seeing that the annexation of Thebaw's dominions was really the only alternative before us. We might, of course, foolishly have put the province away from us, and posed as a purely disinterested power, refusing to take the country with its pecuniary and other responsibilities. But we may be sure our sin of faithlessness would then have found us out, and we should have been visited with troubles and costly wars, till we had learnt to obey the will of the Lord. This has been uniformly our experience in Egypt and the Soudan, when God put those lands in the possession of our nation, that we might hold and bring them to Christ. We have refused the gift to this hour. Up to this moment, therefore, war with the Soudanese is our portion, and our position in Egypt is likely to be precarious, till we recognise the fact that God wishes us to dominate the Nile and Khartoum as a means to the pacification and Christianisation of those lands. In Burmah God gave us years ago the gate of Thebaw's territory, when He allowed us to capture Rangoon in 1852, and gave us the Irrawaddy River besides. These were the means to the end now before us. If we had refused the gift as we refused that of Egypt and the Soudan, we might have expected the same treatment, till we had learnt to obey the Lord's command and take what He bestows, to enable Him to establish His covenant which He sware unto our fathers as it is this day (Deut. viii. 18). In Upper Burmah there are souls to save for whom Christ died. He has given the land to us now distinctly that we may blossom and bud, and fill the face of it with Gospel fruit (Isa. xxvii. 6). If we accept the commission, and do this Christian work, which He declares will show forth His praise, we shall feel the blessing and the benefit of it, in the prosperity which will attend our occupation of the country (Isa. xliii. 21). But if we reject the privilege, and decline the honour God puts upon our nation as His missionaries to Burmah, what can we expect but Jehovah's frown, and the chastisements of His Almighty hand? We look, however, for better things, and that in this respect we shall do the will of Him, who being our God and Israel's King, calls on us for these and all His other benefits, to "praise the Lord."

IDENTITY DIFFICULTIES ANSWERED—OUR *CUI BONO?* OPPONENTS.

PART I.

WE believe if the opposition of the majority of our antagonists were traced to its source, it would be found that they fail to see the use of the machinery, if we may so speak, of Israel in the economy of God's dealings with the world. They think that the world has got on very well for 1800 years without Israel of the Ten Tribes, and no one has clearly shown that the world would be any way benefited, or mankind advanced, by the discovery of the Ten Tribes of Israel in the British races. The state of mind we describe goes rather beyond the usual *Cui bono?* difficulty. It declares the absolute uselessness of the discovery of the Lost Tribes in the present day, and fails to see how and why the nations of the world would be the

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better if it were established beyond doubt to-morrow that the British are they.

The arguments on our side to prove that we are the House of Israel are, in the eyes of these folks, beside the point. "First show," they cry, "that the appearance of the Tribes of the House of Israel, at this time of day, is a necessity for the world; and when you have shown us that, we may listen to you with patience as to the details." "The nations," say the evangelicals, "are perishing for lack of knowledge of Christ and His salvation. We are preaching the humbling doctrines of the cross. Leave us to insist upon these and these alone, and do not disturb us with this new and needless dogma which refers to the startling, but useless, discovery of some Hebrew tribes, of whom the world has had no cognizance for about 2,000 years, and of whom really no one wants to hear more to-day." "The second Advent of the Lord is what we desire to teach men (others say), and why should we be disturbed by troublesome and abstruse arguments, respecting the Identity of the British with Israel, when these arguments do not bear upon the coming Advent in the very slightest degree?" "Ritual and ornate services are the proper modes to approach and please the Lord. Why should we (asks the Extreme High Churchman) stay to investigate most difficult scientific questions regarding the pedigree of the British, or try and puzzle out the meaning of prophecies, regarding which no two persons, it seems, have ever agreed on earth; or why should we entertain views rejected, after careful inquiry, by all the Bishops (and Archbishops), most of the clergy of the Church, and pretty nearly all the scientific men of our own times?"

The indifference which the subject meets with, among all classes of the ministers of religion, is, we are satisfied, explained by the fact that they regard it, without exception, as a mere toy, with which Anglo-Israelites are playing, of which in ten years time they will all be tired. Why then, they argue, should they break off from important and deeply interesting pursuits, to contemplate a mere craze and a delusion, such as Our Identity obviously, from their point of view, really is? In arguing the matter with such opponents our aim must clearly be, to try and explain to them what Our Identity means, and why it is of such vast importance to them and to the people entrusted to their spiritual charge.

In the first place we would ask them, how in their view it would be possible to carry on the work those who love the souls of men have in view without the agency of such a race as Israel is described to be in God's Word? For what was the problem presented to us in the scheme of salvation? And how did God propose to meet it? The problem, as all our opponents will allow, was this: "The world is lying in the wicked one"; "sold under sin"; "lost and perishing." But "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life" (John iii. 16). Here is the fact stated respecting the condition of the whole of this fallen, ruined world; and here also the fact is declared of God's plan to effect its recovery. How is the remedy to be applied? The cure was to be by faith. Now the love of God operates independently of man's agency. The vicarious sufferings of Christ, also God's gift of His dear Son to suffer, were both independent of human instrumentality. But how was the faith of fallen mankind in the great sacrifice to be brought about and kindled without a direct and ever continuing recurring miracle?

There must surely be a human instrumentality organised, as St. Paul teaches in Rom. x. 14, 15, to carry the news of the Divine offering to all the nations, to all the families, and to all the kindreds of the world? That instrumentality to deal with ALL the families of mankind must needs be "a nation!" No individual could do that world-wide work, lasting for centuries of time. No family, no small, powerless tribe, no Church could effect it. Nothing but a great and mighty, and very numerous nation, guaranteed to last for ages, educated in its special gracious work, could effect the object contemplated. That great, mighty, and multitudinous nation, to carry on its special duties satisfactorily, must needs have special spiritual qualifications to fit it for its functions. It must have the love of God, and the laws of God written and implanted in its heart. It must love the souls of lost men, nay, it must love them universally, prompting it to great self-sacrifice in order to carry out the object contemplated—namely, to tell the world the good news that "Christ died for sinners."

To enable the chosen ones to go to the ends of the earth and there proclaim this Gospel, they must have power to compel the heathen to give their message a patient hearing; and that cannot be done unless as a nation they dominate over such heathen lands. No heathen will listen to teachers who condemn their religion and interfere with the emoluments of heathen priestcraft, unless there be political ascendency over them, acquired, first, by the evangelising power. That ascendency must be won by the sword, and held by the sword, in such a land, for instance, as British India, which is the chief field of our nation's missionary operations, among the heathen in the far East. But such distant spheres of labour cannot be occupied by an island race living in the North-west of Europe, unless the road of access—the sea—that is, the supremacy of the sea be fully assured to the evangelising power.

Hence the necessity of the coaling stations to the dominant Christian nation ruling in India, because such coaling stations confer the supremacy of the sea; and on the supremacy of the sea the ability to hold India depends. But the supremacy of the sea and the power of the coaling stations, with the paramount dominion in such a heathen land as British India, cannot be secured by any nation which, for whatever cause, is poor. It could not meet the expenses of such a mighty responsibility. Hence, the nation, such as we describe, must be rich; possessing a great and unique commerce dealing with all parts of the world. The power to get wealth, to God's glory, must needs be a qualification to be found in the nation thus doing God's service as His missionaries to the ends of the earth. We may search the world over, and we shall find but one nation extant now, which answers to the picture we have drawn of the instrumentality requisite to do the work obviously necessary to reclaim the world. That nation is the Anglo-Saxon British race.

(To be continued.)

THE "SILVER MORN"—AN OPPONENT.

THE *Silver Morn and Prophetic Voice* is a prophetic magazine published by Messrs. Partridge and by R. Banks & Son, the owners of the BANNER OF ISRAEL. It is duly advertised in the pages of this journal, as may be seen by reference to p. 44; and yet the *Silver Morn* is opposed to Our Identity, as the December, 1885, No. 14, Vol. II., p. 59, clearly testified. It seems strange that a journal hostile to the Identity should be advertised by the owners of the BANNER in the pages of the latter; but as this is one of the circumstances connected with our position which can be described only as anomalous, one over which we editorially have no control, we merely draw attention to it, and proceed to the consideration of the grounds of the *Silver Morn's* opposition. It is to be found in an article by the Rev. D. Carey, B.A., Vicar of Baildon, entitled, "Love to Jerusalem;" or, "The Restoration of the House of Israel, the True Keystone, Backbone, and Kernel of Prophecy." The author seems, as far as we can comprehend his paper, to know nothing of "the House of Joseph," or "Ephraim," but to confuse "the Jews" with "the House of Israel." There is, it seems (according to the *Silver Morn*), an "Earthly House of Israel," *who are the Jews*

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(p. 58), and "a Heavenly House of Israel," who are the "Spiritual House," or "Spiritual Israel"—the "Watchmen of Israel," or "the Church triumphant of this day of grace." The latter is to be "the deliverer in Christ of the earthly House of Israel." This earthly House of Israel is by-and-bye "going to be the earthly kings in the midst of the earth, enthroned and installed in authority and power by the true Heir of the world, who regained their crown on Calvary's Cross." This "earthly House of Israel" is now a *lost* House, but it is going to be "Christ's redeemed earthly Bride, and will reign, under Christ, on the earth."

Such being the case, the author, after this (to us) unintelligible statement, proceeds to show why, in his view, our Identity will not bear investigation. His reasons are these :—

The idea of the English nation being the Lost Ten Tribes will, by these considerations, be seen to be utterly untenable and apart from the eternal purpose and covenant of God. It is a mixing up of what is quite distinct; the effects of the day of grace; the effects of the day of vengeance. It is mingling the heavenly Israel and earthly Israel. It is depriving Christians of this day of grace of the peculiar privilege in Christ, and lowering the glories of the day of grace to be seen at His coming. Besides, the blessings promised to the House of Israel are nowhere in the Bible promised to them as Ten Tribes, or even to the Twelve Tribes as merely being Twelve Tribes of professing Israelites. The blessings to Israel are only promised to Israel as a nation, consisting of twelve tribes, and that not as a mere nation by profession but as a peculiar nation whose members are all righteous. This will not be till they shall say, Blessed is He that cometh in the name of the Lord. Then they shall see eye to eye Jesus their King, Saviour, God and their people made all righteous, and their children princes in all lands. These great and precious promises will not be relied on by the nation till they have gone through the fires of the day of vengeance, though probably the Two Tribes will be the first to be purified and accept Jesus, and then the Ten.

So far the Rev. D. Carey, B.A. It is almost impossible gravely to sit down and expose so complicated a piece of absurdity as the above. It is new to us, for instance, to be told that God's Word *nowhere* promised to the Ten Tribes those blessings which belong to "the House of Israel" of the Scriptures. As Mr. Carey meant by "the House of Israel" the Jews, it would be strange indeed to find blessings promised to the Jews given to the Ten Tribes! But if Mr. Carey knows that the scriptural name for Israel, or "the House of Israel," was Ephraim (Hosea iv. 15—17; ix. 16, &c., &c.), then he must be taught that to Ephraim God gave in Gen. xlviii. 16—19, and xlix. 22 to 26, as well as in Deut. xxxiii. 13—17, the blessings of Joseph and his birthright quite apart from the Jews and from the Twelve-Tribed united nation. He gave Ephraim or the Ten Tribes for enjoyment *now* between the two Advents multitudinousness, the company of nations, earthly power, wealth, dominion and sovereignty, a heathen and colonial Empire—therefore the Gates and wealth; therefore the power of the sea and all that follows from it. To Ephraim appertained also the Christian national character—the redemption, repentance towards God, and faith towards our Lord Jesus Christ, as may be gathered from Hosea i. 10; Zech. x. 8, 9, 12; Jer. xxxi. 18—20. Mr. Carey's quotation of Matt. xxiii. 39, in connection with the Twelve-Tribed nation of the children of Israel (whereas our Lord spoke the words strictly with reference to the Jews), is a specimen of the way he confuses Scripture and makes the whole unintelligible. Before Mr. Carey of the *Silver Morn* can teach us anything about the meaning of "The Prophetic Voice" it will be needful for him to learn the distinction between the House of Israel, which is Ephraim or Joseph, and the House of Judah, or the Jews. Till the *Silver Morn* teaches its readers according to the plainly expressed meaning of God's Word, and not according to the vain imaginings of its contributors, we trust the advertisement columns of the pages of the BANNER will not be used to recommend the work. "Doth a fountain send forth at the same place sweet waters and bitter?" (James iii. 11).

One word more and we have done. Mr. Carey tells us "the Two Tribes will probably be the first to be purified and accept Jesus, and then the Ten." It follows, then, there is a Two-Tribed and a Ten-Tribed division of Israel, these being forthcoming at the last days! But where does Mr. Carey find that the Two Tribes will be converted first? We shall show him from the Bible the very opposite result. Hosea i. 10, 11, tells us that before Judah and Israel unite to return to their land Israel will, even as "Lo-Ammi," be known as "the sons of the living God," and that character belongs only to truly converted Christian men and nations. Again, Ezek. xxxvii. 14 proves that *before* Israel's return to their land God's Spirit will be given to them as a nation; whereas Ezek. xxxvi. 25 shows us that the *Jews* (called by Ezekiel throughout "the House of Israel") will be converted *after* their return to the land joined in company with Israel (comp. Jer. iii. 18 and xxxi. 33, 34). We find, then, that the Rev. D. Carey, B.A., is not a safe prophetic guide, for his teaching is misleading and incorrect. He wants light himself before he can venture to appear again in the pages of the *Silver Morn* as a teacher and interpreter to Israel.

THE "ENGLISH CHURCHMAN AND ST. JAMES'S CHRONICLE" ON THE IDENTITY AND ITS SUPPORTERS.

THE issue of the *English Churchman and St. James's Chronicle* of November 26 contained a remarkable panegyric of Bishop Titcomb's recent Pastoral, published by Messrs. Rivingtons, and addressed to the Chaplaincies of the Church of England in Northern and Central Europe. The Bishop is praised for moderation of language in respect to the High Church and Evangelicals, and his advice as to the Sabbath and its observance on the continent by our fellow-countrymen is highly commended. His "Farewell Counsels to the Clergy" are deemed so excellent that they prove that his selection for his present duties was a most judicious one, and "calculated to call forth thankfulness to God." The notice being a highly laudatory one, we wonder what the writer would have said had he been informed of the fact that the Bishop believes in Our Identity? That he has written a capital work on the subject, entitled, "The Anglo-Israel Post-bag," which has been one of the most useful publications, enabling his fellow clergy and laymen, many in number, to "see it."

We ask these pertinent questions because, in the same issue of the journal, there appears a most vicious review of the Rev. G. O. Barnes's "Eureka!" with which our readers are well acquainted. The reviewer declares Mr. Barnes's work "is the most extraordinary *brochure* that ever was written in support of one of the wildest delusions that ever was invented by speculative man." "Mr. Hine, of London" (described as Mr. G. Hine), "is said to have started this theory a few years ago," whereas, as we all know, Canon Abbadie, and Mr. John Wilson, of Brighton, published and taught Identity truth long before Mr. Hine ever thought of it. From some of the expressions used by the reviewer, such as "silly craze," "a theory which has not a leg to stand on," and the like, we conclude he is not unacquainted with the Rev. B. W. Savile's denunciations of our belief once so strongly held by himself; and having nothing particular to say against that view of God's truth, the reviewer abuses Mr. Barnes and ridicules Our Identity as what "Spurgeon and Max Müller have condemned." He concludes a very unfavourable notice of the Tea Tephi romance by the following condemnation of the entire pamphlet :—"Probably there never has been such a tissue of absurdities, or such a ludicrous series of legends invented, the crude fancies of disordered brains unconfirmed by anything approaching historic truth, as this wild speculation of Mr. Hine and his disciples respecting the identification of the English nation

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with Ten of the Twelve Tribes of Israel, and Queen Victoria's alleged possession of the throne of David!!! It is marvellous how any professing Christian can believe such a stupendous piece of folly." We think the three marks of admiration and the violence of the language of assertion, wholly unaccompanied by argument or reasoning of any sort, betray the source whence the above review has emanated. The reviewer extols Bishop Titcomb as one worthy of all praise, yet the worthy prelate is, as all the world knows, a firm adherent of this "wild speculation" regarding the identification of the British nation with the House of Joseph. He believes this "stupendous piece of folly," and teaches it, too, by his admirable publications and printed sermons, as the reviewer may learn any day by inquiring at Mr. W. H. Guest's, his lordship's publisher.

It is wonderful that the very work which the *St. James's Chronicle* condemns in the language we have quoted, is lauded to the skies by the reviewer of the *Protestant Times* of December 1, 1885. The latter treats the pamphlet thus :—

Eureka! The Church of My Fathers, and How and Where I Found It, or Rather was Found by It. London: S. Standring, 8 Finsbury Street; W. H. Guest, Paternoster Row, E.C.

This brochure of twenty-three pages is the record of an experience, we would to God that thousands more could undergo. It testifies to the unrest which ever exists until an earnest soul has the truth revealed. The author points to the declaration of God for His Church chosen in the patriarch Abraham. When the people realise and acknowledge this fact, then will the nation be born again; but so long as the Church of England is torn in sunder by false and ignorant preachers within and enemies without, the people must become more degenerate; and political charlatans and religious demagogues still separate them from the truth. "Faith cometh by hearing, and hearing by the Word of God."

We do not know if the writer of the above was an Anglo-Israelite, but we believe he cannot be far from the acknowledgment of that truth. Anyhow, we put the reviewer in the *Protestant Times* against him of *St. James's Chronicle*, and thus find the matter is at large. We need not be much frightened by the positiveness of the latter, or by his unsupported condemnation of views we have proved by Holy Writ to be true as the throne of God, and as enduring.

AN ANGLO-INDIAN ON OUR IDENTITY.

PART I.

WE find the following published in *The Calcutta Englishman* of August 4, 1885, and reproduce it in our columns as a paper on an interesting subject, written with great care and research, and generally on BANNER lines:—

A POLITICAL SERMON.

To the Editor of "The Englishman."

SIR,—Since you considered the sermon preached in Dublin recently by the Rev. F. F. Carmichael, a fit subject for your columns in your issue of the 6th ult., might I ask for a small space to follow out what the preacher has left?

He points out that Ezek. xxxviii. and xxxix. are only to be explained by the events at present transpiring between the Russian and British Empires; and he shows that "Gog, of the land of Magog, the Prince of Rosh, Mosk, and Tobl," is the Russian Empire, the only modern nation named in Holy Scripture. Hundreds and hundreds of Biblical students have for years past so interpreted "the land of Magog;" and hundreds and hundreds of political students have for years past seen these two mighty Empires being irresistibly drawn one against the other. But while the Rev. F. F. Carmichael preaches the coming of Russia against England, the Holy Spirit in Ezekiel tells of the coming of Russia against God's people Israel. And here I would quote the words of the Rev. W. Kay, D.D., Hon. Canon of St. Alban's, Rector of Great Leighs, Essex, and Chaplain to the Bishop of St. Alban's, in the Society for Promoting Christian Knowledge Commentaries on Ezek. xxxviii.:—

"Restored Israel had been promised an everlasting 'covenant of peace.' Were all its enemies, then, finally put down? After Edom and Egypt and the other old world-powers had disappeared, would the subtle adversary find no other agents, by whom he might assault God's earthly kingdom?

"Not so. Israel's safety was guaranteed, but there would still be many surviving foes; and in the 'latter days' (ver. 16) these would be combined into one vast organisation by a mysterious leader, who would conceive the design of exterminating the people of God. His attempt should utterly miscarry, he and his whole host perishing 'on the mountains of Israel.'

". . . . That a distant future is contemplated is evident from ver. 8, 16 (comp. Rev. xx. 7—9).

"'The land.' Rather, 'of the land' Magog, the second of Japheth's sons . . . . represents the regions which of old went by the name of Scythia (including Russia and Tartary).

(Note.—The Rev. W. R. Churton, B.D., Fellow of King's College, Cambridge, and Hon. Canon of Rochester Cathedral, says, in the Society for Promoting Christian Knowledge Commentaries on Gen. x., that "Magog, according to Josephus, was the ancestor of the Scythians, and denoted the tribes who peopled the country, now known as Russia or Georgia.")

"'Gog' probably signifies 'gigantic' (akin to Og and Agag).

"'Chief Prince of Meshech . . . . ,' or, 'Prince of Rosh, Meshech. . . . .' The name 'Rosh' is thought to be allied to *Roxo* lani, Araxes, Russ. He comes forward as the adversary of the 'Prince' mentioned in chaps. xxxii. 25; xxxiv. 24; in other words, as the enemy of Messiah—the Antichrist.

"Gog is challenged to do his best, to put out the whole of his skill as Commander-in-Chief of the invading forces."

I think I have quoted enough to show that "Holy Russia" is looked on by the Rev. Dr. Kay as the Antichrist, as the last of Israel's enemies. But mark, that this Antichrist does not come against the House of Judah (known to us as "Jews"), but against "restored Israel," "God's earthly kingdom," "the people of God," Dr. Kay tells us—against the "people of Israel" (ver. 14, 16), "gathered out of the nations" (ver. 8, 12), "rich in cattle and goods" (ver. 12), and "dwelling safely" (ver. 8, 11, 14), says the Holy Scripture—the "House of Israel" (chap. xxxix. 22, 25).

And mark that "Gog is challenged to do his best," &c. Is it necessary for Russia to bring the whole resources of its mighty empire against the few Jews in Palestine? Is it the Jews who bar Russia's way to Constantinople? Is it the Jews who keep holy "Rosh" from the Bosphorus? Is it the Jews who have acquired the protectorate of the holy places in Syria, which holy Russia thinks himself entitled to as "the House of Israel"? Is it the Jews who thwart Russian designs in Turkey, Asia Minor, and Central Asia? Is it the power of the Jewish Empire which Russia would like to break? Or is it the Empire of a people "called in Isaac's name?" of a people "redeemed" and baptized in Christ's name? of a people "richer" than any other people? of a people made up of all sorts of tribes from the continent of Europe? of—in short—the British? Are these not "the people" against whom you yourself, Sir, in an editorial on March 5, said that "some overpowering motive seems to be drawing Russia onward to a premature collision?" Aye, Sir, a very "overpowering motive"—even the Lord God Almighty (ver. 3, 4, 16, 17), to whom be praise and glory for showing us these things.

But there are allies with these mighty empires—Persia, Cush, Phut, Gomer, and Togarmah, with Russia; "Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof," with Israel.

We will first take the Russian allies—Persia, Ethiopia or

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Cush, and Libya or Phut, Gomer, the house of Togarmah "of the North quarters," and many people. Persia we know, and we also know that our conduct, and Russian petting and gold, have made her a mere puppet in Russia's hands. Your own correspondent, in your issues of May 29 and June 20, tells us that our "concessions in the matter of the Afghan frontier have created an unfavourable impression in Persia;" and telegrams, in your issues of June 20, and July 14, inform us that Russian soldiers swarm in Persian territory, and use it "for the advance of Russian reinforcements."

Gomer originally inhabited the Crimea and Southern Russia. We may, therefore, put him down to mean the "provinces of the Don Cossacks."

Togarmah originally dwelt in Armenia, and by the Treaty of Berlin in 1878, Russia acquired 10,000 square miles in the North of Armenia, including Batoum, Ardahan, and Kars. "The house of Togarmah of the North quarters," is, therefore, the Northern portion of Armenia. Now, who are Ethiopia and Libya?

Ethiopia, or Cush, is usually shown in classical atlases as dwelling in Upper Nubia and Abyssinia. In the Society for Promoting Christian Knowledge Commentaries map, preceding the book of Genesis, Cush is marked so; his eldest son, Seba, being put down in the peninsula between the blue and white Niles; his second son, Havilah, being placed on the Red Sea to the East of Abyssinia, now peopled by the Danakil; his third son, Sabtah, along the coastline of Massuah Bay; his fifth son, Sabtechah, on the Southern shore of the Gulf of Aden, inhabited now by the Somali; while his fourth son, Raamah, with his sons Sheba and Dedan, are shown as inhabiting the territory of Muscat in Arabia, and the Western coast of the Persian Gulf. The Rev. W. R. Churton, B.D., Hon. Canon of Rochester Cathedral, in the Society for Promoting Christian Knowledge Commentaries on Gen. x., says that "Sheba and Dedan of Ham were afterwards dispossessed by Sheba and Dedan of Keturah, or by the Sheba of Joktan;" and that "Cush spread from Ethiopia on the Nile, to Babylon." And the Rev. E. P. Edrupp, M.A., Prebendary of Salisbury, Rural Dean of Bremhill, &c., commenting on Esther, writes that Herodotus mentions the Indians (*i.e.*, the people about the Indus, the Punjaub, and Scinde—Herod. iv. 44; iii. 97, 98), together with the Ethiopians (vii. 9), as nations subject to the Persians; and that he describes both the Asiatic and African Ethiopians, as well as "Indians," as forming part of the great host which Xerxes led against Greece (vii. 69, 70). Homer also says that the Ethiopians "are divided into two sections, remotest of men, some towards the setting, some towards the rising sun" (*Od.* i. 23, 29). Ethnologists also tell us of ancient migrations of Cushites from Ethiopia in Africa, along the opposite shore of the Persian Gulf, to the borders of Western India; and so, in classical atlases, we find Ethiopians marked as occupying the shores of Gedrosia, now Beloochistan. *The Daily Englishman* of March 31, stated that "the district between the Murghab and Herirud, which Russia is now taking, is known by the name of Badgheis, from the Bad Kushan, or 'wind-worshippers;' who were also known as Hiyatheleh, or Ephthalitos, a section of the great tribe of Kushan, who colonised the region in the second or third century of Christ. It is now inhabited by Sarak Turkomans." It is, therefore, evident that Cushites or Ethiopians, besides inhabiting Upper Nubia and the South coast of the Gulf of Aden, also inhabited Belloochistan, Afghanistan, and Central Asia; and it is peculiar that England should be having trouble both in Nubia and Central Asia. The Abyssinians are, in these days, usually looked upon as the Ethiopians, and *The Illustrated London News* of June 21, 1884 (p. 614), tells us that "the language used in Tigre (the Northern portion of Abyssinia) is a corrupt dialect of the ancient Geez"—*Geez* being apparently the *Keesh* of the Egyptian monuments, "Prince of Keesh" being the name given to the Governor of Nubia under the Pharaohs. If the Abyssinians are meant to represent the Ethiopians of Ezek. xxxviii., here are two very significant pieces of news. The first is in *The Jewish World*, May 22, 1885, and states that King John of Abyssinia, who claims to be descended from King Solomon of Israel, has had constructed "a throne for himself similar to that of King Solomon," which he recently mounted for the first time amid great rejoicings and "pomp of state . . . . the act on the part of the King is unmistakably characteristic." The second is in the Plymouth *Western Morning News*, June 11, 1885, and states that "the latest development of Russian activity is in the direction of Abyssinia. An embassy from that country is expected at St. Petersburg this year (this is borne out by a paragraph in your own paper of July 8), and many Russians are finding Abyssinia a congenial sphere of operations. All this is rather remarkable. What can King John's Ambassador have to say to the Czar, and what can Russian adventurers do in Africa? True, Abyssinia is near the Soudan, and, . . . the establishment of Russian influence in Abyssinia might be a useful source of annoyance to the English in Egypt, and it is manifestly the policy of Russia to create as many centres of embarrassment to us as she can." What with Russian intrigues, and the "pomp" attending the ascension of King Solomon's throne, there is every likelihood of finding King John on the side of Russia in "the day of the great battle of the Lord." But Dr. Bellew, in his "Journal of a Mission to Afghanistan in 1857," states that "the Afghans profess to be descended from the youngest son of Kais," but are doubtful if Kais was the father of Saul, first King of Israel, or Kais the friend of Mahommed. Can they mean the youngest son of Cush? Or can they be the grandsons of Cush, Sheba, and Dedan, who, the Rev. Churton told us, "were afterwards dispossessed" of their land in Arabia, and who probably went East? For "Whitaker's Almanac" for 1885, p. 277, tells us that "Mahmud of Ghuzni (1001—1024) established himself at Lahore, and became the first of a line of Afghan kings, who reigned in India for more than 500 years." Mahmud of Ghuzni (or *Cushni!*) and his people, are called Arabs. These Afghans call themselves *Pushtaneh*, and inhabit Arachosia, on the slopes of the Hindu-Kush range; and a glance at Newman's Map of Afghanistan, will show the number of names of places bearing a similitude to the name *Cush*. Russia's Ethiopian ally is, therefore, either Abyssinia or Afghanistan, and events now occurring enable us to fix it as the former. For these reasons also, that when Russia takes Herat and simultaneously marches into Syria, the Afghans will look to us for help, and Russia will want an ally to keep our troops in Egypt.

(*To be continued.*)

THE NILE CAMPAIGN.—GENERAL ORDER TO THE TROOPS.

THE following is the text of General Butler's order, on the recommencement of hostilities in the Soudan:—

Special order to the officers, non-commissioned officers, and men of the Nile Frontier Brigade, by General W. F. Butler, C.B., A.D.C., November 29:—Events have again imposed on us the duties of service in the field. The enemy to whom we were so long opposed, and whose efforts so often proved fruitless against disciplined courage, mistaking the reasons for withdrawal from Dongola, now ventures to assume the offensive, and to approach our fortified positions. As the foremost soldiers of the Nile frontier force, we represent a great cause, and we have committed to us a glorious duty. We are the advanced guard of the oldest civilisation opposed to the oldest existing barbarians on earth. We are also the rear-guard of the army which all but saved Gordon from his murderers. The enemy who dares to advance against us is the same at whose hands our heroic soldier met his death. If the glory of Gordon's deliverance was not given to us,

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the hour of retribution upon his murderers has now arrived. Placed here as the instruments of divine justice, you are called upon to inflict that retribution, and when the time for striking comes you will remember the duty which is committed to you.—MORGAN CROFTON, Brigade-Major.—*Daily Express*, Dublin.

REMARKS THEREON BY THE REV. D. HANAN, B.D.

General Butler states that ours is the oldest civilisation; therefore, older than that of Greece or Rome. He says that the Arabs represent the oldest existing barbarians; therefore, dating back to earliest times. The oldest historic barbarian was a wild man, his hand was against every man, and every man's hand against him—Ishmael. The Arabs are recognised as his descendants. The civilisation which we represent dates from the same period; we have been ruled and civilised by the law of the God of Abraham. It is true, that when we are brought face to face with Arab hordes, then the oldest civilisation and the oldest barbarism are opposed. We wonder whether our General knows anything of the true import of his words—viz., that the seed called in Isaac, and the seed sprung from Ishmael, are fulfilling their predicted destiny?

THE FREE DISTRIBUTION FUND.

WE are glad to find that the two ladies who manage this Fund have been able to issue their second, most satisfactory, Annual Report, several copies of which we acknowledge with thanks. They have received £135 2s. 3d. during the year, and have very properly expended the whole, with the exception of a trifling balance in hand of £2 2s. 4d.

The Seed has been very widely sown, a long list of places in all parts of the globe testifying that the 550 parcels of publications sent out, exclusive of the 1,840 BANNER packets, have gone to the ends of the earth, as well as to a great many places in the United Kingdom. We have no doubt that this movement is yet in its infancy, and that ere long we shall have an agency created which will spread the knowledge of Our Identity with surprising rapidity. The Free Distribution Fund, at present, is being most zealously worked by Miss Lawrence and Miss Rush; and evidently God's blessing is resting on their labours. Copies of the Report should be obtained by all our friends from these ladies, and the result is sure to be satisfactory to the zealous Secretary and Treasurer of the little institution we all so highly value. Address: Miss Rush, 103, Burnt Ash Road, Lee, London; or Miss Lawrence, Rosslyn, Upper Teddington, Middlesex.

"A WORLD'S SABBATH."—BY R. E.

To the observant mind there are not wanting indications of the fulfilment of the predicted union of the stick of Joseph, which is in the hand of Ephraim, with the stick of Judah (Ezek. xxxvii.). We reckon not how near us are the things that are to come and shall come, though often the march of events can be distinctly seen, as in the following remarkable project which is for forming a "World's Day Rest League," a project propounded by a Mr. Wm. Lewis Jackson, of Chicago, who proposes to his Jewish brethren, that at a convention of representative Jews from all parts of the world, to be held in Paris in the year 1900, the Jewish Sabbath be transferred to the National Day of Rest by authoritative edict. He considers that human rapacity is becoming so great, that unless the working men of all denominations take measures to preserve a uniform day of rest, they may lose it altogether.

Surely we must be entering upon a new epoch, when a Jew advocates the setting aside of the Mosaic Sabbath in favour of the Christian Sabbath, a day that commemorates the resurrection of our Saviour Jesus Christ. Twenty years ago, the likelihood of such an event coming to pass in this nineteenth century, would have been thought absurd, but such a possibility is now supported by the better knowledge we have of God's purposes toward His chosen people. Should this transference of the Jewish Sabbath take place in this present century, it will be a long step forward to that day when one Shepherd shall unite the two elect peoples, as prefigured in Ezek. xxxvii.: "They shall be no more two nations, neither be divided into two kingdoms any more at all."

Croydon, February 4, 1886.

BRISTOL AND CLIFTON ISRAEL'S IDENTIFICATION ASSOCIATION.

THE Committee of the above have made the following arrangements as to the Monthly Lectures for the current half-year:—Friday, Jan. 29, Mr. E. W. Bird: "What Will be the Spiritual Condition of Our Country at the Coming of the Lord?" Friday, Feb. 26, Surgeon-General J. M. Grant, M.D.: "Objections—Their Origin and Importance Considered." Friday, March 26, A. Osborne, Esq.: "The Proof of Our Identity Deduced from the Holy Scriptures and Current Events." Friday, April 30, Miss V. M. Cox: "Present Day Problems, and How Our Identity Solves Them." Friday, May 28, Rev. H. Roe, of St. Ives, Cornwall: "The Colonies of the Anglo-Saxons and Israel." Friday, June 25, the Rev. C. W. Hickson, M.A., subject not yet arranged.

Correspondence.

TITHES—AN IDENTITY.

To the Editor of the "Banner of Israel."

DEAR SIR,—Will you kindly allow me, as a new contributor to your paper, to add an important item to your article under the above heading in the BANNER of the 3rd inst. Immediately after I became a believer in Anglo-Israel truth, which was through reading "The Coronation Stone and England's Interest in it," by Mrs. G. A. Rogers, it occurred to me to try and ascertain whether the Anglo-Saxons had any idea as to tithes, and, on consulting Gibbon, I found that, even before they arrived in England, they had a distinct tradition with regard to them, and actually carried it into practice in their heathen rites. The account of this practice, as stated by Gibbon, I have since found in an amplified form in "The Making of England," by John Richard Green. Having stated that "the slave-hunting of the Saxons had features of peculiar horror," he gives the following account of it, which is an extract from a letter written by Sidonius Apollinaris, a Roman provincial, to a friend, who was an officer in the Channel Fleet which was "looking out for the pirate-boats of the Saxons":—"Before they raise anchor and set sail for their own home-land, their wont, when they are on the eve of returning, is to slay, by long and painful tortures, *one man in every ten* of those they have taken, *in compliance with a religious use* which is even more lamentable than superstitious; and for this purpose to gather the whole crowd of doomed men together, and temper the injustice of their fate by the mock justice of casting lots for the victims. Though such a rite is not so much a sacrifice that cleanses as a sacrilege that defiles them, the doers of this deed of blood deem it a part of their religion rather to torture their captives than to take ransom for them." What a contrast does this picture present to the humanity shown towards their prisoners of war by the descendants of these very people under the influence of Christianity! Faithfully yours,

EDWARD DENNY.

Laracor Vicarage, Trim, Co. Meath, February 4th, 1886.

L. P. writes:—I send you an extract which I think may well cause us to rejoice that we do not live in the 17th century, or some of our opponents would assuredly sentence us to the Pillory for blasphemy, or confine us in Bedlam for our "craze." This is the extract from E. W. Brayley's "History of Surrey," published in 1841:—"Among the multitude of religious sectaries in England in the reign of Charles the Second were those who styled themselves 'Sweet Singers of Israel.' Dr. Harris says they were a blasphemous sect, whereof one Jacob Taylor was head, and had a congregation of them at Guildford in Surrey; but was deservedly sentenced to the Pillory and Bedlam by the Lords in Parliament in the year 1675."

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NOTICES.

All communications intended for the Editor to be addressed:—"Philo-Israel," Woodcot Villa, Tyndall's Park, Clifton, Bristol.

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"HEAVEN'S LIGHT OUR GUIDE."

(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"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."—MICAH v. 8.

"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4.

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THE LONDON RIOTS AND THE LESSON THEY TEACH US.

THE serious events which took place on Monday, February 8th, and following days in London, when the West-end was given up, by a lamentable error of judgment on the part of the police authorities, to the cruelties of a secularist-communist mob, have some crumbs of comfort for us, if we only recognise in them the hand of our God tempering correction with mercy. In the first place, though the wealthiest part of the metropolis was absolutely in the power of a cruel mob of the dangerous classes for several hours, by God's restraining mercy not a life was lost, though many persons were severely injured; and next, though the riot was a most serious one, the like of which for violence has not been witnessed in London within the memory of living men, the mob, though master of the situation, dispersed at last, and disappeared Eastwards without the coercion of authority, and apparently by a voluntary impulse. How different would the event have been in Paris! The riot would have speedily developed into an insurrection and bloodshed, following the license of those four hours' unchecked rioting and plunder. The loss sustained by the looted shops is said to have amounted to at least £50,000, a sum which it seems to us is a very moderate price to pay, considering the frightful negligence of the authorities, who, fully warned, took not the very smallest precautions before the outrage, and while it was proceeding with their full cognizance close to the headquarters of the force in Scotland Yard, did not lift a finger to stop or stay it. Here, then, were signal mercies our God extended to our metropolis in the very midst of a correction which has fallen on us to warn us, in love, of the perilous character of our nation's present proceedings, for then the town was helplessly in the hands of a riotous mob who seemed for the moment to be masters of the situation!

But what was the ostensible cause of the mad outburst of which we are all so naturally ashamed? The dire distress which actually exists among our labouring classes brought a large gathering of these together to take counsel what they ought to do to obtain relief. The occasion was seized by a mob of Socialists and red Republicans, aided by the thieves and robbers of the metropolis, and excited by the speeches of their leaders, Messrs. Hyndman, Burns, Champion, and others, to commit a dangerous riot, during which, the police being off their guard and the people paralysed, an enormous amount of destruction and robbery took place in several of the richest and most frequented thoroughfares of the West-end. The unemployed want employment, and in these dark and troublous times cannot obtain it in our own land, where we are already too many to find the means to live. But all this time God has provided for our surplus population a large number of colonies, immense in territorial expanse, which are grievously in want of just that human material the bone and muscle of which we have too much. The colonial authorities, on the other hand, are prepared to deal very liberally with all those who will go out to occupy the vacant lands. The late riots, then, teach us this additional lesson. They certify to our distressed people that this land of ours is again once more, as it was in former times, "too strait" for us (Isa. xlix. 19, 20). The cry is going up from tens of thousands of hearts to-day, "The place is too strait for me; give place to me that I may dwell." These troubles which we are passing through are God's hints to His people that they must obey His voice, and, leaving their island home, prepare to occupy with their hundreds of thousands that portion of the great African and North American or Canadian Continents available for emigration, to say nothing of the Australasian British Colonies, all which have vast masses of land where there are yet no cultivators. These lands will give the London unemployed any amount of space on which to spread themselves, and fields which only require cultivation to make them "blossom as the rose."

The riots of course will impress sharply on our dull nation's mind the fact that things have come now to a crisis, and that the difficulty will have to be met, as it must and ought to be met, at once. Facilities must be given to the unemployed to learn where their presence is most required as emigrants, and

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what facilities each country or colony offers to those willing to go out. No such help in connection with the British Government now exists, though abroad—in the United States, for instance—official aid is given to all immigrants in each State to ascertain where they had best proceed to settle, and how many and what advantages each State guarantees to those who wish to become citizens in the great Republic. Our Government must now take this matter in hand at home, and, as one of the lessons of the riots, open Governmental offices to facilitate and aid emigration on a national scale, pointing out to each inquirer how he must set about his work, where he and his family had best proceed, and what help he can secure by going under the auspices of the State. Meanwhile, let our readers note the kindness and consideration of our God for His people. He had a lesson to teach us which we would not otherwise learn. He sent the sharp experience of the riots to make us reflect upon the vast and seething mass of humanity now dangerously increasing in our midst without hope of employment in these islands, and to lead us to see that He has given us enormous tracts of habitable land in the favourable latitudes of our British Colonies where these very masses may go out as "shoals" of emigrants, according to the prophecies (Gen. xlviii. 16), and establish the outland dominions of His people Israel in wealth, prosperity, godliness, and contentment. In reference to the attempt of Messrs. Hyndman and his friends to force this nation by blood and pillage to surrender their wealth for their starving fellow-citizens our readers may dismiss their fears. The sad events of Monday were, humanly speaking, an accident caused by the remissness and lack of judgment of the police authorities. But the people once roused are well able now to put down all the violence Mr. Hyndman can command. Over a hundred thousand free men are prepared to act in the City of London only as special constables; the Volunteer regiments in London are ready to defend the streets; and the police, aroused at last, are not likely to allow London again to be put even for five minutes under the violent, cruel rule of the Socialists, who are a contemptible minority in the midst of God's people Israel. And for this we praise the Lord.

AN ANGLO-INDIAN ON OUR IDENTITY.

PART II.

(*Concluded from page* 82.)

Now who is Libya, or Phut? Ancient atlases show that part of Barbary called Tripoli as Phut, while modern atlases part the "Libyan desert" on the Western boundary of Egypt; and it is a curious fact that the Mahdi's rebellion was originally started, and was also kept up, by Mahomed-es-Snouci, the long-armed prophet of Tripoli, the head of the powerful Mussulman order of Sid Abd-el-Kader el Djilani, that order supplying the money and the arms. The "Biblical Dictionary" says that Phut seems to have been an insignificant nation generally mentioned in combination with Cush, and apparently subordinate thereto. The name only occurs six times in the Bible, and all we can infer from these passages is that Phut was an African nation, contiguous to Egypt and Ethiopia. The conclusion arrived at in the "Biblical Dictionary" is that Phut is represented by the modern Nubia, called on the Egyptian monuments "To-Pet," or the "Land of the Bow." The Nubians are, and always have been, split up into tribes, and subordinate to the adjacent countries, either Egypt or Abyssinia. Egypt is now casting them off. Will Abyssinia take them up again, and revive the ancient "Kingdom of *Keesh*?" She has her chance, for a telegram in your issue of July 24, tells us that "the British Government is making arrangements with the Egyptian authorities for the relief of the Kassala garrison by employing the Abyssinian Commander-in-Chief Ras-al-Oula, and his forces." Abyssinia hates Egypt and the Turk, and so does the Nubian; and with Russian gold flowing in that direction, Abyssinia will be able to entice the Soudanese to help her to retaliate on Egypt for its invasion in 1875, and on us for our campaign of 1868. We have lighted the fire against ourselves in the Soudan. When Russia gives the word, Abyssinia will have no difficulty in leading its tribes against the Israelites in Egypt.

Now for England's allies—"Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof." It has been shown above that Cush's descendants, besides occupying Nubia and Abyssinia in Africa, dwelt also in Beloochistan and Afghanistan. But the Rev. Churton told us that the Sheba and Dedan of Keturah possessed Arabia after the Sheba and Dedan of Cush left it. Do Ezekiel's Sheba and Dedan, therefore, stand for Afghanistan and Beloochistan, or for the people of the Arabian peninsula? For the former; and for these reasons Afghanistan has received a subsidy from us since 1879, while the present Amir has publicly proclaimed his alliance with the English. Beloochistan has received a subsidy from us since 1854, and is bound by treaty to oppose all enemies of the British Government, and to have no foreign relations with other States. She must also permit British troops to occupy any part of her territory. While Arabia is out of the question on account of the antipathy of all its people to the Sultan of Turkey, and as we are bound to uphold Turkey against Russia, we need not look for help from the Arabian peninsula.

Who is Tarshish? Psa. lxxii. 10; Isa. xxiii. 1; lx. 9; Ezek. xxvii. 12; Jonah i. 3; identify Tarshish with either Carthage in Africa, or with Tartessus, a wealthy colony in Spain, of vast commerce. 1 Kings ix. 26, 28; x. 11—22; xxii. 48; 2 ch. ix. 21; xx. 36, 37; however, indicate that ships sailed from Ezion-Geber at the head of the Gulf of Akaba to Tarshish, and that the ships of Tarshish went to Ophir. And here we must remember that the "Ships of Tarshish" were Israelite ships trading *with* or *to* Tarshish. And with regard to Ophir, some think that it was on the East coast of Africa; others that it was in Arabia; while others again infer that it was in India, from the articles imported being Indian (apes, peacocks, algum-woods, spices, precious stones, gold, ivory, &c. "Algum," or "Almug," is supposed to be sandal-wood). "Granting that they came from India," says the Right Rev. Lord Bishop of Bath and Wells, in the S. P. C. K. Commentaries, "Ophir in Arabia might equally have been the Emporium whence Solomon's ships brought them."

There was no Suez Canal in Solomon's days, and Ezion-Geber was built for the gold trade with Ophir (near Aden?). Ships would not go down the Red Sea and all round the African continent to reach either Carthage in Libya or Tarsessus in Spain. For those ports they would sail direct from Tyre through the Mediterranean. The long route is about 10,000 miles, and the direct route about 1,500 to 2,000; and Solomon's merchants were not fools. We may, therefore, look *East* for Solomon's new Tarshish. "Every three years once came the ships of Tarshish, bringing gold and silver, ivory and apes and peacocks. These are not found in Spain, nor are peacocks found in Africa. *India is the home of the peacock*, and an M.A. of Cambridge tells us that the words used in 2 Chron. ix. 21, for "ape" and "peacock," and possibly also for "ivory," are of Sanscrit origin. The P. & O. S. N. Co.'s mileage from Suez to Point de Galle is 3,425. But Solomon's navy probably coasted, scarcely ever losing sight of land, in which case the mileage would be nearly double that run by our modern steamers. They would likely anchor, too, at night, so that, with the time required for purchasing and loading the cargo, they would probably only reach Ceylon and get back "every three years once." As the "peacock" points to India, and the "precious stones" and "spices" to Ceylon, we unhesitatingly declare that Solomon's "ships of Tarshish" were *East-Indiamen, and that India is the Tarshish to which his ships traded.* And this is borne out by Ezek. xxxix. 2, which says that Russia

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shall "come up from *the sides of the North*" (marginal rendering)—India being on the East "side," and Syria on the West "side" of Russia's Southern boundary.

With reference to Tarshish being India, note this cutting from the *Englishman*, June 6, 1885, the May number of the *Voice of India* contains the following summary:—

The Anglo-Russian question still continues to be the principal topic of discussion in the Indian Press. Many of our native contemporaries are as jealous of British prestige as the most patriotic of Anglo-Indians could desire, while the apparently humiliating position which England occupies in the present aspect of affairs would seem to distress not a few of them. They all unite in distrusting Russia, and the prospect of peace, with a few exceptions, is hailed with joy, though a permanent peace appears doubtful.

This, together with the spontaneous outbursts of loyalty and offers of service from prince and gentleman and peasant—even from Nepaul and Cashmere also—from Cape Comorin to Peshawur, shows how that England's Government has been "a blessing" (Gen. xviii. 18) to the merchants of Tarshish, with all the Native Princes thereof, and how that the Lord is shewing His people "the power of His works," and giving them "the heritage of the heathen" (Psa. cxi. 6).

Anglo-Indians, you may rest in peace, and trust to the loyalty of Tarshish and its young lions, for the Lord's Spirit is working among them for our good; and a day will soon come when all India "shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Let each one of us try to hasten that day, and bring India to our King.

Rulers of India, our God has in these "latter years" revealed to us our allies and opponents in that "great battle of the day of the Lord." The opposing armies are Russia, Persia, Abyssinia, Nubia, and the vast hordes of Cossack, Circassian, Georgian, and Turkoman "horsemen riding upon horses," on the one side; England, India, Afghanistan, and Beloochistan on the other. Persia, Abyssinia, and Nubia, are not quite ready yet, but the Lord has given Russia the opportunity of getting them so, by a short period of peace. Note the hand of the Lord working for us, His sons, Israel. He made Lord Beaconsfield obtain for us the Protectorate of His Land; He made Mr. Gladstone acquire Egypt, and prepare the nations for His great day; and now He has raised up Lord Salisbury to consolidate our own allies, and to give the enemy breathing time to consolidate his. If Lord Salisbury works in close union with Germany, Austria, and Italy, he will cause Russia (and France, too) to pause in her onward career, for such a combination is too strong for her at present. But it cannot be a long pause, for the whole earth is groaning under the immense military burdens which are now kept up—and for what? For the settlement of the question, "*Who shall have Egypt, Assyria, and Palestine, the carcase of the moribund Turk?*" Who shall? Who dare take it? It must be given to Ephraim-Israel and Judah-Israel when the former is found (Ezek. xxxvii. 16, 19, 22, &c.); and he is found, the Ten "lost sheep of the House of Israel" (Matt. xv. 24). Isaiah (lxii.) tells us that these "sought out" (ver. 12) and "redeemed" sheep "shall be called by a new name (ver. 2), which the mouth of the Lord shall name." Ephraim is called an "heifer" (in Hos. x. 11; iv. 16), the Hebrew word being *Engel*; and Jeroboam's Kingdom, the Ten Tribes, is called (in Amos. vii. 9, 16), the "house of *Isaac*." Isaac got his name from Abraham's "laughter" (Gen. xvii. 19), the Hebrew for which is "*tsahak*;" so that Ephraim-Israel's new name is "*Engel-tsahak*," which in the rolling course of years has become "Anglo-Saxon!" Could the Word of God give us stronger proof of our origin? But God has said, "I will bring them (*i.e.*, Ephraim) *again* out of Egypt, and will gather them out of Assyria" (Zech. x. 7; Hosea 11, 8, 9). And as the *Engel tsahak* is now *in* Egypt, and is the protector of Assyria and Palestine, well may Isaiah join these three together in his chapter xix. 24, 25! And Judah shall be restored "*in the midst of them*" (Ezek. xvi. 53).

Israel is described (Ezek. xxxviii.) as "dwelling safely," occupied apparently with its "cattle and goods," and perfectly astonished at Russia's conduct. Tarshish, &c., are also astonished at the vast preparations made against a people who "don't want to fight." Can anything better describe the first feelings of England and India, when they saw Russia's hand openly displayed? We are told that England's navies are useless, and that her armies are composed of mere boys; and that her coaling-stations and ports are all defenceless, "without walls, bars, or gates." And yet her people are apathetic and indifferent, and have become so meek and humble as to have made themselves the laughing-stock of the World! And who has made them so? Mr. Gladstone and his colleagues? *No! But the Lord God of Israel, who never slumbers nor sleeps, and who will never rest until He has fixed His sons in the lands which He has put under their protection* (Gen. xxviii. 15). Mr. Gladstone and his colleagues were only His earthly instruments, and when the nation recognizes that "there is a God that ruleth in redeemed Israel," then will party politics disappear, and all will unite in upholding the prestige of God's earthly kingdom, and in giving peace to a distressed and heavily-burdened world.

The Treaty of Berlin, and the fear of Germany and Austria, turned Russia from operations on the North shore of the Bosphorus. The spontaneous howl of "the merchants of Tarshish, with all the young lions thereof," has checked his advance in Central Asia. His next move will be through Armenia and Persia to the Bosphorus and the Suez Canal. When that comes, "look up, for your redemption draweth nigh;" for Ezek. xxxviii. 20, tells of God's presence *on the earth*, and xxxix. 8, tells of "the great day of the Lord," and don't believe those who prophesy of "peace, peace," for the day of the Lord is a time of trouble, and of wars; but be calm, and trust in the Lord, for He shall deliver all those who watch for His coming.

Yours faithfully,
A WATCHMAN IN ISRAEL.

August, 1, 1885.

THE KINGDOM OF GOD AND THE CHURCH OF GOD.

BY REV. DENIS HANAN, B.D.

I PROPOSE in this paper to endeavour to give the outlines of an answer to the questions,

1. Are the words "kingdom of God" or of "heaven," and "Church of God," synonymous?
2. Are the things the same?

These names have been regarded as interchangeable, and it is but very recently that the assumption has been questioned. For many years I, in common with the many, was satisfied with the general opinion, but recent circumstances have produced research which has caused me to think that while the names (so to speak) overlap one another, yet that they are not synonymous; for instance, that it would not have been a right use of words for the Baptist to have proclaimed: "Repent, for the Church of God is at hand," or for St. Luke to have written: "As for Saul he made havock of the kingdom of God." When our blessed Lord taught men to pray, "Thy kingdom come," He did not mean the prayer to be regarded as granted when the Church was formed on the day of Pentecost. We pray to-day for the coming of the kingdom of God, although the Church of God has been so long in existence. The Church of God at Corinth, or elsewhere, was not ever called the kingdom of God; and there was no synonymous use of the words then, which would have led the Ephesian elders to suppose that feeding the Church meant feeding the kingdom.

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In the Old Testament the words, Church of God, do not occur; and St. Stephen's reference to the "Church in the Wilderness" is to be understood of "the congregation," as in the Revised Version. The equivalents for the kingdom of God, and kingdom of heaven, are kingdom of Jehovah, and a kingdom which shall never be destroyed. Therefore, in endeavouring to reply to the second question—viz., "Are the things the same?" we obtain our knowledge of the kingdom from both Old Testament and New Testament, our knowledge of the Church from the New Testament alone.

The kingdom of God, as set forth in the Old Testament, was confined to the nation of Israel, and consisted in Divine Rule in temporal and spiritual things—*i.e.*, in civil administration and in worship. Thus the congregation in the Wilderness was not the kingdom. The nation in Canaan was. The judges ruled under God, and the appointed worship was part of the state polity and inseparable from it.

THE HOLY ONE OF ISRAEL was THE KING of the Kingdom of God. The people erred in that they forgot this when they thought that a change to hereditary monarchy would be an improvement; but the kingdom continued to be the kingdom of God. Saul's wilful policy would have altogether subordinated the Divine worship to his own rule; he was, therefore, set aside; and under David and Solomon the union of the civil and religious elements was perfectly established.

When Ephraim-Israel revolted, it ceased to be the kingdom of God. The divinely-appointed worship was necessarily severed from the state, although Ephraim was the first-born then, as ever; the kingdom remained with Judah. Judah possessed it up to the captivity (and during the seventy years its nucleus does not seem to have been altogether removed from Jerusalem); but after the captivity ceased, and up to the time of our Lord, we are taught by His words, that the kingdom in all that was essential to its existence remained with that tribe, else the existence of the kingdom could not have been recognised by our Lord when He said, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof."

This kingdom of God was then to be transferred to a nation, not to the Church which was to be called out from among all nations. A temporal state and executive was to be united with the true worship, and thus to perpetuate the kingdom of God; and to be enabled to bring forth the fruits thereof.

Rome long since recognised this, and after much striving succeeded in the year 610 in uniting the ecclesiastical polity with temporal power. She then assumed the position of being *the* kingdom of God. She retained this power for 1,260 years, and she is yet striving to regain the lost possession because she is conscious that the Church and State in union constitute the kingdom which is never to be destroyed, and that although the Church may exist by itself, and the State by itself, yet by union only can the kingdom of God be formed.

Manifestly it was not God's will that the question should be obscured to the end by the existence of branches of the Apostolic and Catholic Church in State union with temporal power. The Church of Rome was apostate. The Church of Ireland was distinctly protesting, yet both were disestablished at the same time; and, therefore, in the Western Church there is at present but one instance in which the State is in union with the Church of Apostolic foundation, and strange to say, that union dates from the very period when the kingdom was taken from Judah, according to our Lord's prediction. This is in England, and with all humility, but with truth, we may say, that England has brought forth fruit; and by the outpouring of the Good Spirit, may she be enabled to bring forth more abundantly, to the honour and glory of our God. Thus in reply to our question, it can, I think, be shown, that although in the kingdom of God the State element and the Church element are necessarily united; yet the Church is not the kingdom; and also it is manifest that the Church can exist, and ever has and does exist, perfectly in herself apart from all State connexion. So also the State can exist and be God-fearing apart from connexion with the Church; but the kingdom of God consists of the divinely appointed State and the divinely appointed Church in union.

In the Eastern Church, as far as I am aware, there is but one State in which a similar union with the Apostolic Church exists—namely, in Russia; and this is suggestive in view of the struggle which many foresee between Britain and that power. But there are great points of distinction between the position of Britain and Russia: 1st, the faith of the Church of England is purer far than the purest form of that professed by the Greek Church; 2nd, the liberties of the people of England are based upon the Mosaic code, and her sovereigns are not autocrats; 3rd, the origin of the British people connects them with the original representatives of the kingdom of God, and of the throne of David.

Nevertheless, before these things are made plain there will doubtless be a fearful struggle for the mastery, and then will come the full manifestation to the world of the kingdom which shall "come," and shall "never be destroyed," which "shall not be left to other people," but be secured to "the people of the saints of the Most High," which having been set up, as foretold, in the days of the opposing powers, as a stone, has grown and conquered, until it bids fair to be the mountain which shall fill the whole earth, and restore the theocracy, the Divine rule in temporal and spiritual things; the kingdom which shall "stand for ever," whose "King shall reign in righteouness," whose "princes shall rule in judgment."

"THE CHURCH OF THE FIRSTBORN."

THE expression, "the Church of the firstborn" occurs, we believe, but once in the Scriptures, and the passage is to be found in Heb. xii. 23, part of a highly figurative portion of the Word, which has its parallel in the avowed allegory of Gal. iv. 23 to 31.

In Heb. xii. 18—23 we have a statement made to the Hebrew converts to Christ, couched in allegorical language they would well understand as Jews just escaped from the bondage of the law. The apostle pointed out in verses 14 to 17 that those who apparently were running well, and were entitled by their birth to the position of the holders of the birthright, might, like Esau, fall short of "the grace of God." The grace, mercy, and pity of God to saved sinners was the point of the apostle's admonition, to which verses 18 to 25 led up. They were not come as Christian believers, he said, like Israel at Sinai, to a God of terrors—a God who appeared to men apart from Christ—who manifested Himself as Jehovah did at Sinai in the majesty of the law, "as a palpable and kindled fire" (R. V., margin), "as darkness and tempest, and trumpet sound and voice of words;" so terrible that men could not bear to hear them, and Moses himself did "exceedingly fear and quake"—to see whom was terror, and even to touch the mountain where He dwelt for the moment, death by stoning. That was not the dispensation (St. Paul intimated) to which the Hebrew converts had now come under Christ. The dispensation of Sinai was one of fear and dread, where God appeared as the Holy God, *out* of Christ—vengeance against sin—pure justice without mercy—and therefore a horror, terror, and fear to the unsaved sinner. This was the dispensation of the law—the Mosaic; the one of the ceremonial ritual and of the two tables, which imposed burdens on men they could never sustain, for they could not keep the law's holy requirements. This, said St. Paul, was not the kind of dispensation to which the Jewish convert had now come; and the attainment therein was theirs now by grace. What were its outward circumstances? To begin with. They had come now not to Sinai and to the legal dispensation with its

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demands, but "to Mount Zion, to the city of the living God, to the heavenly Jerusalem, to innumerable hosts of angels, to the general assembly and church of the firstborn, who are enrolled in heaven, and to God the judge of all, to the spirits of just men made perfect, and to Jesus the Mediator of a new covenant, and to the blood of sprinkling that speaketh better than Abel." The contrast was between Mount Sinai as representing the law, and Mount Zion as portraying the Gospel of God's grace in Christ. The law spoke in thunders; the Gospel in grace, mercy and love in Christ Jesus. Zion represented the City Church of the living God, the heavenly Jerusalem as contrasted with the earthly Sinai; the hosts of angels, "myriads" in number, acting as Jesus' messengers of grace, and the general assembly and church or congregation of the firstborn—those that are enrolled in heaven. It represented, too, God the judge of all dead men made perfect in Jesus, and finally Jesus Himself, the Mediator of a New Testament or covenant.

The question arises whether the "congregation of the firstborn" is the "congregation of Christ"? We think not. The firstborn is indeed the Lord Jesus, but His name appears the last in the series, as St. Paul summed up the case as the climax and antitype, He to whom all the rest lead up as the King, Redeemer, Saviour. If the "firstborn" be not Christ whom then does the word represent? Israel was God's "firstborn" in Egypt, as Exod. iv. 22 testifies. "Thou shalt say unto Pharaoh, Thus saith the Lord, Israel is My son, My firstborn." But in the time of Jeremiah the prophet (900 years afterwards), when Ephraim, the Ten Tribes, were outcast from Palestine, when they had become an idolatrous heathen people, then was God's purpose regarding the House of Israel declared afresh: "I am a Father to Israel, and Ephraim is My firstborn" (Jer. xxxi. 9). "God changes not, and therefore the sons of Jacob are not consumed" (Mal. iii. 6). He was the Father of Ephraim-Israel in Malachi's days, as in Jeremiah's and Moses' time, and regarded Ephraim of the Ten Tribes in B.C. 397 as His own son, His first-born.

When the Lord Jesus came He was revealed as the expected ruler "over His people Israel" (Matt. ii. 6), and, therefore, at the date of the first advent the House of Israel was still as "Ephraim," God's "firstborn." The congregation and Church of the first-born mentioned by St. Paul in Heb. xii. 23 were consequently clearly the congregation or church of Ten Tribed Ephraim, just developing into being in St. Paul's days, and since that time expanded into the "great and mighty British nation," possessing the Gates, the wealth, the Heathen and Colonial Empires, the Sabbaths, and the laws of God, our Bibles, our Prayer Books, and our tracts. This is the dispensation of the Gospel, and if so what greater privilege can there be than to belong in it to the Church of Ephraim-Israel, "God's firstborn," whose names are enrolled in heaven: the earthly representatives of a system of grace which has in heaven its complements in Mount Zion, the heavenly Jerusalem, in God the Judge of all, and in the Mediator of the new covenant, to be given to the House of Israel (Jer. xxxi. 33, 34), even the Lord Jesus Christ.

That we are not wrong in this interpretation is partly allowed by some of our commentators, and is seen by reference to the strictly parallel passage written by the same apostle in Gal. iv. 22 to 31. There, too, the two Houses are contrasted as in Heb. xii. 18—23. Mount Sinai is again there the type of the legal dispensation; Hagar that of the Jewish dispensation of Jerusalem "that then was." What was the contrast? Jerusalem the free, the one above—our "Mother." Herein, as in Heb. xii. 23 (when writing of "the Church of the first-born"), the apostle pointed to Ephraim the Ten Tribes, since he quoted as descriptive of the heavenly Jerusalem Isa. liv. 1 and 2, a passage distinctly pointing to Ephraim, of the House of Joseph or Israel, in these words: "Rejoice, thou barren that bearest not. Break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband." "We," said the apostle, "are, as Isaac was, the children of promise." Israel were in the latter days to become the sons of the living God, true believers in the Lord Jesus Christ, as Hosea i. 10 distinctly indicates. St. Paul, therefore, in Heb. xii. 23 was writing what was strictly correct under the circumstances of the case, and we joy and rejoice incessantly that in this, as in all other respects the New Testament has clear references to the Ephraim-Israel, the British folk, as the Church of the firstborn—those enrolled in heaven but working for the Lord in the world below, "blossoming, and budding, and filling the face of that world with fruit" (Isa. xxvii. 6).

WHAT AND WHERE IS THE CHURCH OF CHRIST?

WE ask these two questions, "What is the Church of Christ?" and "Where is the Church of Christ?" because the circulars and notices put forth by the Church Missionary Society in respect to the "Special Simultaneous Meetings," held in 160 odd centres in England and Wales during the month of February, leaves us in some doubt on the subject. These notices distinctly indicate that, according to the view of the Church Missionary Society, the Church of Christ is the Church of England, or perhaps the whole of this favoured Christian nation occupying the British Islands. Let the following quotations indicate our meaning, and also our perplexity.

In one circular, signed F. E. Wigram, hon. sec. Church Missionary Society, we have the following: "The purpose (of these meetings) is to set forth, plainly and solemnly, the claims of the unevangelised heathen and Mahommedon world upon the Church of Christ—to emphasise the risen Saviour's one great last command, the only one recorded in various forms in all the four Gospels, and in the Acts of the Apostles, to describe the world's need of the Gospel; to illustrate the blessings which God has already given to the hitherto poor and inadequate efforts put forth by His Church; to press home the obligation lying upon all Christians to take a share in the work; some by personal service, some by large and liberal gifts, some by systematic work in making the cause known to others, and all by prayer and influence."

What we want to know is whether this invitation is addressed to the Protestant body at Home, or if it includes Roman Catholics of France, Italy, Spain, Portugal, and Belgium, Greek Church Christians of Russia and Greece, and Lutherans of Germany, Norway, and Sweden? Are these nations professing these various religions equally with British Protestants, the Church of Christ, and "Christians" to whom the unevangelised Heathen and Mahommedans of the world have a claim for "the Gospel?" We hardly think this can be the intention of the Church Missionary Society. For the Latin nations, the Greek Church, and the Lutheran Christians of Germany and Scandinavia have not the same Gospel as we have to offer, and our Protestant orthodox Church Missionary Society surely cannot wish Roman Catholic error, Greek Church heresies, and Lutheran doctrine to be taught to races who cry out to us to help them by imparting to them the pure and unadulterated Gospel of the grace of God as our Reformation taught it to us.

All Christians, then, to whom these appeals are sent are clearly only the Protestant Christians of the British Islands, and that portion of Christendom alone we conclude is addressed as the Church of Christ. These leaflets and handbills relating to the Special Simultaneous Meetings were all addressed to British Christians, to the great society, in fact, called the Christian Missionary Society, and to all other sympathising Christian bodies and persons in this Protestant land, which it is our birthright, by God's gift and grace, to occupy in these "Isles of the West."

But the circular which was issued at Bristol and Clifton by

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the local Church Missionary Society secretaries, in connection with the February Simultaneous Meetings, carries us a step further, and gives us a fresh hint where the Church of Christ is, and what it is. That circular recited as follows: "The papers (we enclose) speak for themselves, and we leave them to do so with this single addition. That the vast Empire which God has given us surely entails a tremendous responsibility upon us as Christians to use the opportunities He has thus given us for carrying the message of salvation through Jesus Christ to those who are yet 'sitting in darkness and the shadow of death, but who are, as we constantly find, being prepared by Him in a remarkable way for the reception of the message."

The appeal, then, is to British Christians, and to the British Church of Christ—to that Church and those Christians, in short, who have "the vast Empire of those Heathens and Mahommedans who are sitting in darkness and the shadow of death." Other nations have Heathen and Mahommedan Empires too, such as Russia, France, Spain, Portugal, and Holland. But these nations have not the Gospel as we have, and have not the Evangelising spirit and the desire to preach the Gospel as we have by the Grace of God. On us there rests the tremendous responsibility, because we have the Gospel and the Word of God, the Sabbath, and the Decalogue to impart, and God has given us a huge Heathen and Mahommedan Empire in the four quarters of the globe, larger than those of other nations, with an earnest desire implanted in tens of thousands of Christian minds and hearts here to send the Gospel to those perishing millions who so sorely need it.

We think, then, that "the Church of Christ" is the Church and nation of the British people, and that it includes all the sects of Christians in this land sprung from and holding the pure doctrine of the Church of England. Does the Word of God give us any corroboration for this view, and support us in entertaining it? Surely it does. It describes the people who are blessed as we are, and responsible as we are to the Heathen nations as the people of the House of Israel. "This people (Israel)," it says, in Isa. xliii. 21, "have I formed for Myself. They shall show forth My praise. In days (or generations to come) shall Jacob take root. Israel "shall blossom and bud, and they shall fill the face of the world with fruit" (Isa. xxvii. 6, R. V.). "He hath shewed His people the power of His works in giving them the heritage of the Heathen" (Psa. cxi. 6, R. V.). "In thee and in thy seed shall all the families of the earth be blessed" (Gen. xxviii. 14).

These texts may suffice. They prove to us that the Hebrew Israelite race was the one honoured by God with the Heathen and Mahommedan Empires, and also with the knowledge of the Word of God to impart to them, for Psa. cxlvii. 19 so testifies to that fact. "He sheweth His word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any nation, and as for His judgments, they have not known them. Praise ye the Lord!"

But Israel knows them, and on that race therefore devolves the tremendous responsibility mentioned by the Bristol and Clifton Church Missionary Society's circulars, "to use the opportunities He has thus given us for carrying the message of salvation through Jesus Christ to those who are 'sitting in darkness and in the shadow of death.'"

The British Christians thus being the Church of Christ are Israel, and as Israel is doing and must yet more fully do the work of Christ prescribed for her. She is formed by God Himself for this very work of universal Gospel evangelisation, and by the grace of God is doing it in her feeble, half-hearted, perfunctory sort of way. But God calls on us now to work for Him heart and soul; and hence arises the unutterable importance of the Church Missionary Society's summons to the British Church of Christ and British Christians to-day to arise and shine "and to show their Gospel light to the Heathen and Mahommedans God has entrusted to their charge nationally.

To the Church Missionary Society's appeal we therefore desire cordially to respond; but we must do so on the only valid ground existing—namely, that the British Church is the Church of Christ, and not only so, but the British people is God's people Israel—His long-lost, Ten-tribed, House of Israel, who were destined so long ago as Hosea's time (i. 10) to be discovered as God's Lo-Ammi outcast ones, and yet the "sons of the living God," His Christian nation, striving to evangelise the world. "Israel, praise ye the Lord" (Isa. xxvii. 6).

A FRESH CLERICAL OBJECTION ANSWERED.

A CLERGYMAN of the Church of England now at Munich, has lately taken an interest in Our Identity, and is studying some of our pamphlets. He thinks Mrs. Rogers' book very well written and convincing. "The argument from Scripture," he tells us, "seems the strongest, and the comparison of what is there stated about Israel with our British position and blessings at the present day" very convincing.

He confesses to one difficulty, however, and describes it thus. "The promises made to Israel for the most part appear to refer to them *after* their restoration to Palestine, and not to their state of exile." He admits that "the time of the restoration may now be very near, and that the fulfilment of the promises may have already begun; to be more fully accomplished hereafter." He deems "the ethnographical argument rather weak, and by itself the truth of the Identity could never be proved." To establish proof he thinks there should be "conclusive means of separating the peoples who settled in Britain from the other North European races." If it be true that the settlers here were Israel, he then suggests that at present all we can say in explanation of the neat way in which Israel was separated from the Gentiles with whom they were mingled in Europe, is that the remnant of Israel were "providentially" conducted to our islands, and separated from the Gentiles on the Continent, "however much they may in their passage from the East have seemed to be one with them."

To prove this ethnographically our clerical friend demands some "documentary or monumental *proof* to be forthcoming" to convince his mind and others that the British settlers were Israel, and their Continental companions, whom they left behind after ages of union, were non-Israelite Gentiles. Our clergyman quite expects this kind of proof will yet be produced to convince his own mind and those of others equally sceptical, and (as he thinks) quite reasonably so.

What we have to say to our clergyman, however, is this. We respect his candour and his clear exposition of the difficulty which blocks the way to his own acceptation of Our Identity. We have no doubt it is the difficulty of thousands more of his cloth and of his lay brethren. We submit, however, to him and them these considerations. The subject is a Scriptural one; and therefore before we dictate to God Almighty what sort of evidence we shall demand of Him before we believe the Identity, we think the proper attitude for us to assume is to inquire what He has said respecting the nature of the evidence He proposes for us in the matter. In Hosea ii. 6 He Himself has told us that He means "to hedge up Israel's way with thorns, and make a wall that she shall not find her paths." When God proposes to do this, is it likely He will give us the documentary and monumental evidences demanded to show that the Celts, Angles, Saxons, Danes, Frisians, Jutes, and Normans were Israelites, but the Continentals, from whom they separated, were non-Israelite Gentiles?

Again, in the picture of this transaction which the vision of dry bones of Ezek. xxxvii. gives us from the pen of God Himself, do we find that He gave Israel clear "monumental and documentary proof" which satisfied the prophet's mind that those dry bones, brought together and constituting a mighty army, were Israel's bones? and the army, Israel? Nothing of

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the sort! The prophet was questioned by the Lord, if he thought "those bones could live"? He answered, O Lord God, Thou knowest!" confessing total ignorance of all facts connected with their identity! The Lord, in short, had to tell him that those bones were "the whole House of Israel" (ver. 11), and He gave His servant no evidence such as the clergyman demands to satisfy *his* mind! The latter may, of course, tell us that if God were to speak to *him* now, and tell him the British were Lost Israel, he too would be able to believe. But to this we rejoin that God has given to him proofs of the Identity of the British with Israel superior in probative force to those He condescended to give to the Jews to prove to their incredulous hearts that Jesus was the promised Messiah, the Son of God! Putting aside the miracles which the Jews, who stood by, deliberately rejected as the work of Satan, what were the proofs from the prophetical writings to show that Jesus was the Christ, compared with ours from the same prophets to prove that the British are Israel? The proofs of the Lord Jesus' identity were (we say with reverence) the veriest trifles compared to our facts; such as the Heathen and Colonial Empires, the Gates, the Wealth, the Nation and Company of Nations, the Bible, the Sabbath, the Decalogue. Yet God did not exonerate the Jews for their disbelief because the evidence was what we call trivial!

These so-called trivialities were facts written in the Jews' own Divine Scriptures, and were the words of the living God. They rejected them and the proofs founded on them; the result being that God held the Jews responsible and punished them as they are punished this day before our eyes. Does our clergyman expect that God will give him any other sort of evidence respecting Israel's Identity than that He deemed sufficient to convince the Jews and to hold them responsible to Him for failure to exercise their judgment reasonably and correctly? What is the evidence our clergyman at Munich has already? He himself describes it. He calls it our strongest weapon, and tells us it is exhibited by comparison of Britain's "present position and blessings with what is stated in God's Word about Israel" in the latter days. God foretold to Abraham that in the last days his after-seed should enjoy exclusively certain blessings which we British exclusively enjoy to-day. The Jews do not enjoy those blessings now, and no other nation existing does so outside our own race. God being true and Israel being "lost," but destined to be found by these same blessings in possession, how can our clergyman demand fresh proof that God clearly is not going to afford him?

In regard to the objection that God's promises to Israel "appear to refer to times subsequent to their restoration to Palestine, we fail to see where our clergyman gets the proof of this. Where is it stated that Israel was to be blessed after, but not before, the restoration? We fail to discover this from God's Word. In Gen. xxii. 17, 18, xxviii. 14, xxxv. 11, xlviii. 19, xlix. 22—26; Deut. xv. 6; Isa. xxvii. 6, and other like passages, not a hint is conveyed that these wondrous gifts therein detailed are to be relegated to the times after the restoration. They are obviously all reserved for Israel's enjoyment between the two advents as it is this day, since these blessings are part and parcel of the birthright blessings of Joseph which were not in that Tribe's enjoyment before the first advent, and cannot be theirs after the restoration, since then the Twelve Tribes will be united and will enjoy all blessings in union, sharing them in common.

The separation of Israel from the Gentiles among whom they were mingled was doubtless an act of divine power quite beyond our finite ability to explain, but that the thing had to be done is stated in Hosea ix. 17; Ezek. xi. 16, 17, xxxvii. 1—28; Amos ix. 9, and other passages, and that it is now an accomplished fact history records.

We are glad that our clergyman's difficulties are so easily answered, and trust that he will doubt no more, but now thankfully and willingly accept Our Identity.

IDENTITY DIFFICULTIES ANSWERED—OUR *CUI BONO?* OPPONENTS.

(*Concluded from page* 79).

PART II.

THE British folk, as we all know, are "a great and mighty nation," whose numbers increase more rapidly than those of any other people on the face of the earth. Their rate of doubling their population at home is once in fifty-seven years, but in the Colonies, once in twenty-five years—the average being once in forty-one years. There is no race extant which is so active in the cause of Missions, "to the Jew first," and also to the heathen. Its activity, in this respect, compares, as regards the Missionary zeal of all the world besides, in the ratio of twelve to one. Its Missionaries go to all the nations of the world with the Bible and the Gospel in their hands. The sum thus spent upon the evangelisation of the nations of the world amounts to nearly a million sterling a year. To secure this zealous Christian race a theatre, whereon to show forth their love of souls, God has given to our British people a Heathen Empire in India, in China, in Africa, in Australia, Burmah, Borneo, North America, and in the islands of the sea, which is, without comparison, the largest the world ever saw brought under control by any single nation of past or present times. The way in which India, for instance, has been subdued by a handful of Englishmen, and is now retained in willing submission to the power of an Empress who lives in a land 7,000 miles distant (as the crow flies) from her Indian Empire, is simply the wonder of the world. To enable us to keep India and the other vast heathen possessions belonging to the Crown, God has given to our race a military supremacy, which is perfectly unique in its character; and considering the vast millions of heathen reduced to subjection, the most wonderful, historical, and military fact the world has ever witnessed. He has given us also the supremacy of the sea, without which it would be impossible for us, as an island race, to secure continued access to our distant Indian Empire. That supremacy is mainly secured by the possession of almost all the principal coaling stations of the earth, some of which are the most splendid fortifications to be anywhere seen. These coaling stations, which we Anglo-Israelites call "Gates," are principally such spots as Malta, Gibraltar, Perim, Aden, Colombo, Bombay, Madras, Calcutta, Singapore, Hongkong, the Cape, the Mauritius, the Bermudas, and such like, all British Stations and Gates of the surrounding lands or seas, or both. A dominion so world-wide, and depending on such costly machinery to maintain, must be supported by immense wealth; and we find, accordingly, that the British Empire is the richest in the world. Its annual income is over 2,000 millions. Its savings are 200 millions. Its revenue, raised without friction, about 100 millions. It is so rich, that it lends to many nations, but it never goes into any foreign money market to borrow. The volume of its commerce is, as Mr. Gladstone once said, bewildering in its magnitude. The mercantile marine of the nation floats in all harbours, and has secured the carrying trade of the whole world. The investments of the nation are in all lands; and the returns of these investments, as interest, come home in the shape of our enormous imports from the four quarters of the globe, at the rate of about one million pounds sterling a day, Sunday included.

Our opponents see, then, that God has provided in this our own land, and here alone, an instrumentality exactly suited to the end they have in view. Given the whole world sunk in sin, and wanting the knowledge of the grace of God, in the face of Jesus Christ His Son, we have, in the British people, just such an agency as the exigencies of the case require, to provide, by means of them, the remedy for the world's disease. God has implanted in their hearts a desire to spend and be spent for Him; to publish the knowledge of His salvation in

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all lands. He has provided for them accordingly, vast heathen nations in all parts of the earth to be recipients of His blessings administered by our race. To them, as the paramount Power, He has given the dominion over millions of heathen in various parts of the earth. To serve this purpose, God has given us British the dominion of the sea, the Gates, and the wealth needful to pay for them. Such grandeur being meant to subserve the chief purpose of their being—namely, that God's praise may be shown forth—His glory manifested among all the nations. Our opponents, then, cannot but admit, that to meet the case they put to us, a machinery has been divinely contrived exactly suited to the pressing needs of the earth. God has given them, in short, in the British nation and in the gifts He has provided it with, all they need to carry out the work they declare they are successfuly accomplishing, and we must do them the justice to say they are grateful for God's blessings. But doing and feeling all this, they do not desire, strange to say, to be troubled with the story of Our Identity with Israel, since such is, in their view, wholly irrelevant to the matter in hand, which engrosses their whole attention. Our object, however, is to show our opponents that herein they greatly err. For the "great, and mighty," and numerous "nation," blessed as they know the British are blessed to qualify them for the work they are themselves doing so succesfully for Christ, is Ten-Tribed Israel. The evidence of that fact is furnished by the Word of God, which our opponents, whom we are now combatting, so greatly and properly prize. The picture there drawn of what Israel was to appear and to perform for Christ in these the last days of the Christian dispensation, answers, as face answers to face in a mirror, to the British people and their doings, in which our antagonists so greatly rejoice. Israel, or the House of Joseph, are described in Gen. xlix. 22—26, and Deut. xxxiii. 13—17, in terms which exactly portray the British people to-day. The chosen race are there predicted to appear in the "last days" of the dispensation of grace; and in the Scriptures bearing on this point we have the picture of the British nation so correctly and exactly drawn, that none may err in recognising the perfect likeness. When God, then, has so clearly spoken, how can men venture to despise His purposes, and tell us, that in the one material point which affects God's faithfulness to His oath and covenant with our forefather Abraham, it is immaterial and unimportant whether Israel be found or not, and if the British be they or some Gentile, non-Israelite race, of which God's Word has made no mention from Genesis to Revelation?

A LECTURE BY SURGEON-GENERAL J. M. GRANT, M.D.

A LECTURE was delivered in the Victoria Rooms, Clifton, on Friday evening, the 26th of February, by Surgeon-General Grant, M.D., the subject being "Scriptural Objections; their Origin and Importance Considered." The lecturer commenced by stating that although the subject was controversial, we had no controversy with the clergy except what was involved in the interpretation of the word Israel; that our contention was that the promise that God made to Abraham that He would make of him a great nation, pointed on to the Christian dispensation, that it had not been fulfilled to the Jews, and that the requirements of prophecy were not met by applying it to the Church. The importance of the subject was touched upon, and the prevailing ignorance and misconception regarding it were traced to neglect and misunderstanding of the Old Testament Scriptures, as evidence of which quotations were made from Dean Alford's published sermons, and the error into which he falls in saying that we have no record of God having made ready the nations for the proclamation of the Gospel was exposed. Reference was next made to the transfer of the blessings promised to Israel to the Gentile Church; and quotations were made from the published sermons of the late Dr. Walker, Rector of Cheltenham, to show that whilst rebuking this error in his brethren, he himself was hopelessly in the dark from not being able to distinguish between Israel and Judah.

Attention was next called to the fact that the promises referred to the Christian dispensation, as shown in the 49th chapter of Genesis, where Jacob calls his sons together to tell them what shall befall them in the last days; the blessing of Israel by Balaam in the "last days," when a star shall come out of Jacob and a sceptre shall arise out of Israel, being adduced as proof that "the last days" means the Christian dispensation in the Old Testament as well as in the New. From this it was argued that the objection that Israel forfeited the blessing by her disobedience in Canaan, which had been clearly foretold by Moses, was most absurd; and the stereotyped vindication of that objection that Christ alone was the seed of Abraham, destined to be a blessing to the world, was shown to be untenable. The teaching of St. Paul on this point was examined and explained, and the prevalent misconception regarding it was attributed to "reading the Bible from the wrong end, and interpreting the Old Testament by the New." The question, How the Gospel has been propagated? was next considered, and answered from Matt. xxi. 42, 43; the *nation* referred to by our Lord being shown to be Israel by his quotation from Psalm cxviii., and by St. Paul's interpretation of Isa. lii. 7, in reply to the question, How shall they hear without a preacher?

Passing on to the time of the kings, it was shown that God never divested Himself of the sovereignty of Israel, but committed it to David and his successors, whom He placed on HIS OWN throne (1 Chron. xxix. 23); and the irreverence and absurdity of saying that Christ succeeded David, and assumed a spiritual sovereignty at His first coming, was strongly insisted on. It was remarked that the form of government committed to David was a theocracy—that is, a union of Church and State; and that He was commanded in the 78th Psalm to provide religious instruction for the people, from which it was argued that, *the British being Israel*, there must always be found a State-endowed Church in their land; but that that was not to be regarded as the only true Church, because, although our Lord did not encourage nonconformity, He certainly sanctioned it in Mark ix. 38—40, and Luke ix. 49, 50.

It was next shown how much we lose by spiritualising such expressions as "the kingdom of God," "the lost sheep of the House of Israel," &c., and that if the kingdom of God were *spiritual* it could not, like the net cast into the sea, enclose good *and bad*; while if the expression *lost sheep* meant sinners, then Christ did not come to save sinners of the Gentiles, because He distinctly told the Syrophœnician woman that He was not sent to her, or to her race.

The separation of the kingdom of Israel was next considered in connection with the remarkable declaration, "This thing is from Me;" and it was suggested that the Tribe of Benjamin was probably identical with the Galileans of our Lord's time, who received Him, having seen the miracles which He did in Jerusalem, and that Benjamin having escaped from the siege of Jerusalem, would probably disperse themselves over the Roman Empire, and, following the track of the Apostles, keep alive the flame of Christianity which they had kindled. The object of separating the nation so that one portion of the people might receive the Saviour whom the other would reject was insisted upon; and the fallacy of the argument that the two Houses were equally implicated in the guilt of the crucifixion was fully exposed, as well as the absurdity of the contention that Benjamin had always been one with Judah. The term Gentile was also considered, and it was shown how it became applicable to Israel during the time of their divorce from the Mosaic covenant.

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Notice was next taken of the remarkable distinction between Judah and Israel drawn in the Psalm cxiv.; and it was argued that as rule and dominion could not be separated in the case of a united people, that prophecy could not apply to Israel in Palestine up to the time of Rehoboam, nor to either of the then disrupted kingdoms, because each of them enjoyed rule and dominion within their respective limits; that it could not apply to the millennium, because then the nation would be united as it had been under Solomon; and that, therefore, it must apply to some time between the captivity and the return during which Judah, as a people, would be excluded from the *dominion*, but would, through the reigning family of David, exercise the regal function in Israel.

The last objection noticed was that the two Houses of Israel returned together from Babylon, and have been united ever since; with reference to which Dr. Grant said that if that position could be established, the result would be to prove all prophecy A LIE, and he made good his contention by many passages and references drawn from the Bible.

We have been able to give only a very brief and imperfect summary of this lecture, which we hope will be published and extensively read by Anglo-Israelites, as it furnishes a complete answer to all the more important Biblical objections, not from isolated passages of the Bible pitted one against another, according to a practice which Dr. Grant strongly and consistently condemns, but from a carefully considered digest of the whole testimony of Scripture. Dr. Grant traces, in lines which it is easy to follow, all the misconception which exists regarding the mission of Israel in the world to the habit of thought in which "our religious instructors have allowed themselves to indulge, of regarding the Old Testament writings as a set of musty documents referring to a dispensation and a state of things that has now passed away."

A POSTAL STEP TOWARDS THE FEDERATION OF THE EMPIRE.

THE cause of Australasian Federation has advanced a step by the conclusion of the postal arrangement just announced between Great Britain on the one side, and the Colonies of New South Wales, Victoria, South Australia, and Western Australia on the other. The mail service is to be to the terminus, Adelaide, by mail steamers, *viâ* the overland route. Thence it is hoped that in two years' time, when the arrangement will be carried out, railways will connect Adelaide with Melbourne, Western Australia, and New South Wales, and thus four of the Australian States will, at least for this postal service, act as one nation with equal interests. The peculiarity of the scheme, however, is that each of the members of this amicable and federal arrangement will pay the cost, and obtain the revenue of the transmission of its own mail matter, thus keeping up its own independence of the other Colonial members. The arrangement is not, we believe, the doing of the new Federal Council, which is sitting without the adhesion of New South Wales and New Zealand, and therefore shorn of much authority which, by-and-bye, no doubt, it will enjoy when Colonial jealousies have died out, and Greater Britain in Australasia has learnt the lesson that unity is strength and safety.

The postal union now cemented is, however, an important step in the right direction, and will show the Colonies that the advantages reaped in the domain of the Postal Department can be also enjoyed in many other directions if only they will lay aside their mutual jealousies and recognise what must eventually take place when the federation of the Colonies becomes an accomplished fact according to the prophecies—"a nation and a company of nations shall be of thee" (Gen. xxxv. 11). Henceforth, as the first fruits of this overt act in the direction of confederation, the Australian Colonies will enjoy a weekly mail service between England and Adelaide in 29 days; and after that their own railway system, when completed, will do the rest, and give Sydney, Melbourne, and Western Australia communication with London by letter within a month.

The necessity and advantage of federation between the mother country and her young daughters in the South-east was well described in a speech made by the Right Rev. Dr. Moorhouse, the Bishop of Melbourne, in the Town Hall of that city some time in 1884. We published part of that speech in the BANNER last year (vol. ix., p. 369). The following sentiments correspond with our views expressed in what has been said above, and we ask our readers' attention to them:—

Dr. Moorhouse, who was received with prolonged and enthusiastic cheers, said: I saw it stated in one of the newspapers that a great authority of the Colonial Office had expressed some doubt whether there was any great sentiment of attachment to the empire in the Colonies. Well, of course, if there were room for that doubt, federation could only be a futility. It could be nothing but a futility, for you cannot bind together by an outward bond those who have not a sentiment of mutual attachment to one another. (Cheers.) But now, is the allegation true that there is no such sentiment of attachment here to the mother country? (Cries of "No, no," and "Yes.") I am in a position to affirm on this platform that it is not, and, what is more, to advance the proofs of it. (Cheers.) You remember when the Russians attacked the Afghans, and when even Mr. Gladstone was constrained to use decisive language, we all thought war was imminent. Well, I chanced to be in the country at that time, so I laid what I thought to be the existing situation before a great number of meetings in townships which, from their character and their population, were admirably representative of Australian opinion, at least of Victorian opinion. (Cheers.) I laid it before them thus: "Gentlemen, a deceitful, tyrannical, and aggressive Power has overrun Central Asia, has made an unprovoked aggression upon the British Empire. We have done nothing to invite attack; it is prompted simply by a savage lust of war. Will you let your dear mother land be smitten by the sword of the despot and never lift a hand to help her?" The men jumped to their feet, waved their hats wildly in the air, vociferating cheers which were astonishing even for Australians, and saying they would live and die for the old land. (Enthusiastic and prolonged cheers, a large section of the audience rising and waving their hats and handkerchiefs.) That is the feeling in Australia, let who will say to the contrary, for I have witnessed it. (Cheers.) Now, on the other hand, I ask you, is there any such feeling at home towards this colony or these colonies? I have heard men say "No," but I hold in my hand a proof that it is a slander. (Loud cheers.) I daresay there may be little enough of love, amity, and unity in the regions of red tape, but these feelings glow in the hearts of living people, and I say that there is a bond of union and affection between England and her colonies which no brute force can break, and which I think not even domestic jealousies can dissolve. (Cheers.) I say the time for federation is ripe, and the question only remains for us: Is it worth our while to endeavour to make this affection, which is proved to exist, an abiding feeling? (Cheers.) I think it is. (Hear, hear.) We see clearly that the next lead of Russia is upon India. (Hear, hear.) What are we going to do to keep pace with the advance of our enemy so as to have a hope of making a successful resistance to any attack? (Hear, hear.) Now, then, let me speak to young Australia. (Hear, hear.) Do try to get above the horizon of parochial politics. (Hear, hear.) I would repeat my warning, because in the time that is coming none but great states will be able to live. (Cheers.) The European Governments see that, and with quick instinct are prepared for the future. (Hear, hear.) What is the movement which has had the most influence in the last quarter of a century in Europe? What has caused its wars? What has excited its deepest impulses? Why, the desire for unity, begun in Italy, and completed in Germany. (Cheers.) These states feel and know that they cannot live in the future unless they are large enough, for it is an age of the renewal of universal empires: and so Germany, finding that she has done all the unification she can upon the home ground, is going forth into the world to enlarge the area of her dominions, and increase the numbers of her children as colonists. (Hear, hear.) If we federate with the Home Govern-

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ment we do this—we take security that we do not lie at the mercy of any power, whatever it be, that has the ambition, and thinks it feels the necessity, of enlarging its area and multiplying its people. (Cheers.)

FAITH IN GOD.

A Sermon By the Rev. C. Godfrey Ashwin, M.A.

"Why are ye fearful, O ye of little faith?"—Matt. viii. 26.

The Word of God is so full, the wisdom of God so great, and the love of God so all-embracing that no true-hearted, anxious, sorrow-laden soul ever drew near to Him, in His house and on His day, without receiving a message of peace and comfort from His Word, for as we have just heard, "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth" (Psa. cxlv. 18). And what is true of individuals is also true of a community, for often a common anxiety or sorrow fills the hearts and minds of a whole congregation or nation, and in the overruling providence of God a very definite message is sent to them in their common need. I think this is eminently so to-day, and the message is, "Have faith in God." For I venture to say that there is no Englishman, who is worthy of that name, whose mind is not greatly preoccupied with the political crisis through which we are passing. Many hearts are filled with fear, many minds are full of anxiety, and probably the least anxious amongst us are greatly perplexed. The last few days have intensified these feelings, and I think God has sent us a message of peace, in the services of the day, in a very remarkable manner.

1. In the epistle (Rom. xiii. 1) we are reminded there is no power, but of God; and, consequently, that only the evil have to dread any rulers, even if rulers themselves do evil. Are you good? Then the rulers placed over you are ministers of God to thee for good.

2. In the Gospel we have a noteworthy incident. The Church of Christ and kingdom of Christ, of small dimensions then, apparently on the verge of all but inevitable destruction, and her Lord asleep! Was there any real danger? The text teaches there was not, "Why are ye fearful, oh, ye of little faith?"

3. In the first lesson Job in his misery, his terrible sufferings of heart and body, the terrible trial of intellectual conflict, into which these sufferings had plunged him, refuses to doubt the ultimate issues, and declares to his mistaken friends that the wicked, and the wicked alone, shall fall.

4. In the second lesson, again we have the same lesson, "Have faith in God." For it was only want of that faith which prevented the disciples delivering the poor possessed boy from the devil, who had plunged him into so much misery. But the Master's hand was there, and the spirits of evil, those unwilling, rebellious ones, are subject to His will—servants of His, mysteriously working His will, and when His purposes of mercy are accomplished through their instrumentality, finally cast out of the hearts and bodies of men.

5. Then in the Psalms we are reminded of the vanity of man, the untrustworthiness of princes, and that God's dominion is universal, everlasting, and that He will preserve all them that love Him, but all the wicked will He destroy (Psa. cxliv. 4. cxlvi. 3, cxlv. 13—19).

I ask you then to consider the text—the text rather than the miracle with which it is connected, in reference to our present national anxieties—for though the Church pulpit should never be the rostrum of party politics, it ought to be the fountain from which all truth should proceed; and man's duty, including that very important branch of it, political duty, be clearly and distinctly taught, and definite religious convictions made the basis of all worldly avocations. First, then, we have a wide-reaching touch of human sympathy in the condition of our Lord, when He uttered the words. He had just preached that sermon on the mount, which stands alone amongst all the sermons in the world. He had descended the mountain and spent the rest of the day in incessant labours of love; the evening was come, and crowds still pressed upon Him, and He took refuge in a boat, directed His disciples to cross the lake, and, exhausted, fell asleep, bone of our bone. and flesh of our flesh—in all things He can sympathise with us, in work and weariness, rest and restoration to labour. But soon a dangerous tempest was upon them, winds and waves threatened to destroy them, the shadow of death was over them, and He, their Master, who had called them from the fisher life; their Teacher whose words of wisdom exceeded all others; their Lord at whose rebuke disease disappeared and devils departed, was asleep, while they were toiling in rowing, and helpless in the storm. And they wake Him with the almost reproachful cry. "Save us, we perish; carest Thou not that we perish?" The text is His loving but, at the same time, somewhat reproachful answer: "Why are ye fearful, oh, ye of little faith." And He rebuked the winds and the sea, and there was a great calm. Anxiety and terror give place to awe, and deeper reverence, and truer faith.

Is not this a message to us to-day—the voice of God to all true-hearted anxious ones—speaking peace and bidding us cast aside all anxious care, as the wild winds of political passion, and the stormy waves of party spirit seem to threaten our Church and nation with anarchy and dire distress? A State has often been compared to a ship, in which the sailors represent the working members of the Government, directed by higher officers under the command of a captain and guidance of a pilot, fighting its way now through calm, and now through troubled waters, and ever exposed to sudden and unexpected dangers and unforeseen emergencies. And when these arise the greatest danger arises from the indecision of the captain, the incapacity and cowardice of the pilot, and the insubordination and want of harmony of the crew.

Again, from the time of Noah, a ship has almost necessarily been an emblem of the Church, sailing, with its immortal crew, over the surging but ever receding waters of time, to its final haven. Now, in God's mercy, for more than 1,000 years, the Church and State of England has been one and the same ship, and many the storm through which it has passed, and many the losses it has sustained, and often it has been run aground, and at times, absolute shipwreck threatened it. But God is its Captain and Pilot; and though insubordination on the part of some of the crew, and errors, sinful errors of its petty officers have often damaged it, and many valuable lives been sacrificed in consequence—swept overboard through the feeble and faithless counsels of men, preferring expedience to principle, and the maxims of men to the direction of God's Word—it has hitherto weathered every storm, and grown more and more powerful, and, I would fain hope, on the whole, more and more pure. Why, then, should we be cast down because called upon to pass through stormy weather—and the calm of the Pacific has changed to the billows of the Atlantic? "Why are ye fearful, oh, ye of little faith?"

True, in realising the sins, and all involved in them, of the present, we may be tempted to say, "The former days were better than these;" but the answer is as true now as it was 3,000 years ago—"Thou dost not enquire wisely concerning this." Unquestionably there have been times of greater and less prosperity, greater and less adversity, through which our Church and nation has passed, and history, in our own case, as in all others, distinctly connects these matters with the greater or less piety which has prevailed—*idolatry*, in any form, and licentiousness, have always, in God's mercy, been followed with temporal troubles. But our Captain and Pilot has never altogether deserted us, He has chastened us—chastened us in love—but never forsaken us as a Church and nation; and when grievous corruption has invaded the Church or the State, the Spirit of the Lord has raised up the standard of truth

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again, through some of His faithful servants—faithful ministers of the crown, and faithful ministers of the Church—to recall our people to a higher standard of duty towards God and duty towards man, through purer, because more Scriptural, faith. And as we consider these facts of the past, whatever may be the immediate issues of the present, though there may be, though there is, cause for the gravest heart-searchings, would it not be the basest ingratitude, contemptible faithlessness, to doubt the ultimate issues brought about by the love of God, ruling through the good, and overruling the machinations of evil rulers?

Compare our history with God's people of old. In the Old Testament Scriptures we have an inspired history, for, to my mind, the fulfilment of prophecy is a proof of their inspiration; an inspired history of two nations, in which not only results are recorded, but the causes of these results distinctly stated; and not only the avowed, but the real motives of those leaders through whom they were brought about, made known by Him who trieth the hearts, and God's verdict on their conduct revealed in history. And I am sure many Christian people deprive themselves of much knowledge, much comfort, by not studying the Old Testament Scriptures more carefully. In this history we read, that in consequence of Rehoboam's sinful folly, the Twelve-Tribed kingdom of David was divided into two distinct nations; and though prophecy declares they shall be again reunited under one king, that union has not yet taken place. Time will not allow me to enter into details, but verify for yourselves the general facts I am about to state.

Remember, when the division took place, it is distinctly stated that this separation was God's appointment, and the first king of Israel was also His direct appointment. What a dawn of promise, especially when we remember the glorious prophecies that had preceded. But what the history? Contemptible, miserable, and despicable, almost from the very commencement! In 255 years it ran out its degraded course, and its people, ere long, lost to human knowledge, were wanderers amongst the nations; and during this period, nineteen different kings of nine different dynasties occupied the throne, and the average reign of the monarch was about thirteen years and a-half. And what was the reason of this lamentable history? Self-seeking, self-reliance! trusting to his clever political mind, "Jeroboam, the son of Nebat, who made Israel to sin," *established idolatry*, his successors persisted in the sin, all the while professing to be servants of God, until Ahab completed the apostacy by the *establishment of the worship of Baal!* and from that time, rapid and great was the fall of the kingdom whose record is chiefly that of arrogance and bloodshed, and constant civil war.

What a commentary on God's Word! "Righteousness exalteth a nation, but sin is a reproach to any people;" and, "for the transgression of a land, many are the princes thereof."

Departure from trust in God—obedience to God—led on, step by step, to the Disestablishment of the worship of God, and the overthrow of the kingdom. The history of the kingdom of Judah teaches the same lesson in a modified form. It lasted over 370 years, until the Babylonish captivity, and during that time there were only 20 sovereigns all of David's line, with an average reign of 18½ years. But they, too, followed in the man-wise God-dishonouring course of their sister kingdom, Israel, and though they never went so far as to *establish* idolatry, they departed in heart from the worship of the living and true God. Neglected His Word, His ordinances, though still professing to be His servants, until the irrevocable, because perfect, law of God carried them into captivity, and left their land a desolation and their capital a ruin. And, take the trouble to verify the statement, national prosperity, or adversity, varied in direct relationship to the piety or impiety of the rulers in both kingdoms; and though an exception, at first sight, appears in the case of Ahab, for never was the kingdom of Israel in such prosperity as in the early part of his reign, though the evil fruit did not shew itself immediately, it did so speedily, in the utter demoralisation of the people, and the national overthrow. While on the other hand we cannot trace—no doubt it existed—but we cannot trace on the national history of Judah the effect of the personal efforts for the reformation of his people on the part of the good Josiah. He was told it was too late. The message was sent him, "Thus saith the Lord, Behold I will bring evil on this place and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the King of Judah." That was the recently discovered, the long-neglected law of God—"Because they have forsaken Me and burned incense to other gods; therefore My wrath shall be poured on this place and shall not be quenched." While a personal message of peace was sent to Josiah himself. Yet, notwithstanding all this national degeneracy, God declares He will never forsake the sinful people, for whom He had done so much, and with whom He had entered into a covenant for ever.

Now compare with this contemptible history of Israel, this humiliating history of Judah, the history of our own people.

Israel lasted 255 years, Judah 370. Nineteen sovereigns, of nine distinct families, occupied the throne of Israel. The kingdom of Judah extended over 370 years. Twenty sovereigns occupied the throne, all of the family of David, and with an average reign of 18½ years, *fifty per cent. longer* than that of the kings of Israel!

Now simply dating from the Norman Conquest—though the lineal descent of our Queen can be traced much farther back—eight hundred years have passed away, more than twice the duration of the favoured Judah; and though the succession to the crown has not always been in the male line, it has always been in the same family, and the average reign of the thirty-five sovereigns has been 23½ years, far exceeding, nearly forty per cent. longer, than that of the kings of Judah!

Compare any continental history with this! In Germany alone can anything like such a duration of the monarchy be traced? and over and over again the tramp of the foreign conqueror, and occupation by a foreign Power, has for a time humbled the pride of that great Empire and filled its homes with woe. While no foreign foe has ever been permitted to carry the horrors of war into our borders; and only once, since the Reformation, has civil war devastated our land; and only once, and during a portion only of one life, has the sceptre not been swayed by a scion of our ancient line of kings. With such a history of God's providence and love shall we lose heart at the passing troubles which our faithlessness, as a nation, have produced? "Why are ye fearful, oh, ye of little faith?"

And note, moreover, the continual, and marvellous growth of our Empire, the unexampled increase of our home population since the Reformation—there is nothing to be compared to it on earth. Why then is our nation so distinguished, notwithstanding our national sins? Why does our Empire expand more and more, in spite of the limitations our rulers have endeavoured to put upon it, until our Empire is not only the most powerful in the present day, but the largest the world has ever known, and differing from all others as the only one endeavouring, by its Missionary and Bible Societies, to spread the true knowledge of God throughout the world? The answer must be found in the Word of God, *as it ultimately resolves itself in the love and favour of the Almighty.* Let us not therefore be cast down by the present, apparently, untoward events. Let us not be fearful, because faithless; but let us "have faith in God," and shew it personally and practically in our lives. Personally by true devotion to His service, loyalty to His Word, and practically by using our personal influence to lead others to study history in the light of that Word, and do our best to send those to govern us who are determined, first and foremost, to govern the land according to His revealed will.

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And, last but not least, let us be instant in prayer. I, for one, believe that much of our prosperity in the past is connected with the constant prayer we offer in our services and homes for our sovereign, and for our Parliament. And, as I know, many faithful and true prayers ascended to heaven respecting the late elections—however gloomy and unsettled things may look—however much, whatever our political conviction may be, we may have been disappointed at the general returns.

I believe we ought to expect an answer to our prayers, and that God will overrule, for the wellbeing of the nation, the events which are now taking place. But let us never forget that idolatry, the departure from the pure worship of God, was the root of all the evils that fell upon His people of old. And therefore let us sanctify the Lord God in our hearts, and abjure all idolatry, all superstition, and guide our hearts, minds, and lives by His revealed Word. And let no worldly maxims of expediency, no doctrines derived from the traditions of men, lead us to swerve from the simple faith in Christ, and worship of God in Christ, enjoined in the Holy Scriptures. "Happy are the people that have the Lord for their God."

"THE URGENT CRY OF HEATHENDOM."

THE above is the title of an excellent little pamphlet written for the Church Missionary Society by our former opponent, the Rev. Dr. C. D. Bell, Rector of Cheltenham. The text on which the whole hinges is taken from Acts xvi. 9—"A vision appeared to Paul in the night. There stood a man of Macedonia and prayed him, saying, Come over into Macedonia and help us."

The Rev. Canon deals with the matter very ably and very powerfully, dividing his subject into the following three heads, descriptive of the character of the cry for help raised by the man of Macedonia. It was, says the Rector:—

1. The cry of the ignorant asking for instruction.
2. The entreaty for comfort.
3. The cry containing a call for salvation.

But Paul obeyed it implicitly and immediately, and went at once to Macedonia to preach to its inhabitants the Gospel of the grace of God. The author concludes an eloquent paper by the following remarkable words which we shall quote, asking for them our readers' careful attention, because we have a truth stated here by the Rector of Cheltenham for which he has given us no adequate cause. Why are Christian missions *our* special national duty? Why is *our* duty unfulfilled if there is a shore to which the missionary's foot has not yet been sent? Why is it *our* duty to send the Gospel to the one human being who may not yet have heard of the tidings of redemption? Why is the cry of China, Africa, India, for help, directed to us British, and to us alone? and why is it incumbent on *us*, whatever others do, to hearken to the call, and send the "glad tidings," whatever the efforts, the sacrifices, and the cost it may be to us? The worthy Canon has not answered these questions, but we hope to do so as soon as our readers have perused the author's words. He said:—

> The history of Christian missions is the history of the glorious triumph of light over darkness; of truth over error; of virtue over vice; of religion over superstition; of heaven over hell. And this is the good work *we* are called on to pursue. While there is a shore which the foot of the missionary has not trodden, *we* should consider *our* duty unfulfilled; while there is a human being who has never heard the tidings of redemption, *we* should not relax in *our* efforts to send him the glad message of salvation.
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> *We* are summoned to Macedonia. A cry has crossed the seas and reached *our* shores. The voice for assistance is shrill, and clear, and piercing. Listen to it! In thrilling and plaintive tones it falls on the ear. Behold the vast districts of the East, which are yet darkened by superstition, are calling to *you*. Cities where the Cross of Christ has never been planted; mountains on whose summits are altars reddened with human blood; forests whose recesses are profaned by licentious rites; rivers whose waters are supposed to wash away sin—from all the cry, the piercing cry, is heard, "Come over and help us." The millions of China; the untold tribes of Africa; the vast population of India; the thousands of islanders on the bosom of the broad Pacific—all utter the piercing cry, "Come over and help us!" No land is voiceless A cry, articulate, urgent, loud, comes thrilling across the dark waters to our ears. It is a cry for the tale of love which, when told, has melted many a frozen heart; a tale which if left untold can never find another to take its place, either in the theories of philosophy, or the facts of science, or the refinements of the arts; a cry for the balm of Gilead, which can heal the wounds of suffering men; a cry for the blood of sprinkling which can cleanse the guilty conscience and give it peace
>
> And what is *our* reply? *We* will hearken to their call. *We* will send them "the glorious Gospel of the blessed God." They shall have men who will go forth among them to preach Christ crucified; a stumbling-block, alas! to some, to others foolishness; but to all who believe, in whatever nation, of whatever class, "Christ the power of God and the wisdom of God" for ever. For this end *we* will make efforts, *we* will endure sacrifices, *we* will lay the gold and silver on the altar of the Lord. Yes, ye hopeless and benighted heathen, your appeal to *us* is not in vain. *We* have heard your urgent cry, 'Come over and help us!" and *we* will immediately endeavour, at whatever pains or sacrifice or cost, to send you the "glad tidings of good;" for *we* "assuredly gather that God hath called *us* to preach the Gospel unto you."

We have taken the liberty to put all the rev. author's personal pronouns into italics that we may the better point attention to the singularity of the author's appeal to the British Christians of our times. He does not seem to have an idea that any other race but ours needs, or will respond to the agonising cry of the heathen and Mohammedan world for help. He never for an instant contemplates that France or Germany, Austria, Italy, Spain, or Portugal have any call from these heathen lands to run to their rescue spiritually. What is the meaning of the Canon's words? They mean that Dr. Bell, in spite of his strong opposition, is a splendid blind witness that the British are Israel of the Ten Tribes. For the position he assigns to the British Church and people is that assigned by God in His Word to Israel, "His chosen ones." It was to Israel as well as to Israel's Saviour, God addressed the words to be found in Isa. xlix. 6, R. V., "I will give thee for a light to the Gentiles, that thou mayest be My salvation unto the ends of the earth" (compare Acts xiii. 47). To Israel God said, in Isa. xxvii. 6, R. V., "In days to come Jacob shall take root. Israel shall blossom and bud, and fill the face of the world with fruit." In Gen. xxviii. 14 the Lord made promise to Jacob—"In thee and in thy seed shall all the families of the earth be blessed." Of Israel God declared, in Isa. xliii. 21, R. V.—"My people, My chosen, the people which I have formed for Myself, that they might set forth My praise." This may suffice. The quotations show that, according to Canon Bell, we British are doing, and are prepared to do, for the heathen races just what Israel was formed, created, and made by the Lord their God to do for all nations, families, and kindreds of the earth! In each case spiritual benefits and blessings were and are the aims and objects of the blessing nation, which is the British, as Canon Bell will have it, but Israel according to God's Word. "The urgent cry of heathendom" arises from the ends of the earth, saying, "Come over and help us!" and instantly British-Israel responds, according to the prophecies, Canon Bell being our witness, saying not only to Judah, "Behold your God!" but to the Gentile, Heathen, and Mohammedan nations of the world, "Repent ye, for the kingdom of heaven is at hand" (Matt. iii. 2).

TRANSFERS OF LAND.

OUR readers doubtless are surprised to notice the question connected with land transfer finding a place in the BANNER. What possible connection can it have with Our Identity? Let us try and show. One of the Radical proposals at the present

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day is that the great mass of valuable land has got into the hands of a few bloated proprietors, whereas land is God's gift to man, and it ought to be equally divided among all. The Radical demagogues, therefore put forward as bait at the late Election, their promise that if returned to the New Parliament they would see to it that good laws should be passed which would gradually strip the great landlords of England of their acres and get it into the hands of the masses, who would thus become small proprietors each of three or four acres, and so be wealthy and happy for ever hereafter. What hinders the realization of these bright hopes for the landless poor? Why should they not get possession of small plots of land and become each of them small holders of landed property, and so keep poverty and the Workhouse away from their doors henceforth?

Lord Salisbury gave us some answers to these questions, and they seem satisfactory. In the first place, "there have been numbers of small freeholds in this country, from one end of the nation to the other, and for a hundred years and more, the steady process has been, the owners of these small freeholds have sold their land, which has been merged into the land of larger freeholds." Here then is nature's provision and a law ordained by God Himself which will absolutely prevent the success of any experiment having for its object the gift of small freeholds to the poor, and the reduction of the large freeholds of the rich. The tendency of the thing is that land accumulates in the hands of the large holders, and it freely leaves the hands of the small freeholders who find it impossible to retain it. The reason is plain. Arable land does not pay to cultivate. Wheat is grown at a loss, and if wheat is a losing concern, nothing else sown on arable land will pay. Land, therefore, is more and more thrown into pasture or grass, and that pays but a small profit, while it employs labour to the extent of one third of that required for arable land. The consequence is the poor holder of a small farm is forced to sell his holding, and agricultural labourers go into the towns and cities for a livelihood, thus add to the pressure of population there, and bring down wages to starvation point. For this state of thing there is, humanly speaking, no remedy. The whole difficulty has arisen from the enormous growth of wheat and bread-stuffs in the British Colonies, in America and India, which enables these as imports to be landed and sold here in England cheaper than our own people can grow them.

What remedy can there be for such a difficulty as this? The one alleviation must be found in emigration of our surplus struggling agricultural population. The land here is starving them. Lands in the colonies, in Canada, in Australia, in New Zealand, in America, are lying fallow, lacking their labour and their cultivation, and there is room enough there and to spare for all the suffering folk who to-day feel the pinch of want by reason of this our land being too "strait" for them.

The "desolate heritages of the earth" are Israel's inheritance, and, therefore, that of the British people, who are Israel. Thither our surplus people must go who cannot find a living here, and going there and occupying these waste, howling, wildernesses, they will, by their labour, make them Gardens of Eden for loveliness; blossoming like the rose, according to the prophecies. Here then is the God-provided remedy for the troubles of the British farmer and the farm labourer at the present time. We are fed by our colonies so cheaply that our own land refuses to support our vastly-increased and increasing populations. Our colonies are so vast and so much in need of population that there our starving people must resort to live. Our over-burdened towns will thus obtain relief from their excessive numbers; and the outland Empire of our Queen, the Greater Britain of her Colonial Dominions, will develop into that "Company of Nations" which was to come of Ephraim, and thus prove his superiority over the elder brother, Manasseh, the great and independent people to come of him.

How wonderful are our God's ways in fulfilling His own Prophetic Word, and how majestically does He provide for its historical development! He gives His people a vast increase of population, according to the prophecies, and thus forces them by the "straitness" of their island home, to seek colonial domiciles abroad. These develop into "Nations," so rich in arable lands that they completely ruin the wheat cultivation of their old Mother in the West, and drive the agriculturalists of the ruined arable cultivation here to flee from their ancient home, driven by want and hardship.

Many plans are devised to remedy this sad state of things, and men are found to tell our sufferers that if each poor man could only have a little "holding" of his own he must become at last prosperous and rich. But how? If he have his land what can he do with it? Wheat and other cereals he cannot grow! They will ruin him to raise! To turn his paddock into pasture will do him no good. He is forced to sell it to his richer neighbour who has capital, and thus the experiment fails! The one remedy is God's, and our poor must use it. It is the Divine prescription of Him who scatters Israel and sows her "among the nations" (Zech. x. 9), who also blesses them there; what time they live with their children there and 'turn again" to Him who has redeemed them, even to the Lord Jesus Christ, their Saviour, King, and God! (2 Peter i. 1; John i. 49; 2 Cor. v. 19).

TRUE APOSTOLIC SUCCESSION.

By Geo. O. Barnes, Mountain Evangelist.

Is it not, on the face of it, rather a melancholy fact, that the Church of England—Israel—should, after casting off Popery as an incubus of horror, go to her and supplicate for the honour of tracing her ministry through such polluted channels as some of the Popes at least furnished, in order to get at the holy apostles of our Lord, by an unbroken succession? Is it not an imputation against the wisdom and grace of our God that He should have cared no better for His ministry than that—He, so jealous, in time past, upon that very point? I am not forgetting, for a moment, that God's blessing came in time past—I will not say unhindered, but unfailing, notwithstanding all of Israel's twenty kings were bad, and eleven out of nineteen of Judah's monarchs "did that which was evil in the sight of the Lord." Nor am I denying, what is written in characters of living light upon every page of inspiration, and every dispensation of providence, that character never affects relationship. God's children are His, however bad; God's priests are His, though as wicked as Hophni and Phinehas; God's kings are His, though as graceless as Ahaz, or Manasseh, or Charles II. But Rome stands on other grounds. She is not in the line of promise at all, but in the line of the curse, from first to last—ending in the overwhelmed Babylon of Rev. xviii. Not through such a line of pollution, and not over such a road, dark with the shadow of "Anathema," does the true priest of the holy tabernacle, that "God pitched and not man," come to us who worship at the blessed shrine. The thought is one of unmitigated horror, once the eyes are anointed with the true "eye salve," so that we see clearly.

Whence, then, do we get the true "apostolic succession," to minister to which, the very apostles themselves were appointed, as gifts from the Ascended One, to keep for the Church the holy ordinances of the new-old dispensation? The answer is simple and Scriptural. God has never had but the one line, since Jacob's sons furnished material for the expanding development of God's eternal purpose, through one nation to bless the world; through one royal line, "after His own heart," to rule the world; through one priestly family to regulate His altar. The throne, the altar, the Imperial race are all "predestinated" according to the "counsel of His will," who surely will carry

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it out, in spite of raging devils and unholy men. The race—the seed of Abraham, the friend of God. The throne—David's. The altar—Levi's. Let me say, too, that all stand or fall together. If God is not true in all, He is true in nothing. Anglo-Israel truth stands unshaken on this foundation Rock—that nothing shall fail of all "the mouth of the Lord hath spoken."

"What, then, saith the Scripture?" This, in plainest words (Jer. xxxiii. 17—22): "For thus saith the Lord; David shall never want a man to sit upon the throne of the House of Israel; neither shall the priests the Levites want a man before Me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. And the word of the Lord came unto Jeremiah, saying, 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."

Can anything be plainer than that? Can any connection be more indissoluble? If the Levite be not there, the king is not there, and the race is not there, according to the Scriptures upon which the whole fabric of Anglo-Israelism is built. Either God has Levites ministering somewhere at His altar now, or day and night have ceased, and the ordinances of the sky have failed. As surely as David's seed are reigning somewhere, so surely Levi's seed are ministering somewhere. Scripture cannot be broken. Where are they?

(To be continued.)

THE SIGNIFICATION OF THE NAME BRITAIN.

By The Rev. Eliezer Bassin, Master of Surgery.

The name *Great Britain*, which is now given only to England and Scotland, was a term used, without the word *Great*, by ancient classical writers previous to Cæsar, for the British Isles, including England, Scotland, and Ireland, with the smaller isles round them. Ptolemy, in the second century A.D., was the first who applied "Little Britain" to Ireland, and "Great Britain" to England and Scotland.

More than a thousand years B.C. these isles were called, by the Phœnicians, by the name of Brython, and it is still so in the Welsh language. Many interpretations have been given as to signification of the name *Britain* or Brython, but no one could say with certainty which was the right meaning. I have a right to propose an interpretation which is, perhaps, as likely to be correct as any other.

The word Brython is composed of two pure Hebrew words, Bryth om—*i.e.*, covenant people. You will find the words in Isaiah xlii. 6. These islands were probably called Brython, I think, because they were inherited by Israelites, who were known to the Phœnicians as the covenant people of God. It seems, from Judges v. 17, that the Danites had emigrated in ships as early as 1285 B.C. In the English Revised Version we read, "And Dan, why did he remain in ships?" but in Hebrew it is, "And Dan, why did he *emigrate* in ships?" The word yagoor is from the verb goor, stranger. Deborah in her song says, regarding Dan, "Why did he emigrate in ships from the promised land, and become a stranger to the God who is able to deliver His people from their enemies, as He has done this day." It is quite clear from the book of Judges that the Danites emigrated from Palestine, and probably many other Israelites went with them, when Israel was under the yoke of Jabin, king of Canaan, of the king of Moab, of the king of Mesopotamia, and of the Philistians. History tells us that Ireland was, in remote times, peopled by a tribe styled Danaans, and it is quite reasonable to think that they were descended from Dan, the son of Israel.

However difficult it may be, to many, to acquiesce in statements of this kind, which contradict what they have learned concerning the inhabitants of these Isles, they must in time admit that traces of Israelitish origin are to be found among the British people, as well as in the Irish antiquities which illustrate British history, as now preserved in the British Museum and in Dublin; also in the name Brython, which we bring now once more to the notice of the British people.

PROGRESS IN PORT HOPE, ONTARIO, CANADA.

We have received a very cheering letter from Mr. H. H. Lea, of Port Hope, Ont., Canada, dated December 23rd, 1885, the following extracts from which, give good news of progress there:—"I rejoice to tell you," he writes, "that Our Identity is spreading silently, but surely. I feel surprised, but delighted, to find it in most unexpected places. I am attacked with the greatest nonsense. Some declare 'that all the Israelites are Jews' and that 'the whole of the Tribes returned from captivity together.' A Wesleyan minister here, who had been President of the Conference, was talking with me about Our Identity When I remarked to him 'that we were the descendants of Abraham,' he replied, 'Oh, God, give us a better origin than that!' I asked, 'Do you feel disgraced by it?' 'Yes,' he said, 'I do, indeed!' I told him 'Our Saviour did not, and all we know of God's dealings with the world is from that race. God chose them, but you reject them with scorn! Why do you read the Bible at all? It is all, or nearly all, concerning this Hebrew nation.'" Mr. Lea tells us of his deep interest now in the Word of God; and how, led by the literature of the Identity, he has perused its sacred pages thirty times, each time with new discoveries of its wondrous treasures! With similar testimony from all parts of the earth, we wonder at the constancy of the clerical opposition, and are at a loss to explain why it is as persistent as it is—unless, indeed, Ezekiel xxxiv. be the cause? Of all our countrymen the clergy and ministers of religion are the most determined opponents, resisting the evidence of Our Identity, maligning its professors, scoffing at its scriptural evidences, and, without reason or cause, declaring the teaching to be dangerous, false, and heretical. We trust that the march of events and the fulfilments of prophecy will soon rebuke these cavillers, and that ere long the ministers of Christ will rejoice to know that they and their people are indeed the people of God, and the House of Israel, His chosen.

Correspondence.

OUR IDENTITY IN SOUTH AFRICA.

To the Editor of the "Banner of Israel."

Dear Philo-Israel,—I send the following warm welcome to our Identity papers, from a Royal Artilleryman, that will interest the supporters of the Anglo-Israel Free Distribution Fund.

Yours, very sincerely,
E. M. Rush, *Hon. Sec.*

My Dear Madam,—I don't think I will be able to write as I would like to, to express my thankfulness to you for your kind Christian love to me in sending me all the papers to instruct me in the ways of the Lord's dealings with us His people. Words I cannot find to describe what I feel in my soul with regard to the goodness of God. He truly works in a mysterious way His wonders to perform, and the light He has thrown on His holy Word of late, is marvellous in the extreme; and as I read the Banner, and compare Scripture with Scripture, there is a marvellous link of beauty in it. My comrades delight to read them, several come to me and say, "Have you any books for me to read?" As I see one read, and pass it to another, it gives my heart joy, and I can't help but thank Him from Whom all good comes. There are many things I can't understand now, but I leave them to Him Who can explain, and will in His own good time. I rest in confidence, knowing He will do what is best for

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me. He who says "I will lead thee in the way thou should'st go,' will not forget His promise. Mr. Pearse has sent me up some books from Pietermaritzburg that I like well. I have not read them all yet, but what I have read I have found to be very helpful, and instructive, and throw a great light on the book of Daniel. Daniel had a great deal revealed to him, his prophecies are so very deep and instructive; time does not afford me to read all I should like to. but I hope I will soon have it. I think I will be returning to Pietermaritzburg in six weeks, or two months time, and I will be glad of it, and more at home than up here in this lonely place; but the greatest comfort I have is that God will direct my path as best for me. BOMBARDIER, R.A.

To the Editor of the "Banner of Israel."

DEAR SIR,—There having been frequent allusions in the numbers of the BANNER to *human remains* found in some parts of Great Britain, and supposed to indicate the types of the original prehistoric inhabitants of the country—"squat figures" and "boat-shaped skulls," their implements proving them to belong to the "stone age,"—it occurred to me that it might be both interesting and suggestive to your readers, if a translation of a few passages in a German paper, *Die Taliche Rundschau* of January 20th, concerning some Bella Coola Indians, now exhibiting in Berlin could (subject to your judgment), appear in the pages of your valuable publication:—

"The Bella Coola Indians are interesting as belonging to the *Behring* tribes—that important group inhabiting the two Northern shores of the Pacific, and forming a connecting link between the Mongol and American races; more interesting still are they, however, on account of their manners and customs. These have not yet been altered in the least by contact with European civilisation, and therefore they afford opportunity for the most instructive comparisons with other primitive nations. They have short hair and wear a beard, and reach on an average the height of 168 cm., but their heads are extraordinarly *broad*, even to 90 per cent. of the length of the skull. This great width is produced *artifi ially*, by *compressing* the head of the new-born infant. However, this custom has been found to exist among diverse primitive nations. Descent is traced through the female lines. Like the tribes along the Rio Xingo in Brazil (see Von Den Steimen's researches), they still belong to the *stone age*, so that they construct their canoes, made out of the trunks of trees, entirely with the help of stone tools. These canoes, like those in use at Cameroon, are sometimes capable of carrying 100 men.

Thus this comparatively unimportant nation, which is, moreover, dying out, may prove a valuable link in comparative ethnology and throw a bright light on some dark points in the history of the human race."

May I, as one not of the British Nation, be allowed, before concluding, to express my earnest desire, that all who undertake to teach and preach this Identity, may be given grace to do so in the spirit of humility and holy reverence, like those who are treading on *sacred* ground; for such a region it is, which is being opened to the mind of the inquirer into prophetic truth—a region consecrated by the unerring though hidden working of the God of truth and of judgment, the God of Abraham, of Isaac and of Jacob, the God and Father of our Lord Jesus Christ.—Yours truly,

GERMAN.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

THE number of cards now issued is 1,389. This includes those in the hands of the local secretaries. Since our last report five new members have been enrolled here, and one in Malta. One who has lately joined writes: "I have believed for the last ten years that God is with us, and that we are the descendants of Abraham, Isaac, and Jacob. I am thankful to testify also that I have been born of water and of the Spirit. There is a glorious future for us who have made our calling and election sure, and believe in Christ's words to the ruler, Nicodemus, 'Ye must be born again.'"

All subscriptions for the *Monthly Comments*, by Philo-Israel, should in future be paid up to January, 1887, inclusive, as that number will complete the second series.

The Card of Membership will be sent on receipt of three stamps. The *Comments*, prepared by Philo-Israel, will be sent post-free monthly for 1s. per annum; 2 copies. 1s. 6d.; 3 copies, 2s. The "Prayers for Daily Use," being a prayer for each day of the week, by Philo-Israel, are 1d., or 9d. per dozen; postage extra.

The prayer of the Union, as on the Card of Membership, may now be obtained printed in larger type. Price 1d. for three copies, post free; or 1s. per 100 for distribution.

The bound volume of *Monthly Comments* (first series) may be had in paper cover for 1s., postage 2d., or in cloth 1s. 9d., postage 3d. Address Miss J. Lawrence, Rosslyn, Upper Teddington, Middlesex.

J. LAWRENCE, *Hon. Sec.*

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

The following subscriptions, received from January 16 to February 13, are very gratefully acknowledged:—Major P., Brixton, 5s.; A Friend, 2s. 6d.; S. R., Wilsden. 2s. 6d.; Miss B., New Hampton. 2s.; G. S., Sidcup, 2s. 6d.: I. S., N.B., 5s.; Mrs. O., N.B., 2s. 6d.; J. D., Chatham, 1s. 6d.; F. W., Demerara, 15s.; J. H., Demerara, 3s.; Miss B., Hackney, 1s.; Mrs. A., Edinburgh, 1s. 6d.; Miss B., 6d.; H. G., Tooting, monthly subscription, 1s.; C. B., South Hayling, monthly subscription, 5s.; Miss G., Cheltenham, 1s. 6d.; C. P., 1s.; Mrs. B., Canada, per Philo-Israel, 6s. 6d.; Miss M., Marazion, 1s.; Rev. S. M. S., £1; Mrs. L; Upper Norwood, £1; Mrs. P., Richmond, 2s. 6d. Received by Miss E. M. Rush:—J. M., Malta, a collection, 11s.; A Friend, per P. N., 5s.; A Trifle from Shrewsbury, 3s.; Mr. B., Caterham, 3s. 6d.; G. N. P., Malta, 2s. Total, £6 7s. 6d. Our warmest thanks are also due to Mr. T. D. Almond, of Liverpool, for another large parcel of "Britain's Inheritance," and to Mrs. Gairdner for thirteen copies of "Bible Lessons and Reflections."

The Annual Report for 1885 is now ready, and will be forwarded on application to anyone who has not received a copy. The following is a list of those who kindly act as local agents and treasurers: T. S Hill, Esq.. 6, Newby-terrace, Claughton, Birkenhead; C. K. Stevens Esq., Clifton-house, Par, Cornwall: Mr. John May, 26, Piazza Miratore, Floriana, Malta; H. Moore Hancock, Esq., Silligori, Bengal, India; E. L. Dwyer, Esq.. Saud-hill, Launceston, Tasmania; E. C. Baxter, Esq., Cape Town, Cape Colony, South Africa.

One of our Sowers in Yorkshire writes:—"It gives me great pleasure to send you another mite towards the Free Distribution Fund. I pray that God will touch the hearts of those who have ample means at their disposal to give liberally towards the fund, and help to extend its usefulness. I have a great number of persons who are ready to receive and read the pamphlets and leaflets which you send me to distribute. They seemingly do not make that impression one might expect; but I firmly believe that in God's own time great results will be shown. By prayer, patience, and perseverance, through God's help, this noble work will be abundantly blessed and crowned with success. If you have any more 'seed' to send me I shall be happy to go on sowing, as there is plenty of fallow ground to break up yet. 'For in due season we shall reap, if we faint not.'"

From another comes the following encouraging words:—"Will you please send me a few copies of 'Eureka.' I had one in the last parcel and lent it to our vicar's churchwarden. He liked it so much, he asked permission to lend it to a friend. It is still passing from one to another, and I have not seen it again. Some are reading it that would not look into any other book on the Identity, and I hope it may be the means of some reading more on the subject. Two young men that I gave a few leaflets to a few weeks ago have asked for more. One has got a second book to-day, and they both appear interested in the subject."

One who has opportunities of sowing the seed as district visitor, writing of one whom she has recently interested in the subject, says:—"Since I have told him of this grand truth he mentions it to everyone, and he says he is surprised how many amongst the poor people he finds that believe in it. I told you, I think, that he was going to have men of an evening to read to them, and now he says this subject will draw far more people."

The following comes from Devon:—"I should be glad if you could send me a few copies of 'Britain's Inheritance.' I think they will take with some people I know. I have given my only copy to a quartermaster. I had given him some books on Our Identity before, among the rest 'The Bible in Stone.' so I asked him what he had done with it, and he told me it had gone nearly through the Fleet. He is a firm believer in it himself, and I think will make it known as far as he has the power. May our dear Lord open many blind eyes and soften hard hearts."

The following striking testimony to the good resulting from the circulation of the BANNER comes to Miss E. M. Rush:—"I enclose herewith 5s., brought me by a friend for the Free Distribution Fund. He wouldn't have the Identity at all, so I sent him a BANNER every week by post, with the above result."

Since our last report 140 BANNERS have been sent out weekly, and 38 packets of literature forwarded by Miss E. M. Rush to the undermentioned places, from one to three to each:—Berwick-on-Tweed, Briton Ferry, Blackfen, Dover, Eastbourne, Lee, Misson (Yorks), Montrose, Pimlico, Westminster; H. M. ships Himalaya and Orwell, Cannes, Montelar, Aouste (France). Malta, Cairo, Wady Halfa, Assouan, Kosheh and Akasheh, Soudan; Etshame, Zululand; Cape Town, Pietermaritzburg, and Griquatown, South Africa, and Toronto. In addition to the above we have sent out 18 parcels to Birkenhead, Cheltenham, North Hayling, Portsmouth, Richmond, Rugby, Sheffield, Wilsden, Moosejaw, Canada; British Guiana, India, Australia, Tasmania, and New Zealand. The address given by our Sower staying at Rugby is insufficient.

J. LAWRENCE, *Treasurer.*

Contributions to the Fund will be very gratefully received by the Treasurer, Miss J. Lawrence, Rosslyn, Upper Teddington, Middlesex; or by the Hon. Sec., Miss E. M. Rush, 103, Burnt-Ash-road, Lee, S.E.

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All communications intended for the Editor, to be addressed: — "Philo-Israel," Woodcot Villa, Tyndall's Park, Clifton, Bristol.

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BY A E I.

Author of "The New Old Story," "4,000 Years Old," &c.

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"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."—DEUT. xxxiii. 17.

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THE RIGHTEOUS NATION.

"THE righteous nation that keepeth the truths" there can be no doubt is Israel. Isa. xxvi. 2 alludes to it as the one that enters the open gates. It is the nation which the Lord calls "My nation," in Isa. li. 4, and certifies that He thus speaks of Israel, by declaring they are "His people"—those who belong to the isles that wait for Him (ver. 5). To this nation and this alone is righteousness promised, in such a passage as Isa. lx. 21, where it is stated: "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." Of this nation the Lord spake in Isa. xliii. 20, 21 (R. V.) as "His people, His chosen;" "the people which I formed for Myself, that they might show forth My praise." Of them Isaiah spoke in chap. liv. 13 and 17, saying, "All thy children shall be taught of the Lord, and great shall be the peace of thy children. In righteousness shalt thou be established. This is the heritage of the servants of the Lord, and their righteousness, which is of Me, saith the Lord."

If we British, then, be the Ten-tribed House of Israel, we must be to-day showing signs of this our glorious origin. We must be showing forth God's praise, waiting for Him in the isles, exhibiting to the world the character of a "righteous nation," trusting for our righteousness before God only through the finished work of Jehovah-Jesus, our God and Saviour, and blessing the ends and uttermost parts of the earth with all nations, families, and kindreds of the same, by spreading the knowledge of His Word and His Gospel throughout the world. Our nation answers to the description exactly. Our national attitude before God is that of waiting on Him for the outpouring of His spirit on our masses; trusting for our righteousness only to the merits and sacrifice of our Lord Jesus Christ. We are from our Isles in the West blessing the whole world, sending the Word of God to all the nations, families, and kindreds of the earth, and giving to all with whom we come in contact, as a protecting power, civilization, the Bible, the Sabbath—civil and religious liberty and all those good and holy things that the Gospel of the grace of God carries in its train.

And this is the testimony even of the secular writers of the day, who witness to the general beneficence of the British character, and therefore desire that British outland Empire should indefinitely extend. It is a wonderful fact that even Mr. Morley, the late editor of the *Pall Mall Gazette*, who has hitherto been the declared enemy of British Empire beyond sea, is now openly advocating the extension of our nation's influence on the very ground we are insisting on—namely, that that influence is invariably exerted for good, but not for evil. The following extract from the *Pall Mall Gazette* of September 30 testifies to that effect, and adds on its own account that the authority of "England," beyond these seas, "makes for righteousness, peace, liberty, humanity, and civilization." This is splendid evidence, and proves on the testimony of a perfectly blind witness that the British are Israel. Alluding to one of Mr. Morley's late addresses, the *Pall Mall* wrote thus:

But first and foremost of all, before commenting on what there is in the speech from which we must dissent, we give the heartiest and most cordial recognition of the larger tone and more patriotic ring of the aspiration with which he closed his speech. It is almost the first time Mr. Morley has definitely declared that part of the inspiration of every citizen ought to be a desire "to give new strength and new authority to the country which has no rival in the magnitude of its interests and in the humanity of its purposes." What an incalculable gain if that noble aspiration could be impressed on every English heart, especially on those of the men who at Lambeth the other day diversified their applause of Mr. Chamberlain and Mr. Morley by hissing "Rule Britannia!" Nay, what a boon it would be if Mr. Morley would but live up to his own declared creed in this matter. For hitherto, we confess, we have not felt that Mr. Morley believed in England—at least in England beyond the seas. If we had been asked to indicate the difference between the foreign policy of this journal, for instance, under Mr. Morley and under his successor, we should have said that we believed that England's authority outside England made for good and ought to be strengthened, whereas our predecessor believed that it was always exercised for evil, and ought to be minimised. The advocates of the exercise of the authority of England abroad, and those who pleaded for the extension of that great humane and civilizing influence to regions yet unfavoured by its presence, never had a more persistent and a more consistent opponent than Mr. Morley. That, we are rejoiced to learn, is now to be a thing of the past. Mr. Morley now stands shoulder to shoulder with those whom in his unregenerate days he was apt to calumniate as Jingoes, and cries, "More power to the elbow of old England beyond the sea, for no Power has such

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wide and general interests to protect or pursues a policy so humane." This is a somewhat unfamiliar sound on Mr. Morley's lips, but it is all the more welcome on that account, and he will render a truly Imperial service if he will keep that note uppermost during the whole of the general election. It will enormously simplify political discussion if it can now be taken for granted that, taken as a whole, the authority of England beyond these seas makes for righteousness, peace, liberty, humanity, and civilization. In both hemispheres England is Ormuzd, not Ahriman. If only that were recognized all round, half our colonial and foreign differences would disappear.

It is a remarkable fact, no doubt, that God has disposed the hearts of all parties in this country to see that what was once called the Jingo policy of the Tories, is the true policy which British-Israel must pursue to benefit the world. Ours is a righteous rule, and our authority beyond sea is what Sir Arthur Cotton called, in his letter published on page 354 of last year's issue of the BANNER, "a new kingdom founded on the Word of God, all whose rule is for good." "Every mile," he added, "brought under England's flag is clear gain."

Our true and righteous policy is therefore always to accept all enlargement of the Empire, wherever and whenever it may be offered and lawfully placed within our reach for honorable acceptance. Our policy is, towards outland Empire and its alien inhabitants, decidedly "humane," as Mr. Morley allows, and the *Pall Mall Gazette* admits that it makes for the benefit and blessing of those who are fortunate enough to come under our nation's flag. Mr. Morley's wish now is that "new strength and new authority" should be given by his countrymen to our nation's operations abroad beyond sea; and in desiring this he is only echoing the promises of God to Abraham and Jacob for their afterseed: "In thy seed shall all the nations of the earth be blessed;" "in thee and in thy seed shall all the families of the earth be blessed" (Gen. xviii. 18, xxviii. 14).

The British, in short, is the righteous nation, even on Mr. John Morley's showing, and she is "the head and not the tail, above only, and not beneath," all the Gentile races of the earth, since he admits that she has NO rival in the magnitude of her interests and in the humanity of her purposes!

Surely the stones would cry out with such a result as this before us, admitted as it is by the Radical element in our midst, if we failed to call upon all Anglo-Israelites, therefore, to "praise the Lord" because to God and God only we are indebted for the gifts which make our nation what it is to-day.

TRUE APOSTOLIC SUCCESSION.

By GEO. O. BARNES, MOUNTAIN EVANGELIST.

(*Concluded from page* 98.)

I REPLY that the Levites are to be found in the Church of England, *par excellence*, as constituted in the year of grace 1885. "As it was in the beginning, is now, and shall be to the age never ending." Alas! for the "blindness in part" that has been Israel's dreary heritage "for her sins" since the words were spoken! Alas! for the blind eyes turning Romewards for the light! A thousand pities that libraries have been written to prove what, if established, would only have proved our shame. Israel's priesthood needs not to trace itself to angels—even they are but ministering, serving spirits sent forth. Much less to apostles—sons of Benjamin—who, again, in turn, are but ministers sent forth—receptacles of light, predestined to be poured out upon the chosen race, the chosen ruler, the chosen priesthood. Oh, brethren! let us not forget that that which is "chosen of God" is precious. Let us not make it vile, wilfully choosing for ourselves instead of gratefully recognizing what God has selected.

Once seeing this (and it is crystal clear to me now), I am not concerned, however deeply interested, in knowing how God will manage to bring His own Word to pass. That is His business, though mine, if He has given a clue, however feeble, to discover, and reverently to adore, and thankfully to rejoice, when found. I think the clue, like an almost invisible golden thread (though quite strong enough for faith), is given us in Jer. xli. 10, xliii. 6, where the king's daughters (plural) give us a parting glimpse of all that was left of the seed royal of Judah. It is not absolutely necessary in making a case; for Jeremiah's marriage to one of the Tribe of Dan would not have polluted the Levite purity of stock in his children. But I love the legend, that while Eochaid, the Heremon of Dan, married Tephi, Jeremiah, the Levite priest—*sang pur*—married another of Zedekiah's daughters, thus beginning the Levite stock in the Church of the isles by a grand typical union of the royal and priestly races.

I do not care to prove all this. It is beautiful, and like the Lord, and full of heavenly romance, and I only care to revel in the belief of it, without a proof that would satisfy a critical head. A loving heart is more to the purpose, nor do I care to answer the cavilling question, "How can these things be?" It is enough for me to know that God has spoken the unbroken word concerning Levi, as of Abraham and David. I rest in that.

Though after seeing for myself, that our God has preserved the Jew, intact, through ages, and among peoples and nations that one would have thought would long since have absorbed, or, failing that, have mongrelised them, at least; it does not need much faith to believe that God could keep a royal line from David pure, or a priestly line from Levi unpolluted.

Have faith in God, dear reader, and you will find the "rough places smooth," and the hills levelled to the valleys. Only, for myself, I say Rome shall not furnish me a priesthood, when I can have God's ordained Levite for the simply taking Him at His word. And now, fail not to remember, dear reader, that thrice repeated is that promise to Levi, in Jer. xxxiii. 17—22. And if God, in spite of a thousand untoward influences brought to bear by Satan upon the throne, has kept the blue blood of David on that, why should He not even much more, by His over-ruling power and grace, keep the unpolluted stock of Levi at the altar? A critic may "laugh to scorn" our tracery of Queen Victoria's line to David, as we stagger through the mists of Scotch and Irish legend, groping for the dim clue. So the same one, "wise in his own conceit," may pick flaws innumerable, defy us point blank to establish a single valid link in the chain, from his Grace of Canterbury to Jeremiah, without touching the original promise. That stands, though feeble humanity cannot discern the "ways of the Lord" in bringing all to pass; nor am I, who believe that literal and spiritual are combined in the word of the Lord, so that the one supplements the other, instead of nullifying,—concerned at the mention of "burnt offerings" and "meat offerings," in the passage quoted in Jeremiah; for both these are in the Church of England to-day, set forth more plainly than of old—the burnt offering God's due in the cup of blessing, and the meat offering man's due—in the gentle ministry of love from every curate to his parishioners. God's priests, specially set to minister at His altar, do not prevent every believer from being a priest ordained to "offer spiritual gifts and sacrifices, acceptable unto God through Jesus Christ our Lord."

The Ritualist may monopolise that in his narrowness, and reduce it to the stringency of his cramped creed. I do not follow him. The Radical may deny the special virtue in an order of men ordained for special work, and in his "Broad Church" sweep of independence, obliterate holy landmarks that God has set up. Nor will I follow him. But I will follow in the middle path, the Shepherd's footsteps, who was as true to His Tribe as He was to God, because His Father God had chosen His Tribe. Men forget that He appears at last as the "Lion of the Tribe of Judah," as well as "Head of the Church triumphant." They forget that a Jew died upon the cross, and

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a Jew sits at the right hand of God to-day. I am glad to think a Jew sits upon England's throne as I write—not of those who crucified Him on Calvary—but of those who lived before the shame of that bloody transaction settled down upon the race, and even before the auburn hair and chiselled features, the blue eye and comely beauty of God's favoured ones had given place to the swarthy ill-favour of the modern Hebrew—whereby the "show of his countenance" betrays him wherever he goes. This dreary legacy of woe he entailed upon himself on the day when he flung dust in the air in the madness of his rage, and said, "His blood be upon us and upon our children." I am glad our beloved and honoured Queen is as free from the stain of that crime as David, her father, was. It comes in as the dismal inheritance of a later day and another clime, when and where her ancestors figured not.

"Oh, the depths! the depths! of the wisdom and knowledge of God"!

"Prospect Point," Landour, N.W.P., India, Sept. 29th, 1885.

OPTIMISM.

We have been told that our views of the present state of public affairs are "optimist," and that the real facts of the case are far different from what we take them to be. We cannot, however, plead guilty to the charge made against us; because we do, in truth, believe, that what men esteem misfortunes and national disasters, may indeed overtake us in the future, but that these, when they submerge us, will be found to be blessings in disguise, sent us by our loving Father in heaven, to prepare us for His promised showers of blessing; and that, therefore, nothing that can possibly happen to us, will fall out otherwise than for our benefit. And why? Because this people here in Britain is God's people Israel, and the Lord has engaged, that when things come to the very worst with us, they shall surely mend; that even "when the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. lix. 19). When troublous times and distress are upon us as a nation, God has declared that His people are not to fear, or be distressed and dismayed, for "I am with thee;" He declares, "I am thy God, I will strengthen thee, I will help thee, I will uphold thee with the right hand of My righteousness." "I will hold thy right hand, saying unto thee, Fear not, I will help thee" (Isa. xli. 10). The Lord declares, too, in Isa. liv. 8, that He hid His face from Israel for a moment in a little wrath, but with everlasting kindness He would have mercy upon her, being "the Lord her Redeemer." Recalling the waters of Noah, and His oath that those waters should never again "go over the earth:" "so have I sworn (He added) that I would not be wrath with thee nor rebuke thee." Whatever, then, happens to our nation, be the clouds as dark as ink, and the prospect such as to presage instant destruction of the statecraft amid the breakers, we shall not lose our faith in the promises of God, for we know that this nation is Israel, and that the God of Israel has sworn, and cannot break His word. "Hath He said, and shall He not do it? Hath He spoken, and shall He not make it good?" He will, doubtless, fulfil His promises to His people Israel, and we have no hesitation in saying, that even now, while the pessimists are declaring the empire is on the verge of ruin, He is better to us than all our fears. He is giving us proofs of His love and care of us as a nation, which we are allowing to be disregarded, in our resolve that the pessimist aspect of our public affairs shall prevail. A remarkable example of this appeared in *The Times* on December 28, to which we refer our readers, and there we see the pessimist and optimist view side by side. Every one of the latter statements we all know to be founded on fact, and though it is perfectly true that trade is generally greatly depressed at the present moment, things are not quite so black as our low-spirited friends make them out to be. The letter was as follows:—

To the Editor of "The Times."

Sir,—May I invite your attention to the aspect presented by this country to one who has been absent from England for several Christmas Days in succession, and who, since leaving home, has seen many lands and many races of men?

What most strikes the returning absentee is the curious contrast between what he is told to expect and what he really finds. Were he guided solely by what he read and by what he heard said over and over again, he could not doubt that the ruin of his country is at hand. Her trade is paralyzed, her manufacturers are outdone in the neutral markets, her agriculture is destroyed, her venerable Church is in danger, her Imperial unity is about to be dissolved, her Army and Navy have reached the uncomfortable destination to which officers (usually the older ones) of both services have long declared that they were going, her prestige is lost, she has become the laughing-stock of foreign nations, her ancient institutions are at the mercy of an unwieldly mass of grossly ignorant electors, well-established economic laws have fallen into disrepute, politicians of eminence openly coquet with Socialism, not to say—according to the more recent criticisms—with Jacobinism, if that is worse. All this, and more, will have been pressed upon the new arrival.

But if the exile *post reditum* observes for himself, he will discover that the real state of affairs is more like the following:—Though prices have fallen, to the advantage of the not insignificant body of consumers, the total volume of British trade, even in a time of world-wide depression, has not materially shrunk. Foreign manufacturers complain even more loudly and with more reason than our own. The shows of stock of the season are as well supplied as in average years, and the despondent utterances of agriculturists exactly resemble those which a moderate acquaintance with our history proves to have been common at former periods. The Church has shown within the last few weeks an unexpected capacity for defensive organisation and a power over certain large classes of the people which few had anticipated. The Tory aristocrat and the Radical so advanced as to be suspected of Socialism or Jacobinism have both professed themselves to be on the side of the integrity of the Empire. Our remotest colonies have sent material help to us in difficult expeditions. The feudatories of the Empress of India have placed their forces at her disposal when her Eastern dominions seemed to be in danger. Though we have made war, perhaps too often of late, on foes unworthy of us, there can be no dispute but that our Army and Navy exhibited an efficiency which no one could have credited them with thirty or even fifteen years ago. Your own columns shew the close attention with which the course of public affairs in England is watched by journalists and statesmen in other countries, an attention far surpassing that paid to them a generation ago. The huge electorates of great cities have of late declared, with surprising frequency, for Conservatism in politics. An unlooked for feature of the recent county elections was the smallness of the number of spoilt ballot papers, no inconsiderable proof of educational progress; and even where Conservative candidates were defeated in rural constituencies, they rarely failed to poll a respectable minority of votes. Though fair trade was talked about by many of the irresponsible, no serious politician of any eminence has ventured to confess plainly that he believes in it. The Socialism of prominent public men appears, on closer scrutiny, to be confined to an attempt to change the system of allocating school fees.

Is the proportion unemployed of the working class of America smaller than with us? Is the trade of France more prosperous than ours? Has she done in Tonquin better than we have in Burmah? Have the urban constituencies of Germany shown themselves more Conservative or more opposed to anarchical programmes than those of England? Surely there can be but one answer to these questions, and that answer is one that will not impair an Englishman's enjoyment of this merry time of the year.

Your obedient servant,

C. A. G. B.

London, Christmas Day, 1885.

It is astonishing how the truths of Our Identity cause all our national and public sorrows to assume a roseate hue, because we have the promises of God appearing behind them and His assurance, that in and through them all, we have hold

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of His right hand, the right hand of Jesus' spotless righteousness, and He has our nation clasped by her right hand, to keep her safe and steadfast through the deep waters she must pass through. Consequently, we have now no fears about the state of Ireland, being sure that if even rebellion and civil war be the result of the crisis there, they will end in our liberation from the Canaanitish thorns and pricks which afflict us so sorely now. If trade continues depressed, we cheer ourselves with the certainty of the "good time coming," when, as God has promised, "the seed shall be prosperous, and the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give her dew, and God will cause the (British) remnant of His people to possess all these things" (Zech. viii. 12). Our Identity is the most comforting cordial for drooping hearts and desponding breasts that we know, because it meets us at every turn. There is no circumstance, however dark, to which it lends no light, and the reflex glories of Israel illuminate the recesses of private and individual griefs, because the same God—the God of Israel—who leads the nation, is the God, the Father, the Redeemer, Husband, Brother, and Friend of every individual Israelite among us. He is the faithful covenant-keeping God, and we may trust Him to be to us each, individually and personally, what He is to the nation at large—our God, our King, our Saviour, our Mediator, and our Advocate, the Daysman who appears in the courts above to represent our case, and to offer a sacrifice for our sins. Israel, praise ye the Lord!

THE INTERIOR OF THE GREAT PYRAMID AND THE EARTHLY LIFETIME OF CHRIST.

By F. Gass.

I HAVE stated in the BANNER more than once that the Messianic period of 33·6 solar years is intimately connected with Pyramid measures, and I have a firm hope that this paper will be accepted as decisive proof of the correctness of that statement. The different measures dealt with have taken a considerable time to collect, as there is very little in the actual numbers to guide an investigator in his search. As the measures are so numerous, I am compelled to be brief in description. It will be as well to commence with the Grand Gallery, as it is specially connected with the work of Christ on earth, and the measures thereabout are firmly fixed.

(1) The length of the Grand Gallery = 33·6 × 56. The distance from North wall of Grand Gallery to North wall of King's Chamber = 33·6 × 8 × 8. The distance from North wall of Grand Gallery to South wall of King's Chamber, and up the wall to roof = 33·6 × 77. The distance from North wall of Grand Gallery, measured over the Great Step, to South wall of King's Chamber, and up the wall to roof = 33·6 × 77·85, the interior length of Coffer. The distance from North wall to South wall of Grand Gallery, measured over Great Step, plus the distance from North edge of Step to North wall of King's Chamber = 33·6 × 66·66 + . The distance from North wall to South wall of Grand Gallery, plus the distance from North edge of Step to South wall of Ante-Chamber, equals the circumference of a circle with diameter = 33·6 × 20.

The sum of the horizontal length of the Grand Gallery and the vertical height of the rise of its inclined floor-line = 33·6 × 75 = 2,520. Add to this the length of the floor-line, and the sum of the three sides of the right-angled triangle thus formed = 33·6 × 131. To this add the height of the Grand Gallery, at each end, and the length of its roof-line * (= 33·6 × 75) and the total = 33·6 × 206 = the Messianic period multiplied by the width of the King's Chamber.

The inclined distance from North wall of Grand Gallery, through the Great Step, to surface of Ante-Chamber passage beyond (the point K in diagram, BANNER, vol. ix., No. 458, p. 399) plus the horizontal distance between the same points, and the vertical height (or sine) of the subtending angle (making the three sides of a right-angled triangle) equals the circumference of a circle with diameter = 33·6 × 7 × 6.

It is clear from the above that the geometrical relations of Grand Gallery are rich in Messianic allusions.

(2) Let us now try the axes of the passages. Commencing with the most significant place, the original Entrance Doorway, I find that the inclined distance up the Pyramid outside, from the North base-side at the pavement-level, directly below the Doorway to the axis at the Entrance = 33·6 × 26. From axis of Entrance Doorway, along axes of passages, to North wall of Grand Gallery = $\frac{33{\cdot}6 \times 7^2 \times 4^2}{10}$. The whole distance along axes of passages to South wall of Grand Gallery = 33·6 × 33·6 × 4 The distance from axis of Descending Passage to North wall of Grand Gallery = 33·6 × 45. The distance from axis of Descending Passage to South wall of Grand Gallery = 33·6 × 101. The distance from axis of Descending Passage to South wall of King's Chamber, with the height of that wall = 33·6 × 61 × 2 = the Messianic period multiplied by twice the length of the Great Step.

(3) There are some remarkable horizontal lengths as follows:—

The horizontal distance from North commencement of floor of original Entrance Doorway to the South wall of Grand Gallery = 33·6 × 33·6 × 6 × ·6.

Carry the floor-line of the Grand Gallery to the South wall, and the horizontal distance from that point to the South inclined side of the Pyramid = 33·6 × 56 + 33·6 × 37·5 = 1,881·6 + 1,260 = 3,141·6 = 1,000π = 33·6 × 93·5. The horizontal distance from commencement of First Ascending Passage to South wall of King's Chamber equals 105½ times 33·6.

The horizontal distance from North beginning of subterranean horizontal passage to South wall of Subterranean Chamber = 33·6 × 20.

(4) The whole length of the interior passage system (omitting the passage to the Queen's Chamber, which originally was cut off, or shut out, from the other passages) is a multiple of the Messianic period:—

The full length of the floor of Descending Passage from original Entrance Doorway to South end of incline in the rock below, equals the circumference of a circle with diameter = 33·6 × 8 × 7 × ·7 (= 188·16 × 7 × π = 4,137·855). Add to this the ascending distance, from the commencement of the First Ascending Passage to the South wall of the Grand Gallery, or the whole of the descending and ascending passage system, and (within the errors of measurement) the sum equals 33·6 × 25 × 9 = three times 2,520, the prophetic period in years of the "seven times." And by adding further to this sum of the lengths of the inclined passage system, the lengths of the upper and lower horizontal flooring (North to South) the total sum equals, exactly, the circumference of a circle (4,138 + 1,542·4 + 1,881·6 + 536 + 346·6) with diameter = 33·6 × 80.

The length of the Descending Passage from original Entrance Doorway to First Ascending Passage = (33·6 × 30) + $\frac{(33{\cdot}6 \times 3)^2}{100}$ = 1,109·6.

(5) Passing now to the Ante-Chamber. The width of Great Step plus length of low passage to Chamber = 33·6 × 4. The distance from North edge of Step to North side of granite leaf = 33·6 × 4.

The height of Chamber = 33·6 × 4·44 + = 149·33 + .

The sum of the bounding lines of the Chamber (at the back of the wainscots)

* The length of the roof-line of the Grand Gallery, as measured by Dr. Grant by direct mensuration between two plummets = 1844·5, but this included the thickness of the top overlap at the North wall, which is entirely destroyed, and therefore has to be deducted.

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$$= \frac{33{\cdot}6 \times 37{\cdot}5 \times 7 \times 5 \times 3}{100} = \frac{1{,}260 \times 7 \times 5 \times 3}{100} = 1{,}323.$$

In the first equation the Messianic period is the chief factor, and in the second equation it is the 1,260 prophetic years, the "time, times, and dividing of time."

The following, showing a connection between the Ante-Chamber and the Grand Gallery, is noteworthy:—

$$\frac{(149{\cdot}33+) \times 1{,}260}{100} = \frac{1{,}323 \times 128}{90} = 1{,}881{\cdot}6.$$

(6) The King's Chamber and the Coffer will bring our inquiry to an end:—

The distance from South wall of Grand Gallery to North wall of the Chamber = $33{\cdot}6 \times 8$. And, if I am right in my theory that the thickness of the Great Step-stone is 40· + inches, the measure from its North base, vertically upward, to its North edge, then horizontally to South wall of King's Chamber, and again vertically up the South wall to roof of Chamber $(40 + 536 + 230{\cdot}4) = 33{\cdot}6 \times 6 \times 4$.

The granite wall height of Chamber $= 33{\cdot}6 \times 7$. The square of the cubic diagonal $(515{\cdot}165)^2$, gives the diameter of a circle with the same area as a square with a side $= 33{\cdot}6 \times 7{,}000 = 235{\cdot}2 \times 1{,}000 = 1{,}000$ times the height of granite walls. The cubic diagonal of the granite wall height of Chamber $= 33.6 \times 7{\cdot}7 \times 2$. The sum of the bounding lines of the Chamber equals, within a fraction of an inch, $33{\cdot}6 \times 101$, equal to the distance from axis of Descending Passage to South wall of Grand Gallery.

The exterior arris lines of the Coffer $= \frac{(33{\cdot}6)^2 \times 6}{10}$. Also equal, within the measures, to the sum of the length, breadth, and gable height of the Queen's Chamber.

The sum of the arris lines of both the exterior and interior of the Coffer $= \frac{33{\cdot}6367}{10}$.

Many of these results deserve a much fuller explanation than it is possible to give them within the space of a short paper. But I am content if I have given the earnest student of the sacred aspect of the Great Pyramid food for thought and study. Proofs have had to take the place of words. The numbers of the Messianic period have been traced from the outside pavement below the Entrance Doorway, through the interior passages, ascending, descending, and subterranean, in the dimensions of the Chambers and the Coffer, and, generally, in the geometry of the structure. The Christian believer in the Great Pyramid as God's inspired building, will be glad to learn that the Saviour, by the symbol of the years in His earthly lifetime, is so fully represented in the measures of the building.

Apart from those lengths that depend upon the position of the original Entrance Doorway, as given by Mr. Petrie, there are amply sufficient measures tested by actual mensuration to prove my case.

DISESTABLISHMENT.

By R. E.

A SMALL volume published by the Liberation Society comes to this sad conclusion — Disestablishment inevitable! This Society was formed some forty years ago with the hope of being instrumental in upsetting Church and State, it being of opinion that State Churches are inconsistent with the teaching of the Bible, as also with the teaching of Christ and His Apostles. The Establishment is accused of being opposed to progress, hostile to liberty, and a failure, besides being a hindrance to religion. These are serious impeachments, and dealt out with an unsparing hand; but, happily, such impeachments can be refuted.

First, it is difficult to see in what manner a State Church is inconsistent with the teaching of the Bible. Eli, as head of the Church, was governor of the people. Samuel, also, united the priestly office with that of Judge of Israel, and in that capacity went in circuit every year to administer justice; and more than that, he further identified himself with State affairs by leading, as we are told by Josephus, an expedition against the Philistines, many of whom he slew.

After the election of a king, Church and State were as inseparable as in the days of the Commonwealth, inasmuch as any breaking of the law of Moses by the people brought judgment not only on themselves but on their king, thus showing that the king, as head of the State, was held responsible for the due observance of the ordinances of religion. It is asserted by the volume under review that in the Church of the Old Testament neither the civil rulers nor the congregation of the children of Israel, neither kings nor any other human authority whatsoever, could interfere with religion in the way of legislation without destroying the divine command.

That the ordinances of the Church of Israel were divinely founded is, of course, true; but to say that no human authority ever enacted statutes relating to the religious welfare of the people without disobeying God is hardly correct. In Exodus xviii. we have at least one instance of Moses acting on his own responsibility in taking the advice of Jethro, his father-in-law, who seeing how much pressed Moses was by the people's anxiety to enquire of God, suggested that he should appoint chosen rulers over tens of thousands, and then over thousands; then to divide and sub-divide into hundreds and fifties, rulers to be set over each of them, dividing them again into thirties, and lastly into twenties and by tens.

It has been pointed out that this manner of appointing judges and officers over the Israelites deserves to be noted, as it was the pattern of the manner of the choice and ordination of bishops, presbyters, and deacons in the Christian Church (Acts. vi.). It is also to be noted that Moses exhorted these judges and officers to be perfect in their judgment, to be afraid of the face of no man, for he reminds them the judgment is God's (Deut. i. 17).

By this system of self-government, of division and sub-division into what we should call parishes, this method of placing wise men chosen from the people in authority, it is clearly shown that the congregation of the children of Israel had a voice in religious legislation, and that the Liberationists are wrong; the civil polity was strengthened and consolidated by the Church, and the Church was invigorated and its organisation established by the parochial government of the State.

The one end aimed at in the Mosaic constitution was to build up an Established Church—a Church we are to trace back to an age beyond the time of Moses, back to the call of Abraham, for he is, says Dean Stanley, the first figure in the long succession which has never since been broken—the first father of the universal Church, the founder of the chosen people, whose seed was to be as the sand upon the sea-shore, as the stars for multitude. From this point, he continues, we enter on the history of the people of Israel as the true beginning and prototype of the Christian Church.

As the Christian Church sprang out of the Jewish, as Christ came not to destroy but to fulfil, as He came specially to save the people elected to represent the Church, how can it be possible for a State Church to be inconsistent with His teaching? Christ, the Head of the Church, proclaimed the continuity of the old and the new when He said to the woman of Samaria, "Salvation is of the Jews."

"It is in the dispersion of the chosen people that the Christian may see," says Farrar, in his "Life of St. Paul," "the hand of God so ordering the course of history as to prepare the world for the revelation of His Son."

The early preachers of the good tidings having received

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their mission to seek out the lost sheep of the House of Israel, traverse through countries open to them by the conquests of Alexander, and in due course the news they have to preach reaches remote Britain before A.D. 61—Gildas, the most ancient of historians, stating that Christianity was known in this island before that time. Here we have evidence of the Gospel coming to these shores in the age of the Apostles, and with it the foundations of the Church of England—a Church declared by Canon Kingsley as being wonderfully and mysteriously fitted for the souls of a free Norse-Saxon race.

As the Church of the Levitical dispensation was, root and branch, an inseparable part of the prosperous existence of Israel, so is the Church of England, by the will of God, the fundamental source of State prosperity in Israel in these latter days. To quote the words of Mr. Gladstone:—

The powers that dwell in individuals acting as a government can only be secured for right uses by applying to them a religion. The statesman must be a worshipping man, the powers and instruments with which he works are public, acting under and by the authority of the law; he moves at his word ten thousand subject arms; and because such energies are thus essentially public and wholly out of the range of mere individual agency, they must be sanctified not only by the private personal prayers and piety of those who fill public situations, but also by public acts of the men composing the public body. They must offer prayer and praise in their public and collective character—in that character wherein they constitute the organ of the nation and wield the collective force. A nation having a personality lies under the obligation, like the individuals composing its governing body, of sanctifying the acts of that personality by the offices of religion, and thus we have an imperative ground for the existence of a state religion.

In these words Mr. Gladstone exactly presents to us what was established in Israel. God desired to have an habitation in the midst of His people, and Moses is instructed by Him to make Him a sanctuary, that He within its walls might bless and sanctify His people as one collective body—Church and State.

That which God has established cannot be put aside. Men may say that the Church of England has failed in her work. Maybe she has; as the Church Militant she stands not faultless, but, like her elder sister, she has a mission to carry out, and until that work be done men may talk of her inward and outward blemishes, but their talk will accomplish nothing. As long as she is the champion of every good work, so long as her zeal is for the salvation of souls, she has nothing to fear, neither from without nor within, for God would not so have enlarged her borders had she not found grace in His sight. May it be ever so.

South Park Hill, Croydon, Feb. 13th, 1886.

THE BRITISH AND FOREIGN BIBLE SOCIETY GIVES TESTIMONY THAT THE BRITISH ARE ISRAEL.

We beg our readers will give a calm and careful consideration to the following notice issued by the British and Foreign Bible Society during the past year, 1885. It illustrates a number of points bearing on Our Identity which we are constantly enunciating. It declares that the Society's work—

1. Is among "all nations, families, and kindreds of the earth;" and that is Israel's commission (Gen. xviii. 18, xxii. 18, xxviii. 14, Acts iii. 25).

2. That it is working in every part of Europe, and also among "the most distant nations of the earth." But this was Israel's appointed work (Isa. xxvii. 6).

3. That its object is to honour the Word of God and to lead men to ascribe to God all the glory; which is Israel's prescribed function (Psa. l. 23, lxxviii. 5, 6; Isa. xliii. 21).

The British and Foreign Bible Society, as representing this nation, herein distinctly, if blindly, bears witness that the British are Israel. The notice was to the following effect:—

BRITISH AND FOREIGN BIBLE SOCIETY.

This Society was instituted in 1804, with the object of circulating the Word of God throughout the world. Nearly ten millions sterling have been spent by it in the work of translating, revising, printing, and circulating the Scriptures, and more than one hundred millions of Bibles, Testaments, and portions have issued from its depôts in 267 languages and dialects, many of which have been reduced to writing for the first time. In this work the Society has been aided by every section of Christ's Church, by the leaders and friends of Christian enterprise, by scholars and philologists, especially among the missionaries, foreign as well as British.

There is no country in the world which has not felt the influence of this Society. Not only does it possess agents and correspondents, colporteurs and depôts, in every part of Europe, but it is working as the handmaid of all the missionary societies among the most distant nations of the earth. Syrians and Persians, Indians and Chinese, Abyssinians and Kaffirs, the islanders of Madagascar, New Zealand and the South Seas, Mexicans and Esquimaux, with many others, can say that through its means they hear in their own tongues the wonderful works of God.

Christian workers of all denominations are cordially invited not only to contribute to the Society's funds, but also to draw from its stores of precious seed. Schools and hospitals, prisons and reformatories, railway-stations and hotels, the army and the navy, acknowledge the blessing it has conferred upon them. Poverty, trouble, sickness, and even blindness, present a claim to which it never turns a deaf ear. Public and social movements, emigration, international exhibitions, wars, fires, floods, are regarded as so many occasions for its renewed exertions, and for the introduction of God's Word into fresh channels.

The average issues from the London depôt alone are over six thousand volumes a day, and from the various foreign depôt, taken together, the issues are still greater. Printing-presses are employed by the Society, not only in London, Oxford, and Cambridge, but also at Paris, Brussels, Amsterdam, Berlin, Cologne, Vienna, Rome, Madrid, Lisbon, Copenhagen, Stockholm, St. Petersburg, Constantinople, Beyrout, Bombay, Madras, Calcutta, Shanghai, Capetown, Sydney, and other centres of activity.

To God be all the glory!

Reviews.

A New Light. By A E I, author of "The Answer to the Eastern Question," &c., &c. Robert Banks and Son. Price twopence.

This is a bright little tractate by our old friend, A E I, written to show that Our Identity is a new light upon the pages of the Word of God and upon the events of the day; also that the wonderful dissemination of this great truth is an additional evidence, amounting to proof positive, that the Bible is true, but no lie. "It has convinced those who hitherto would not listen to the Gospel (says our author), such being men and women too, that the Gospel of Christ is worth listening to; and that it is a mighty power to convince a heedless world that God is faithful and true. But look at home," adds our friend, and asks, "Has the Identity been proved sufficient to convince infidels and sceptics of the truth of the Bible and win them to Christ?" And the answer comes to us, "Yes, over and over again!" Then may we not say that a new light has indeed come to us, and we dare not shut our eyes to the heaven-sent gift, nor risk the retribution that surely will follow if we despise our birthright and ignore its responsibilities in the sight of God" (p. 14). An illustration of the exact truth of our author's words has just come home to us from a lady writing from that far-distant spot, Moosejaw River, N. West Territory of Canada, who says: "To me the finding the Lost Tribes in the British people is the grandest revelation of God's faithfulness to His word that has been made known to His people since the Reformation." We quite concur in this verdict, and as the object of A E I's work is to make known this revelation as a "New Light" which should be welcome to all men, we wish for the effort every success, and also the blessing of the God of Israel.

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Why we do not adopt the French Metrical System in place of our Anglo-Saxon Metrology. By Christopher Giles, Adelaide, South Australia. With an Introduction by C. Piazzi Smyth, Astronomer-Royal for Scotland. Robert Banks and Son, Racquet-court, Fleet-street, E.C. Price 6d.

FIRST NOTICE.

The implied question which the Australian author of this truly excellent pamphlet has asked is very well answered indeed in the 39 pages of his work. Men ask why we do not and should not adopt the metrical system of France? The author tells us why with arguments and reasons most cogent and powerful. The essay was sent, it appears, to Professor Piazzi Smyth from the ends of the earth at Adelaide, in South Australia, with the result that the Professor was so well pleased with it that he wrote an introduction to it and caused it to be published in the attractive form we see it now, to the great satisfaction of all Identity students. It must be clearly understood that the writer of this clever yet clearly and very simply written treatise is an Anglo-Israelite. His words throughout show that he believes the Anglo-Saxon race to be the lost House of Israel.

Our author has divided his work into four parts or chapters. Part i. deals with "The French Metre and the French People"; part ii. with "Anglo-Saxon Metrology, Earth Commensurability;" part iii. enters on the consideration of "The Great Pyramid which is in Egypt, but aloof from all Idolatry"; and part iv. concludes with the statement that "The only Universal Metrology is connected with the true religion of the past, present, and glorious future of divine prophecy." In commencing his subject, Mr. Giles explains clearly what the metric system is, how it was born in French revolutionary, atheistic times, the unit being a curve and the basis a quadrant of the terrestrial meridian which passes through Formentara and Dunkirk in Northern France.

The French metre, which equals 39·3707 British imperial inches, is a ten-millionth part of the said meridianal quadrant. This quadrant and the metre are both of them imperfect as being geometrically curves, and the arc of the meridian selected as the base of the system is erroneous because proved too small by 4,008 feet. The French metre is shown thus by our author to be "not only a curve, but a curve of arbitrary length, without even the sorry honesty of professing to be such and no more" (p. 11).

Mr. Giles shows that the metrical system is French altogether, but not universal at all in any sense. It is, he adds, "unscientific in theory, wanting in philosophic significance, non earth-commensurable, devoid of universality in origin, genius, and fact; and therefore "utterly unworthy of the acceptance of another and a great people." After disposing in a masterly way of the claims of France to dictate to the whole world a new metrical system which is French from first to last, the author very properly said that "the people with the best right to propound its system of metrology for universal acceptance would be one possessing—1. The greatest amount of territory by sea and land; 2. The highest rate of increase in population; 3. The greatest wealth; 4. The pre-eminence in commerce; 5. The first place in extent and power of colonisation; 6. The greatest freedom for its individuals; 7. First in philanthropy and improvements in the condition of subject races." Therefore clearly the British Anglo-Saxon races.

Our author, on p. 15, quotes from *The Times* of Sept. 6, 1884, some statistical tables of the probable population of European nations in A.D. 2000, which we also re-published in BANNER vol. viii., p. 457, wherein it is seen at a glance that the British folk increased at the rate of 13·5 per thousand between 1871 and 1881, whereas the French rate was for the same period only 4·5, the German increasing only as 10·8 per 1000. He showed that therefore in A.D. 2000 the French will number 64,189,400, and the Germans 164,678,076, but the British 142,465,921, a very abnormal comparative advance indeed in numbers. Noticing the anxious desire of the French to force on us as she has done on her Continental neighbours her false system of metrology, our author observes that a people so great as the Anglo-Saxons "should be governed by and enjoy a metric system of the very highest order, suitable to them, and founded on a basis which shall be at once truly scientific and inherently universal" (p. 18).

How Mr. Giles proceeds to prove that our Anglo-Saxon Metrology, founded on its earth commensurability, is the truest and best possible for any nation because divine and cosmic in its origin, we must leave him to explain. He gives up his part ii. to this point, and here founding a good deal of what he advances on Professor Piazzi Smyth's works on the Great Pyramid, he gives a blow at the doctrine of man's evolution from a jelly fish, and an ape. What he says on this point on p. 24 must have a place in the BANNER. After eliciting from the man of modern science that according to his theory, man's intellect as well as his physical conformation were also progressive, he propounds the following questions to the philosopher of evolution:—

1. "Jelly fish and apes exist and are still man's very humble servants. They are, in fact, still (pardon the expression) under his feet. Will you please explain this, and state what induced some individuals of the tribe and not others to the important step which led to such marvellous results. Is the process still going on? Are jelly fish, or, to come nearer still, are apes ever met with in the transition state? If so, kindly state instances. If not, why not?

2. "History tells us that man's intellect (and this is proved by the remains of ancient architecture) was four or five thousand years ago, of an order so high that little, if any, improvement has after the lapse of so many ages become manifest. And man's moral nature, if history may be believed, was at the same remote period precisely the same as now. I should be glad if some explanation of these remarkable facts could be given."

(*To be continued.*)

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—My attention has been called to your remarks in the BANNER OF ISRAEL on the article of Rev. D. Carey in *Silver Morn*; and though I am not able to accept the views of Anglo-Israel, yet I desire ever, in the spirit of my Lord and Master, to be kind and courteous towards those from whom I differ, especially if they are brethren in Christ.

And as my rule is not to have any controversy in our magazine, I much regret the appearance of anything which might give rise to it, and so excite feelings of acrimony and hostility. Had I been sufficiently careful, *that part* of the article would have been omitted.

We have not ourselves been able to accept the Anglo-Israel view, in the interpretation of Holy Scripture; but *we* have never written (nor shall we) anything to controvert it in *The Silver Morn*. Though we hold ourselves at perfect liberty to speak freely our mind on this and *all other* points in which we may differ from other prophetic interpreters, *apart from the magazine.*

Of course we hold much in common with our Anglo-Israel friends on other points, even of prophetic interpretation, and we desire ever to speak and act kindly and courteously toward those from whom we may differ. "*Let brotherly love continue.*" "*Ye are all one in Christ Jesus.*"

I am, dear Sir, yours faithfully in the Lord,

WILLIAM FRITH,

One of the Editors of "The Silver Morn and Prophetic Voice."

AN ISRAELITISH CUSTOM.—On page 58 we published a short statement by A. S., calling attention to an Israelitish custom, that of "throwing the shoe" at wedding parties, which the writer supposed had not been alluded to before in the BANNER. We are reminded that in Vol. IV. of this journal, at page 41, our contributor and correspondent, L. P., drew attention to the custom, and commented on it. It is difficult now, of course, to point out anything new in connection with the Identity; but it is more difficult for our friends to refer back to volumes of the BANNER published six years ago—which our recent converts probably have never seen—and so guard against the reproduction of an idea already published. Some latitude we feel must be allowed to correspondents in such matters, though of course recognition of L. P.'s prior mention of the Israelitish custom in question is very right and proper.

THE "marriage chest" which the women of Bristol are about to present to the Princess Beatrice is nearly a yard square. It is made from ancient oak, obtained from Redcliffe church, which building was much admired by Queen Elizabeth when she attended a service within its walls.

THE QUEEN has signified to the Countess of Dufferin her intention of presenting medals to the most distinguished female licentiates in the Medical School of India.

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WITH the uncertainty of Life is mingled the dark mystery of Death! While, on the one hand, we catch the welcome sound of a new breath of life that tells of an addition to our species, on the other we shudder as we hear the rushing wings of the Destroying Angel! The mighty voice of the Great Influence which rules the Universe has pronounced our fate; the dread fiat has gone forth, and every mortal man is doomed to die! But though we cannot prevent, can we postpone Death? The question is momentous, even if it concern the prolongation of Life but by a single hour, inasmuch as every instinct prompts us to fight the boldest battle we can for this glorious boon of Existence. The promptings of Instinct are but the spontaneous voice of Nature, and it is our duty to obey. But there still remains the question, *Can* Death be postponed by a single hour? Yes, for the world works in obedience to certain laws, and a study of these proves that those who have the judgment and the will to buckle on the shield which Nature places ready to their grasp, may ward off the insidious attacks of the implacable enemy to Life, until, in a ripe old age, the vital faculties gradually decay, and the Angel of Peace glides softly into our presence, leading us, as it were, in a gentle slumber to the regions beyond the shadow of the Tomb.

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"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—PSA. lx. 4.

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EDITED BY PHILO-ISRAEL.

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A FIELD FOR BRITISH EMIGRATION.

THE Canada Pacific Railway is now complete from end to end, and passengers and goods can be conveyed from London to Montreal, and thence to Vancouver's Island on the Pacific Ocean, in about a dozen days. Thence the ocean highway points to China, Hong Kong, Australia, New Zealand, and the Fiji Islands, where the traveller from Britain, and British merchandise, can arrive journeying on British rails and British ships, and flash back news of his proceedings by British wires, without once touching the alien's railways, or foreign telegraphic or steamship lines. Our Government has already invited tenders for contract steamers to carry our mails from Hong Kong to Liverpool, *viâ* the Canada Pacific line; and the wire is already laid which joins Australia with the Sandwich Islands, and Liverpool *viâ* the new through railway in the dominion of Canada. This route is far shorter than that between these two points, *viâ* the Suez Canal, and has the advantage of connecting our distant Colonies with China and Australia by rails wholly on British soil, where no French or Russian rivals can dare to utter a word to hinder us, or stay our commerce's progress. But it seems that not only has Canada this advantage to offer us, but she has also a field for British emigration to attract us unrivalled in the world. All along the side of the new Canada Pacific line are virgin lands, well suited for emigrants from our islands, and capable of supporting vast numbers of our starving home population. The Canadians are ready and willing to offer these lands to our emigrant classes, and have, it seems, made proposals on the subject to the British Government some time since, which the latter was not able, or was unwilling, to accept. The details respecting the offer are given us in the Rev. H. R. Haweis' communication to *The Pall Mall Gazette* of November 23, last, to the following effect:—

The president and the directors of the Canada Pacific line said to the British Government, a short time ago:—"We are about to open up Canada from shore to shore; we carry our line through 1,000 miles of richly timbered land from Montreal to Winnipeg; then through 1,000 miles of prairie arable land from Manitoba to the Rocky Mountains; then through the Rocky Mountains to British Columbia, which is boundlessly fertile. Doubts of the cultivable nature of some of the prairie land were raised. Well, we tried rough ploughing and planting at intervals of twenty miles along our line, and found an abundant harvest result in each case. We now offer to place as many plots of 160 acres at the disposal of as many farmers as choose to come out. Our agent will superintend their settlement. We will put down a log house and stock with a pig, cow, and sheep, and break up the land. Send us people; advance a million or part of a million to pay the initial expenses. We will give you good security—a lien on the land, shanties, and products, and we will withhold the deeds from the occupants till they have refunded all. You have thousands of dock labourers in London and Liverpool starving, thousands of farmers at their wits' ends—we offer them and their families immediate and certain maintenance, and in a few years wealth." That was the Canada Pacific Railway's offer to England. The Government did not see its way to meet this large, statesmanlike, industrial, and commercial proposal. Private enterprise did. The Tuke fund has done something. Lady Cathcart eighteen months ago sent over some of the Scotch crofters, and more are on their way. These have already largely repaid the outlay, and are fast growing fat. In a few years, along the line of the Canada Pacific, thousands will doubtless be at work in the virgin forests that stretch 1,000 miles East to West, and 300 miles North to South. Thousands more will be breaking up the fertile prairie land of equal extent between Manitoba and the Rockies. It must and will come in time—but why should it not come now? And why should Canada be overrun with foreigners reaping benefits blindly rejected by us?

We are not in the least alarmed that any backwardness on the part of our nation or Government will lead to the occupation by the foreigner of Israel's God-given patrimony in the Canadian desolate heritages. They are Israel's by a patent which dates from Isaiah's days (B.C. 712); for by the mouth of that prophet the Lord said Israel was destined "to establish the earth, to cause to inherit the desolate heritages." All the land through which the new Canada Pacific passes, from Manitoba Westwards, is of the character described in the Word of God, and to us, as a race, it must fall, as God is true! The forests there are "virgin forests," where never man has dwelt or tilled. For 1,000 miles it stretches East to West, with a breadth of 300 miles North and South. The fertile soil, between Manitoba and the Rocky Mountains, is prairie land, and its extent is equal to the forest lands. Here we have, then, 2,000 miles of country, 300 miles broad, where countless millions of our race can settle advantageously, on either side of

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the new railway line. And we may be sure, that once the good news is made known, there will be a rush to occupy it, the majority of the settlers being the "wandering" race, those God declared He would "sow among the people in far countries," so that "they may remember Him there," and "live with their children, and turn again" (Zech. x. 6—9). It is wise, however, to call attention to the facts, since God uses means to carry out His purposes, and doubtless we shall find the stream of settlers from this country will be attracted to the splendid territory the Canada Pacific line has opened out to them as their inheritance, by means of information which the public journals of the day will henceforth abundantly make known to all concerned.

THE TEUTONIC THEORY.—A CORRECTION.

A CORRESPONDENT, who holds the Teutonic theory strongly himself, strives hard to convict us of holding it too, and he points in triumph to our *Comments* for February 17, 1886, No. 67, vol. ii., as proof positive. Therein these words occur with reference to Num. viii. 16: "The Levites were taken for the service in substitution (a type of Christ) for the firstborn of all the Tribes (ver. 16). Ephraim is now God's firstborn (Jer. xxxi. 9), to do service and benefit to the other Twelve Tribes (ver. 19). How this magnifies Our Identity, since it deals with God's firstborn, chosen ones!"

Our objector writes regarding this: "When you make such an assertion as this, what else can be your meaning than that Ephraim is a *separate* and *distinct* nation from the others?" In reply, we have to observe that anyone reading the above *Comment*, and being aware of our views for the last ten years, must have very well known that there was a mistake or misprint in the passage in question. The proper reading is evidently "Ephraim is now God's firstborn to do service and benefit to the other Two Tribes." Our contention has always been that in the prophetic Scriptures "Ephraim" stands for the House of Israel, the kingdom, or Ten Tribes. We could not, with Jer. xxxi. 9 under reference as it was, immediately add that Ephraim, as one of the Twelve Tribes, was to do service and benefit "to the other *Twelve* Tribes."

Ephraim, as the Ten-Tribed House, was, we intended to convey, set apart to do service and benefit to the other Tribes —that is, to the House of Judah; but by no possibility can our words be held to mean that Ephraim, the one Tribe, was now a separate and distinct nation from "the others." What others, we may ask? The opponent is ready with his answer. "With the other European nations," to whom he allots, we believe, six of the Ten or Eleven Tribes of Israel; Reuben being the Irish, Benjamin in Ireland too, Ephraim here, the Scots answering for another Tribe, and the Welsh for a fifth. With these views, which are part and parcel of what is called the Teutonic theory, we have no sympathy, and they cannot, as far as we have any voice in the matter, appear in the pages of the BANNER.

It seems, further, that in our thirteenth leaflet, "The Teutonic Theory; Is It True?" we made a statement on page 3 which the objector (we will not call him our opponent), describes and quotes thus: "In your article on the Teutonic theory you assert that there are in these islands *four* nationalities—the English, the Scotch, Irish, and Welsh." He then defines what a nation is, and declares from our words that each of those named above "constitutes a single and distinct nation." On reading these words we referred at once to our leaflet, and on page 3 we found the quotation, which we are sorry to see our objector has not exactly or accurately copied. The words we used were these: "The truth, as taught in Scripture, is that the Ten Tribes went by the common representative name of Ephraim, the leading tribe of Israel. Just so our own nation, composed of four nationalities, so-called—English, Scotch, Irish, and Welsh—is known by the common name of one of its component parts, the English."

The important words, "so-called," slipt out of our friend's quotation, and therefore he made us say positively that the four divisions of our United Kingdom were in their origin four nations, whereas we said nothing of the sort. We admitted they were "called" nationalities; but Our Identity and our argument clearly demand of us the assertion to be found everywhere in our leaflet, that the so-called diverse British people are one people composed of Ten of the Thirteen Tribes of Israel; but how mixed now, or how mixed when they arrived here, none may say, and none can prove, save and except as to the Tribe of Benjamin.

Our mentor further brings to bear on our Israelitish case, as apart from the Teutonic view, this testimony: "I should much like to know, he says, if you have ever heard of the acknowledgment made by the great German writer, Grimm, 'that the future of the world is in the hands of *the English-speaking* branch of the *Teutonic* race' (the italics are our friend's), and this (he adds) is exactly in accord with my view?" The reason why in this (Teutonic) matter Grimm is entitled to override our ideas regarding the British alone being the Ten Tribes, is thus stated by our objector: "Of the nature of his labours, he (Grimm) says himself, "All my labours have been either directly or indirectly devoted to researches into our ancient language, poetry, and laws. These studies may seem useless to many; but to me they have always appeared a serious and dignified task, firmly and distinctly connected with our common Fatherland, and calculated to foster the love of it. I have esteemed nothing trifling in these inquiries; but have used the small for the elucidation of the great, popular traditions for the elucidation of written documents.' Surely (adds our friend) a man like this, whose whole life has been devoted to such studies, ought to know what he was writing about."

So far the objector. But in reply, we say that great names do not frighten us; nor can we allow Grimm to tell us that the English-speaking race is only a branch of the Teutonic family. He judged from philological studies; but philology, it is now universally admitted, is no proof of ethnic affinity; for affinity of language is proof, not of affinity of race, but only of contact. The English-speaking race were once in close contact with the Teutons, and therefore learnt their language and borrowed their etymons. But that does not prove that the British English-speaking races were ethnically descended from the same stock as the Teutons. Nothing of the sort! We accept Grimm's testimony to our nation's coming glory in respect to their supremacy in the world, and have already, in the BANNER, long since, quoted his evidence as "blindly" given; but if Grimm adds that this nation, which we know to be Israel, is of the same ethnic stock as the Germans, because of philological reasons, then we reject Grimm's authority, since it clashes with the Bible's, and tells us that Ephraim is now separated from his fellow tribes, whereas Ezek. xxxvii. 16, 19, declare they are now, as they always have been when existing as a nation, one and indivisible, companions and fellows.

ANOTHER CLERICAL OBJECTION.

ONE who, being a clergyman of the Church of England, holds strong views against Our Identity, informs us that in his opinion the fount and origin of our mistakes in this respect are that we do not properly distinguish between the dispensations. The present is, it seems, "the dispensation of the Church of Christ, the Bride," consisting of all believers, without reference to race, Jews and Gentiles alike; and all the work for Christ being performed in the world now is being done by these. By-and-bye in the next dispensation, the time will come when the Jews, who are "the seed of Abraham," will look on Him whom

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they have pierced, and mourn for Him, will repent and become His faithful people, and His universal missionaries, appearing then as the recipients of all the promises made to "Abraham and his seed." By their instrumentality, finally, "the earth will then be filled with the knowledge of the Lord as the waters cover the sea."

Such is the clerical objection to Our Identity views, and such the scheme which relegates the fulfilment of God's promises to the patriarchs, to the Jews alone, and that in the distant times of the coming Millennium. The present is declared to be our old friend "the Gentile parenthesis," which we noticed in vol. vii. of the BANNER, page 466 (followed by "A Clergyman" on the same side at page 507 of the same volume).

To this objection on the part of our clerical friend we make answer that there is no proof whatever forthcoming in God's Word to show that He meant His promises "to Abraham and his seed for ever" to be subject to the alleged "parenthesis." Where is it said or shown that "the Church of Christ, the bride" of this dispensation, is not mainly the Hebrew Church and Hebrew bride joined by such Gentile converts as may add themselves, by God's grace, to the Hebrew stem? Has our opponent not read Rom. xv. 10, where the Gentiles are bidden "to rejoice *with* God's people"? Also that Jesus Christ was a minister "of the circumcision for the truth of God to confirm the promises made unto the fathers"? How could the Lord Jesus be true to His functions if He cast off the Hebrew Church as soon as He rose from the dead, and conferred all His blessings in the present dispensation on "His bride," irrespective of the children of the father of the Abrahamic stock, to whom exclusively they were made? Does not our clerical opponent read the Scriptures of the Old Testament which the Lord Himself commanded to be read as those which testified of Him? (John v. 39).

There is no question in them of the Abrahamic blessings passing for a time to "the Church of Christ the bride," as a body independent of the after-seed of Abraham! There we read of Israel's special spiritual blessings, as God's ministers and messengers of the Gospel to all the nations, to all the families, and to all the kindreds of the earth (Gen. xii. 3, xviii. 18, xxii. 18, xxviii. 14; Acts iii. 25); of God's formation and creation of that Hebrew race to show forth His praise (Isa. xliii. 21); that He knew them only of all the families of the earth (Amos iii. 2); that they (and they only) should blossom and bud and fill the face of the world with fruit" (Isa. xxvii. 6); that to them exclusively He showeth His words as Israel and Jacob, and He hath not dealt so with any nation (Psa. cxlvii. 19, 20).

To prove that He is no fickle Being such as our cleric would make out, He declares further, in Malachi iii. 6, "I am Jehovah, I change not; therefore ye sons of Jacob are not consumed." That the Lord Jesus has not forgotten those promises made "to Abraham and his seed for ever" is perfectly manifest at the present hour to any one with eyes to see and intellect to observe. Do we read that God promised to Abraham's after-seed development into a great and mighty, numerous, Christian, Bible-loving, evangelising, Gate-holding, wealthy nation? We have the British nation answering all the requirements! Did He promise to the House of Joseph and then to Ephraim, his son, that theirs should be the line in which the birthright blessings should be developed in "the last days," or our times? (Gen. xlix. 1, 22—26). We find the Lord Jesus true to His promises, and all these very gifts He has showered on the British people at this hour, not one being wanting. Did He say that the oracles of God, and the day of the Lord, and the laws of God would be the special gifts and graces He would bestow on His people Israel, as Psa. cxlvii. 19, 20; Exod. xxxi. 13—17; and Deut. vi. 4—9 declare? Then facts tell us at the present hour that the nation especially distinguished by the possession of all these blessings God promised to Israel, are the British!

Our clerical friend has his task. He declares "the Church of Christ the Bride" is now doing the work of God in the world totally irrespective of the promises "to Abraham and his seed for ever"; but he has to explain how it is that the work is being done by the nation and the Church in these islands, which has especially been favoured by the Lord with every one of the gifts He swore that Abraham and his seed alone should exclusively possess! He has not then forgotten His people or relegated to the distant Millennium those goods gifts He promised should be the possession of the House of Joseph as distinguished from the Jews, in the present dispensation.

Our clergyman knows nothing of Ephraim, Joseph, or Ten-Tribed Israel. But he cannot be wiser than God's Word! There Joseph's blessings are clearly enumerated, and his was to be the Hebrew birthright (Gen. xlix. 22—26; Deut. xxxiii. 13—17; 1 Chron. v. 1, 2). We British possess all the blessings of the birthright and all the spiritual benefactions appertaining to the favoured House of Israel. How does the clerical mind explain these facts? It will not do to ignore them! They are patent to the world, and cannot be concealed. Joseph or Ephraim has yet to be exhibited to the world in separation from the Jews, as Ezek. xxxvii. 1—28 plainly teaches us, and if we British be not the House of Joseph, let the opponent tell us, in the name of common sense, how and why we have become possessed of all the privileges and blessings God tied up to Joseph to enable him to do for the world just what the British nation performs as its duty to the outlying Gentile nations around us.

"THAT SPECULATION" AGAIN.

A LADY who states she herself was once "bitten" by Anglo-Israelite views has come to the conclusion that the subject has an "unhealthy tendency" for workers for the Lord. These have more than enough to think of, she says, and to add these speculations regarding British identity with Israel, appears to her to be "fiddling whilst Rome is burning." The good old paths, it seems, are good enough for her. Her time, she believes, is "very short," and "the present straining after novelty is one of the snares of the age." She believes that "the literal children of Abraham have glorious times before them, and that there will be yet a second fulfilment of Zech. viii. 23, but she has neither time, nor strength, nor inclination to go into speculative questions." These questions have, she adds, *any*thing but a Divine source, for, "if Judah be our brother, I think we ought to be more earnest in seeking his spiritual welfare. Do you find that these people who are so eager to prove the relationship are as eager to work for the conversion of the Jew? How feebly the society is supported! It appears to me that these people are only thinking of *our* aggrandisement as a nation. I do believe Satan is at the bottom of it—if for nothing else to divert men's minds from the good, earnest work which lies at our doors. Everywhere the call, 'Come over and help us,' and yet how few obey the call"!

So far our lady opponent. Our readers can gauge the force and logical depth of the argument; and how unjust the contempt which speaks of us all as "these people," "Satan-led ones," diverting men from good, earnest God's work, to attend to "speculative questions" like ours. The *argumentum ad hominem*, fortunately for us, we, as the editor of the BANNER, can meet directly and quite satisfactorily. We are of those most eager to prove the relationship between the British folk and the Jews, but we are also zealous to bring all efforts to bear on the conversion of the Jews to Christ. The writer of these lines, as treasurer of "the Society for promoting Christianity amongst the Jews," has laboured in Bristol and Clifton since 1870 to aid that venerable association to carry out the work of Judah's evangelisation. We know of many other Anglo-

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Israelites also who are zealous in the same cause. If in this we are doing Satan's work, we must plead guilty. But we certainly do not feel inclined to allow that our zeal for Our Identity has ever induced us to prove cold in the cause of Jewish conversion. On the contrary, we have always felt, since we knew of our Israelitish origin, that our first duty was to care for our Hebrew brethren, and that while foreign missions are the *raison d'être* of Our Identity, it ought to be, and in our case always has been, "the Jew first."

Our "lady opponent" is thoroughly unsatisfactory in her opposition. She opposes our views as "novelties," and as one of "the snares of the age," forgetting that the Lord declared that "every Scribe instructed unto the Kingdom of Heaven is like a man that is an householder which bringeth forth out his treasure things new and old" (Matt. xiii. 52).

Our lady opponent would have objected, at any rate, to the novelties in our Lord's prescription! We, too, like "the good old paths." But Our Identity relates to paths as old as Abraham, and people as God honoured, and venerable as "the chosen ones," and "the elect" of God! When our feminine opponent tells us we are "thinking only of our own nation's aggrandisement," but not of God's glory in this matter, and that we cause men to neglect work at our doors, "fiddling while Rome is burning," we tell her, in reply, that this is not the tendency of the BANNER'S testimony. There we are constantly pointing to world-wide evangelical work as Israel's bounden duty for God's glory, this nation's rôle being to "blossom and bud, and to fill the face of the world with fruit." Our flippant opponent has evidently never read the BANNER, nor seen what the tendency of our views really is! Besides, in telling men that the British are God's people, "Lost Israel," we do no more than direct men's minds to a patent fact, the evidence of which lies on the surface. That fact has its glorious and splendid consequences, involving our God's glory. If our objector cannot see the worth of the fact, nor how God's glory has anything to do with it, we regret the circumstance, but the loss is hers, not ours.

How and why Our Identity has, in our opponent's view, "an unhealthy tendency for workers," we are not told by her. But is it nothing to her, as "a worker for the Lord Jesus," to be assured that the race to which she belongs is "the Lord's people," redeemed by Him, and consecrated to the very object she has in view—namely, "to become a blessing to all the nations, to all the families, and to all the kindreds of the earth?" (Gen. xii. 3, xviii. 18, xxii. 18, xxviii. 14, Acts iii. 25). If she has no time, no strength, no inclination to enter on these questions, which Jer. xxxii. 41 tells us occupy "the whole heart and the whole soul" of God Almighty, of God the Son, and of God the Holy Ghost, the blessed Jehovah, the Three in One, then we take leave to tell her that she is not in concord with Him whom she believes she serves, and that He declares in Deut. vii. 6, 7, 8, Isa. xli. 8 and 9, and a score of other like texts, that He loves that race, whose identity with the British she scorns, and that He will love them to the end!

Our lady opponent would dissuade workers for Christ from searching for and striving to find the Lord's lost sheep of the House of Israel. She is herein in full but disastrous accord with the shepherds of Israel of Ezek. xxxiv. 4, 6, 8, 10, 12, 15, 16, whose condemnation by the God of Israel is in these verses recorded with terrible distinctness. These shepherds had no "time, nor strength, nor inclination" to prosecute the "vain search," and were doubtless ready to work in some other way they themselves approved, and grudged every moment spent on anything but that. But the question remains—Did they thus please God or anger Him? They angered Him, and paid the penalty of the Divine displeasure, by ceasing to be employed by Him in His work at all!

Does our lady opponent like the idea? Will she be ready to insist that Our Identity is Satan's work, and not God's heart's desire, when she finds too late that she has been neglecting Her Maker's will, and in the place of it setting up her own?

FROUDE'S "OCEANA; OR, ENGLAND AND HER COLONIES."

FORWARDED BY JOHN S. ANDERSON.

THE above is the title of a very remarkable work which has just appeared. It is the result of an expedition round the world, undertaken by Mr. Froude about a year ago, which he completed last May. He commences with a notice of Sir James Harrington's dream of an Ocean Empire for this country. He says:—

These islands cannot bear a larger population than they have at present without peril to soul and body. It appeared as if the genius of England, anticipating the inevitable increase, had provided beforehand for the distribution of it. English enterprise had occupied the fairest spots upon the globe where there was still soil and sunshine boundless and life-giving; where the race might for ages renew its mighty youth, bring forth as many millions as it would, and would still have means to breed and rear them strong as the best which she had produced in her early prime. The Colonists might be paying us no revenue, but they were opening up the face of the earth. By-and-bye, like the spreading branches of a forest tree, they would return the sap which they were gathering into the heart. England could pour out among them, in return, year after year, those poor children of hers now choked in fetid alleys, and, relieved of the strain, breathe again fresh air into her own smoke-encrusted lungs. With her colonies part of herself, she would be, as Harrington had foreshadowed, a commonwealth resting on the mightiest foundations which the world had ever seen. Queen among the nations, from without invulnerable, and at peace and at health within—this was the alternative future lying before Oceana; in every way more desirable than the economic. Unlike other good things, it was easy of attainment; we had but to stretch our hand out to secure it; yet we sat still doing nothing, as if enchanted, while the Sybil was tearing out page on page from the Book of Destiny.

This is exemplifying the prophecy in Psa. lxxxi. 16, 17, "Open thy mouth wide and I will fill it." "But My people would not hearken to My voice, and Israel would none of Me." His comparison between the colonists and ourselves is very touching:—

The leaves that grow on one branch of an oak are not more like the leaves that grow upon another than the Australian swarm is like the hive it sprang from. All was the same—dress, manners, talk, appearance. The men were quite as sensible, the women as pretty, and both as intelligent and agreeable. I could not help asking myself what, after all, is the meaning of uniting the colonies more closely to ourselves? They are closely united; they are ourselves; and can separate only in the sense that parents and children separate, or brothers and sisters; and until symptoms have actually appeared of a wish on our part to throw them off, or on theirs to desert us, the very talk of such a thing ought not to be. Nor need any other straighter bond exist between us, were there but one executive among us, or even but one fleet, since in no other way can the colonies come in collison with a foreign power. Parents and children do not enter into articles of compact. If the natural tie is not strong enough, no mechanical tie will hold.

And this brings us to his interview with Mr. Dalley, at the time the Australian contingent was about starting for Egypt. This gentleman expressed his opinion as follows:—

British ships of war were the safeguard of colonial liberty, and the natural chain which held the scattered communities together. The fleet, therefore, ought to be one. Division was weakness, and the old story of the bundle of sticks had here its proper application. Let there be one navy, Mr. Dalley said, under the rule of a single Admiralty—a navy in which the colonies should be as much interested as the Mother Country, which should be theirs as well as hers, and on which they might all rely in time of danger. Let there be no more colonial ships under a separate authority, unlikely to be found efficient if their services were needed on a sudden, and liable to be mischievously misused if maintained continuously in a condition fit for sea. Let each great colony or group of colonies have its own squadron, which should bear its

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name, should be always present in its waters, and be supported out of its own resources, while it remained at the same time an integral part of the one navy of Oceana. So the empire would be invulnerable on its own element, and, invulnerable there, might laugh at the ill-will of all the nations of the earth combined. It would be linked together by a bond to which the most ingenious Parliamentary union would be as packthread. Each member of the vast community would be left free to manage its internal affairs as might seem best to itself, and, secure in being admitted into partnership with the most splendid empire which the earth had ever seen, it would as little think of separating, as the hand would think of separating from the body.

With regard to federation he further says:—

The wish will be its own realisation. Two pieces of cold iron cannot be welded by the most ingenious hammering; at white heat they will combine of themselves. Let the colonists say that they desire to be permanently united with us; let the people at home repudiate as emphatically a desire for separation, and the supposed difficulties will be like the imaginary lion in the path—formidable only to the fool or the sluggard. No great policy was ever carried through which did not once seem impossible. Of all truly great political achievements the organisation of a united British Empire would probably be found the easiest.

It would be well if the concluding quotation were laid to heart by everyone, and we must hope that there will never be a repetition of the blunders to which Mr. Froude so pointedly refers:—

After all is said, it is on ourselves that the future depends. We are passing through a crisis in our national existence, and the wisest cannot say what lies before us. If the English character comes out of the trial true to its own traditions—bold in heart and clear in eye, seeking nothing which is not its own, but resolved to maintain its own with its hand upon its sword—the far-off English dependencies will cling to their old home, and will look up to her and be still proud to belong to her, and will seek their own greatness in promoting hers. If, on the contrary (for among the possibilities there is a contrary), the erratic policy is to be continued which for the last few years has been the world's wonder; if we show that we have no longer any settled principles of action, that we let ourselves drift into idle wars and unprovoked bloodshed; if we are incapable of keeping order even in our own Ireland, and let it fall away from us or sink into anarchy; if, in short, we let it be seen that we have changed our nature, and are not the same men with those who once made our country feared and honoured, then, in ceasing to deserve respect, we shall cease to be respected. The colonies will not purposely desert us, but they will look each to itself, knowing that from us, and from their connection with us, there is nothing more to be hoped for.

TARSHISH.

By F. H. Griffiths, of Moulmein, British Burmah.

It will not improbably add considerable interest to that already felt by outward-bound passengers in the Peninsula and Oriental steamers, in their first glimpse of Indian land, to know that, according to the best authorities, Point de Galle is the Tarshish which was visited by the navies of Hiram and Solomon.

"Tarshish obviously lay in the road to Ophir, the land from which Solomon procured gold. Malacca was known to the later Greek geographers as the Golden Chersonese; and in the Malay language, *ophir* is the generic term for a gold mine. King Solomon made a navy of ships in Eziongeber, 'which is beside Elath, on the shore of the Red Sea.' From Eziongeber Solomon's navy traded with Tarshish and Ophir. 'Once in three years came the navy of Tarshish, bringing gold and silver, ivory, and apes, and peacocks.' In a Persian poem of the tenth century, which describes an expedition from Jerusalem to Ceylon, the outward voyage is stated as occupying a year and a-half—a coincidence which would be valueless, if it were not for the regular limits imposed upon unscientific navigation in the Indian Seas by the recurrence of the monsoons. Gold could have been trans-shipped at the main port of Ceylon from the vessels which brought it from Ophir. 'Silver spread into plates,' which Jeremiah mentions as coming from Tarshish, is even yet in use as the material of the sacred books of the Singhalese. Ivory was, of course, from the earliest times an export from Ceylon, and even more common formerly than now. Apes are indigenous to the island, and pea-fowl abound there. It is curious that the very terms by which these three latter articles of commerce are designated in the Hebrew invoice, so to speak, are identical with their Tamil nomenclature in Ceylon at the present day. And these terms were so entirely foreign and alien from the common Hebrew language, as to have driven the Ptolemaist authors of the Septuagint version into a blunder, by which the ivory, apes, and peacocks, come out as 'hewn and carven stones.'" *

If Tarshish be once placed in Ceylon, everything seems to point to its being expressly localised at Point de Galle. This has been from time immemorial the great emporium of the island. Under the name of Kalah, it was the rendezvous for the Persian and Arabian vessels in the time of Haroun Alraschid trading with China. The impossibility of navigating the Strait of Manaar, except with the smallest craft, as well as the difficulties in regard of wind and currents, which would painfully add to the length of the voyage for ships from Arabia or the Persian Gulf, in rounding the South-east coast of Ceylon, exclude the noble harbour of Trincomalee from all claims to this historical distinction. And Pliny learned from the ambassadors, sent from Ceylon to the Emperor Claudius, that the great port of the island fronted the South—a description applicable to no point on the coast but that of Galle. In default of any ground of the slightest probability for a bare suggestion, that the depôt of general Asiatic maritime trade was silently changed in the interim (a thing utterly repugnant to the habits of timid tenacity, and slow-bought experience characteristic of Eastern sailors), it may be reasonably concluded that the great port of Ceylon, from the times of Claudius to those of Haroun Alraschid, and from his times to those of the Dutch and the Portuguese, was also the great port of Ceylon in the times of Solomon. (*From "The Throne of David," by the Rev. J. H. Ingraham, LL.D.*)

"OUR PLACE IN HISTORY BY SEPTUAGINT, HEBREW, AND PYRAMID CHRONOLOGY."

(*Being an abstract of a paper by A. T. F. of India.*)

In a pamphlet entitled "Our Place in History," the Rev. H. G. E. St. Dalmas, of Poonah, argues with sustained interest and ability for acceptance of the Septuagint chronology, differing though it does in the earlier ages by no less than 1,584 years from that derived from the Hebrew text of one and the same Bible of all Christians. This is a difference between the two forms in which the inspired Book has come down to us, which everyone must most devoutly wish did not exist; but it does, and refuses to be settled in the usual manner of most persons, who simply follow the one chronology and ignore the other. Hence it is that, age after age, the question insists on cropping up again and again as to which is the true chronology—the Septuagint or the Hebrew, or any other between them. In fact, Pilate's question, "What is truth?" if applied to chronology, is as rife in the world as ever; and though we may not like it, the theology and the religious history of mankind will not be complete until we can give a much more accurate answer to the difficulty than has yet been arrived at by any of the churches.

* Sir Emerson Tennent.

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In most respects, the Rev. Mr. St. Dalmas takes the ordinary theological views of the origin of man; and the general plan of his work is, after laying down that the human races as we find them have originated from a single pair, to connect the Septuagint dates with the supposed chronological galleries of the Great Pyramid; and then with the earliest authentic date in profane history—viz., July 19 of B.C. 776, the first Olympiad.

The date of the Deluge is an important step in every scheme of true Biblical interpretation. As measured from the creation of man, the Hebrew text gives an interval of 1,656 years, and the Septuagint 2,256 years But it is more to our purpose to ascertain the interval from a later than from an earlier date.

The Great Pyramid, says our author, is considered by Professor Piazzi Smyth to fix this latter interval at 2,742 years before or from the birth of Christ; but Mr. St. Dalmas, adding on 100 inch-years for dilapidations at each end, extends the interval to 2,942 years, and as he still keeps to Professor Smyth's Pyramid date for the Dispersion—viz., 2527, we seem to have a goodly number of years for a considerable post-diluvian population to have collected for the building of the Tower of Babel in Shinar, without adopting the still earlier dispersion date of the Septuagint; indeed too early, and too extravagantly different from that of the Hebrew version of the Bible to be likely.

Mr. St. Dalmas' pamphlet further agrees with the Pyramid passages in the date B.C. 1542 for the Exodus, while he agrees with Rev. Mr. Galloway's ("Chain of Ages") in holding the birth of our Lord to have taken place about September 29, in B.C. 1; though that would have the effect of making the year of our present reckoning terminating the Grand Gallery, not 1882, but a year and three months later.

But the year 1882 was marked so signally for the Pyramid, by the bombardment of Alexandria, by its being made the one and only "city of destruction" out of the five cities in Egypt which were to be dominated by those speaking the language of the navigators—viz., the English—that some minuter examination of the accepted lengths of earlier parts of the Pyramid passages seems called for, or possibly a consideration of whether the beginning of the Grand Gallery of that building in Egypt be not intended to mark the date of the flight of the Holy Family into Egypt, rather than the date of the birth of Christ in Palestine. Yet wherever the perfect adjustment of dates and measures, now so very close to each other, may be proved to be wide in the future, is it not very striking to find again and again throughout the investigation, that, however profane and idolatrous, and condemed therefore by the God of Israel, the land and people of Egypt were—there is nevertheless a point of contact between Egypt and the beginning of Christianity of a most saving kind—emphasised above all by the Divine word, "Out of Egypt have I called My Son."

LITERAL *VERSUS* SPIRITUAL ISRAEL.

By JOHN S. ANDERSON.

THERE is one point connected with Our Identity which does not seem to have been brought forward as an argument against those who spiritualise certain parts of the Scriptures that are evidently meant to be taken literally. It struck the writer during the reading of the first lesson in the evening service on the fifth Sunday after Easter (Deut. x. 8, 9), when "the Lord separated the Tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto Him, and to bless in His name unto this day. Wherefore Levi hath no part nor inheritance with his brethren; the Lord is his inheritance, according as the Lord thy God promised him." There are three references to this—viz., Num. xviii. 20—24, Deut. xviii. 1, 2, and Ezek. xliv. 28—so it is no isolated quotation, and bears upon the question in no uncertain manner. It is to be noticed that there is nothing said to show that Levi's brethren were not to participate in any spiritual blessings; but the point we wish to show clearly is that from the Word of God we find a distinct comparison between the spiritual and temporal inheritance or blessings; and that the promises made to Abraham, Isaac, and Jacob, whenever they bear a temporal signification, are to be so understood and not only in a spiritual sense.

We cannot but be surprised that it should be necessary to write in this manner on the subject of the promises; for when God promised Abraham that He would make of him a great nation (Gen. xii. 2), that He would multiply his seed as the stars of heaven, . . . and that his seed should possess the Gate of his enemies (Gen. xxii. 17); and further confirmed these blessings to Isaac and Jacob and to their seed "for ever," He could not make such promises to attach to a race destined to cease to exist? His promises were made to the actual descendants of the patriarchs "for ever"; therefore those descendants must be in existence on the earth at the present time or there would be no truth in the Bible. But as we know that we are Israel, that we are now inheriting these promises, and that the Bible is the Word of God, we must pray that He will in His good time show all men His ways and teach them His paths (Psa. xxv. 4).

A FRESH INSTANCE OF SPIRITUAL BENEFIT DERIVED FROM PERUSAL OF THE "BANNER."

WE are thankful to find that this journal has again been made useful to another of its readers in spiritual things. He writes to us thus:—"The BANNER has been a light to me and to my family; and not merely, I trust, an intellectual light, but a brighter one—a spiritual light. May God in His favour long honour you to proclaim that the Anglo-Saxons are His chosen people the Lost Tribes. Since the subject has been before me, which has been only during the current year, I have been able to interest many in this wonderful matter. I pray our heavenly Father that you may still be strengthened and honoured to proclaim the beauties of His Word to His chosen nation."

Such testimony as this to the value of Our Identity and its teachings is very cheering to us, and we are grateful for them. If Our Identity does not impart spiritual light based upon the Word of God, and if it does not bring the student as a sinner to the foot of the cross for the sprinkling of the blood of Jesus, it does really little for those who, reading, are convinced of our Israelitish origin. The beauties of the Word, the faithfulness of God, the God of Israel, and the love and pity of the Redeemer of Israel, who came to the lost sheep of the House of Israel, found and saved them; these are the truths which really benefit those who study and accept our glorious subject. These truths are national, and testify that God, who first loved His nation and His inheritance, has loved them to the end. They tell the trembling sinner that He who, after three thousand years of sin and provocation, has never yet cast off and destroyed His people on account of their constant backslidings, will not now reject the penitent believer in the Lord Jesus Christ, but will save and support him, because He has promised that "God so loved the world that He gave His only-begotten Son that whosoever believeth in Him should not perish but have everlasting life" (John iii. 16).

These are the deductions which arise from the acceptation of Our Identity, and give such comfort to one persuaded of its truth. Israel thus becomes what God intended—the witness to the world that He exists and is the Lord our God. "Ye are My witnesses, saith the Lord, that I am God" (Isa. xliii. 12). If we deprive Him, as some would, of His Israelite witnesses and limit Him only to His Jewish ones, we destroy the valid testimony of two witnesses to confront the scoffing infidel world, and put aside His own determinate plans and purposes in the matter. In vain! God's will must and will be done, however men may oppose and scoff. Israel exists, and can be seen and known by all but the inly blind; and she stands forth to-day a true witness for God that He exists, and that all His prophecies and promises in favour of His chosen ones of the House of Joseph are literally and exactly true. The British folks answer to the picture, and they are they. Israel, praise ye the Lord!

MR. E. W. DEANE.—We are asked to notify that Mr. Deane's present address is "Care of Mr. Tritton, Deganwy, near Conway, North Wales."

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THE RUSSIAN ADVANCE IN CENTRAL ASIA.

By Major-Gen. Sir Henry Rawlinson, K.C.B.

From the *Nineteenth Century* for April, 1885:—"It was during the Crimean War, we are told, that Russia first realised her false position in regard to England. In her schemes of aggrandisement in Europe she was liable to be met and thwarted at every turn by British alliances and British influence; and when engaged in war she was open to our attack in every quarter, in the Black Sea, the Sea of Azof, the Baltic, or the coast of Georgia, without any possibility of retaliation. If she was to develop in due course, as had been so often predicted, into the leading Power of the world, it was thus absolutely necessary that the inequality complained of should be redressed. Some weak point in our armour must be discovered. *Some means must be found to shatter the paladium of our insular security.* Hence there arose the idea of creating a great Oriental Satrapy under Russian administration, which should envelope the north-west frontier of our Indian Empire, and from which, as occasion might arise, pressure could be exerted, or if necessary, armed demonstration might issue, which would neutralize British influence in Europe, *and would place our policy on the Bosphorus or elsewhere in subordination to her own.*"

Sir Henry, in these few lines, describes the coming of Gog against Israel for "the dominion of the world," and the "mischievous purpose" conceived in the "vast organisation" which is to draw attention off "the land" and concentrate it on "Tarshish." He also states that Gog wants to "shatter the paladium" of "them that are at rest," or "the people of God." His remarks are almost the same as those of the Rev. Dr. Kay, and both should be read together. If Israel does not recognise herself after late events, *it is because she will not*, for the Lord's hand has been distinctly revealed to her over the Afghan frontier.

Review.

Why we do not Adopt the French Metrical System in place of our Anglo-Saxon Metrology. By Christopher Giles, Adelaide, South Australia. With an Introduction by C. Piazzi Smyth, Astronomer-Royal for Scotland. Robert Banks and Son, Racquet-court, Fleet-street, E.C. Price 6d.

Second Notice.—(*Concluded from page* 107.)

Mr. Giles in his third chapter notices that the honour of the discovery of the object for which the Great Pyramid was designed by God was reserved for the late Mr. John Taylor, then for Professor Piazzi Smyth, and lastly in a wider sense for the Anglo-Saxon race, not excluding the American people. "The discovery was reserved," he says, "through millenniums for Christian Anglo-Saxons. The significance of this fact (page 28) is at once philosophic, scientific, historical, and divine." "Because we have here," he adds—"1. A perfect and earth commensurable system of metrology hidden and treasured up for forty centuries; therefore, forty centuries ago, the human intellect was somehow capable of formulating such a transcendental system. 2. The system, as before remarked, was expressed and most minutely described in its own language, without a word of speech or writing, or figurative sign, employed. 3. The said system has been interpreted and brought to light by one people to the exclusion of all others."

This is a view of the facts few have insisted on, and Mr. Giles has done well to draw marked attention to it. He asks the question what the discoverers of the object of the Great Pyramid found when they had proved that it was the testimony to a vast system of metrology? "This," says Mr. Giles in answer, "that the system of metrology brought to light by the Anglo-Saxon people, was no other then *their own.*" "They employed their own scale in the measurements, and they found *it was that of the architect.* For had it not been so the discovery would never have been made." "No two languages ever spoken could approach each other so closely as do the metrologies of the Great Pyramid and of the Anglo-Saxon people. They are one, literally to a hair's-breadth." "The Pyramid inch exceeds the Anglo-Saxon by about this quantity."

Pointing to the "unique and truly universal line, the axis of the rotation of the earth," and the use the Great Pyramid makes of it as the basis for its metrology, Mr. Giles observes: "It is not possible to conceive anything more dissimilar as regards origin than the two systems of metrology we have brought into comparison. The one divinely given—brought down literally from heaven—the scale in which, if we may so express it, the divine Architect Himself worked to, in at least the solar system. The other, born of modern strife and all the evil passions of which degenerate human nature can be the slave. One a right line, the symbol of righteousness; the other crooked and devious as the way of the serpent."

The last chapter of the pamphlet under review traces the connection between metrology and ethics; between the "only universal metrology of the Great Pyramid and the one true religion of the past, present, and glorious future of divine prophecy." He establishes the fact by a chain of reasoning like this. There is only one true and perfect system of metrology for all mankind. This, to be scientific and philosophical, must be "earth-commensurable." If it can be shown to be also "uranometrically-commensurable" in the solar system, then its claims transcend all other systems. Such a system the French have not; nor the Russians; nor the Chinese. But the Anglo-Saxons have! Now this "earth," and cosmically "commensurable" system must be from the nature of things divine. The history of the Great Pyramid and its earth-commensurable system of metrology embedded in it proves that system was divine. Its builder and founder was probably the divinely-inspired Shem or Melchisedek himself. Sir Isaac Newton connects the sacred cubit of the Hebrews with the British inch, by saying its length was probably twenty-five *British* inches, and the British inch is linked with that of the Great Pyramid; the difference being as 1 is to 1·01. As speech was a divine gift to man, so must that metrology have been which was perfect and exact and suited for universal use. Our metrology answers the requirement, and is in the hands of the "sons of Isaac," who are the children of Israel—God's people.

Our friends can see that the pamphlet which Mr. Giles has given us is a remarkable work, whose only fault is the extreme condensation in the argument he employs. He is capable of forcible and clear elucidation of any subject he handles, and we hope he may yet come forward with a more elaborate and exhaustive work on the subject he has already touched upon in his present tractate, and give us his views too on the topic to which he often alludes—namely, the Identity of the British folk with the Lost Ten Tribes of Israel.

Whatever view the reader may take of Mr. Giles' arguments, it is satisfactory to know that at the very Antipodes, in Adelaide, South Australia, there is a mind which can ably and intelligently deal with the subject of this pamphlet, and having embraced Our Identity, is also fully alive to the glorious truths connected therewith. We thank the author, finally, for his favourable notice of the Banner, which appears on pp. 18 and 19 of his work.

"A LITTLE SANCTUARY."

I have never been able to attach any meaning to the above expression, and am glad to find that light is thrown upon it in the Revised Version, where the reading is, "I will be to them a sanctuary *for a little while* in the countries where they are come." This is quite intelligible, and nothing can be clearer than the declaration in Ezek. xi. 15—21, that while Israel would be in sanctuary in different countries, pending their restoration to their own land, the Jews would be undergoing punishment at the same time.

J. M. Grant, M.D., *Surgeon-General.*

Lecture on Genealogy.—"Adam to Queen Victoria." On March 1, at St. Stephen's Hall, Saxon-road, North Bow, Mr. R. E. Hammond, a journeyman cooper, lectured on this subject. The chair was taken by the vicar of St. Stephen's (Rev. T. R. Lawrence), supported by Messrs. Bryan and W. Scott, churchwardens, and several rev. gentlemen and members of the congregation. The audience were most attentive, and applauded the lecturer several times. On the platform were two charts, the first was twelve feet high. It took the lecturer seven years to complete, and is in itself most interesting. It aims to show the whole of the line of Adam down to the Queen. On each side are all the lines of Britons, Saxons, Welsh, Picts, Scots and Danes; also the line of Brandenburg, Este, Mecklenberg, and Brunswick, and down to King George I. On each side are the shields, showing the strength of each line, all judges, Kings of Judah and Israel, and all dates. The second chart was presented to the lecturer by Mr. W. Scott, churchwarden of St. Stephen's, on that evening. It is 30 feet long, and is placed on a stand to show thirty generations at a time. This one is in large letters, which can be seen to advantage, and starts from Adam and Eve, father to son, down to the Queen, Prince of Wales and Albert of Wales; in all, 118 generations. Mr. Hammond is an Anglo-Israelite, and is desirous to make arrangements for the delivering of this lecture.—Address: 4, Walker-street, Thomas-street, Limehouse, London, E.

NOTICES.

All communications intended for the Editor, to be addressed: — "Philo-Israel," Woodcot Villa, Tyndall's Park, Clifton, Bristol.

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"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4.

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THE FRENCH TREATY WITH MADAGASCAR.

AFTER years of open warfare, the unjust invasion and interference of a highly civilised nation with a semi-barbarous black race has been brought to a close by a treaty of peace, lately published in Paris, which tells us what results have been obtained by France in her protracted contest with the Malagasies of Madagascar. The issue is not very honourable to France, nor does it confer on the French much advantage as the result. The treaty contains 19 sections, and recites the following stipulations:—France will represent Madagascar in all her foreign relations, and will protect all Malagasy subjects who go abroad. Malagasies do not go abroad very much, and they have no particular foreign relations. This clause, therefore, will do little to give France power over the Malagasy nation. There will be a French Resident at Antananarivo living with a native guard to protect and honour him. The Resident will be entitled to audience of the Queen, and will be helped by a native judge in settling all disputes between Frenchmen and natives; but the Queen will retain the government of the whole island. The Malagasies will pay £400,000 as compensation to the French for losses sustained by foreigners during the war, and France will examine and liquidate such claims. Till this sum is paid the French will hold Tamatave, and the Queen undertakes to treat the Sakalavas and Antankares in a friendly manner, following the information to be given by France on these points. The French will help the Queen to defend her States, and desist from the demand of a war indemnity.

These and a few more unimportant provisos mark the lame and abortive conclusion of an unjust war waged for inadequate objects by the great French nation. The French pretensions have collapsed, and left the Malagasies with the fruits of victory, though the French have secured some commercial rights, to obtain which the war was first declared. The stipulation regarding the promised friendly treatment by the Queen of the Sakalavas and Antankares is remarkable, because the French, at the outset, claimed these tribes as their own subjects, and wished to set them against the Queen's troops.

The point to which we desire to call attention is this: the French, after years of expensive warfare, entered on "with a light heart," conclude peace with no real advantage to themselves, leaving the Malagasies masters of their own territories. But the British, on the contrary, in Upper Burmah, within a month, subjugated a difficult country, dethroned the king thereof, annexed his territory, and set up their own rule and authority throughout the conquered province with the full acquiescence of the people, who everywhere welcomed the British as friends, and helped them to put down the Dacoits and brigands. The latter, in the first confusion of the change, have made desperate attempts in many directions to rob and murder their own countrymen, but have not seriously attempted to interfere with her Majesty's newly-established rule.

What accounts for the difference of the results in the case of the French attack on Madagascar and ours on Upper Burmah? The difference is that of the races engaged in these hostilities as the assailants. The French, being non-Israelite Gentiles, have no promises to sustain and help them from on High, and, therefore, have failed. We British are Israel, of the House of Joseph, and we therefore have had the presence of the God of Israel with us throughout the operations, according to the prophecies. He has given us a prestige before which our enemies have quailed and been subdued, and the result has been that we have become, in barely a month, absolute masters of the whole of Upper Burmah, a country as large as France, while the French, after several years of hostilities, have not secured an inch of Malagasy land, save a port to the North of the island, which it is doubtful if they will occupy.

This is remarkable as evidence which any one may recognise that this our own nation is Israel, because we are blessed as God promised to bless Israel, but that the French, to whom God has given no promises at all, are Gentiles—non-Israelites—and have met therefore with disappointment and repulse in their efforts to secure in Madagascar a counterpoise to British power in India, Aden, Ceylon, and the Mauritius. They made a strong bid for Empire once in India, but God expelled them in Israel's favour. They colonised the Mauritius, but God gave that island to us, and we rule now over natives and Frenchmen there, by thousands. They have striven hard to gain Madagascar for their Republic, but God has frustrated that design, and left them with no material advantages to put against the cost in men and money of a long and protracted contest which, in spite of their wealth and naval strength, has ended in nothing.

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Men ask respecting Our Identity, *Cui bono?* But they forget that the facts regarding India, Madagascar, Burmah, and the Mauritius are proofs that we have the blessings of Abraham, but that the French have not. For God's continued blessings to His people let Israel always praise His Holy Name!

THE PESSIMISTS REBUKED AS TO ISRAEL'S MERCANTILE MARINE.

We are glad to give our Israelite friends another weapon wherewith to reply to those who never cease to proclaim that our material national power and commercial greatness are on the wane. The following is from "The Ship-wrecked Mariners Society's Report for 1884-85"—*i.e.*, for the past twelve months—under the head of "The Mercantile Marine of the World," the following facts and figures appear, which will repay study.

"The mercantile marine of the world," says the Report, "according to the latest statistics published by the *Bureau Veritas*, consists of the ocean-going sailing and steam vessels enumerated in the Table below as respectively belonging to each Flag named. Referring first to the steam tonnage, it is at once apparent that the British total is approached by none, standing as it does at the head of all with 6,593,610 tons, whilst the united steam fleets of the rest of the world give but 3,615,858 tons, or not much over one-half the total of the British steam tonnage. Taking then sailing ships, the British supremacy at sea again asserts itself, no less than 4,752,059 tons, out of the total of 13,010,879, or considerably over one-third of the entire sailing-ship tonnage of the world, being British owned:—

Flag	Vessels.			Tonnage.		
	Sailing.	Steam	Total.	Sailing.	Steam.	Total.
African	7	...	7	2521	...	2521
American	6344	350	6694	2161490	539342	2700832
Asiatic	125	106	231	38535	96320	134855
Austrian	511	99	610	207325	119487	326812
Belgian	30	53	83	8859	95965	104824
British	15384	5090	20474	4752059	6593610	11345669
Central American	118	20	138	29956	22068	52024
Danish	1158	160	1318	181733	121464	303197
Dutch	965	145	1110	280880	188491	469371
Egyptian	...	28	28	...	31947	31947
French	2343	493	2836	431495	737205	1168700
German	2471	488	2959	864661	550528	1415189
Greek	1358	52	1410	266804	49761	316565
Hawaiian	24	8	32	9793	4024	13817
Italian	3037	143	3180	890422	183623	1079045
Norwegian	4056	242	4298	1415795	125691	1541486
Portuguese	374	24	398	81513	23705	105218
Roumanian	20	2	22	3494	1434	4928
Russian	2139	204	2343	467740	157696	625136
South American	378	118	496	140687	84731	225118
Spanish	1502	301	1803	299340	345862	645202
Swedish	1963	292	2255	406583	117947	524530
Tahitian	3	...	3	697	...	697
Tunisian	...	1	1	..	1067	1067
Turkish	423	13	436	68058	11376	79434
Zanzibar	...	1	1	...	1124	1124
Unknown	1	...	1	439	...	439
Grand Totals...	44734	8433	53167	13010879	10209468	23220347

We may add to the remarks above made that the number of steam vessels owned by the British alone amounts to much more than one half of all the steamers in the world, the proportion being as 5,090 British steam vessels to 8,433 belonging to all nations together. The French, German, and American nations own next to ourselves the largest number of steam vessels; but at what a vast distance do these races follow us in this respect! For our 5,090 vessels the French own only about one tenth, or 493; the German Empire only 488, and our American brethren only 350. How vast then is the disproportion, and how great must be a commerce that owns 20,474 vessels (sailing and steam) as against the 53,167 the whole world possesses! The vicar of Clifton considers our claim to be the Israel of God a mere "speculation," even when confronted with the mass of evidence we have laboriously accumulated during the last ten years! We wish we could obtain his opinion on the facts we have now presented to the world, and could ask him whether they do or do not exactly fulfil the promises to Joseph, or Ten-Tribed Israel, in Gen. xlviii. 1 and 25, 1 Chron. v. 1, 2; Numbers xxiv. 7 and Isa. xviii. 1 in reference to Israel's maritime supremacy as being "the ships of Tarshish" and the prophetic succourer and restorer of the House of Judah. If the British be not the House of Ephraim, or the Ten Tribes, where else can that nation be which is destined in these "last days" to possess the blessings Gen. xlix. 1 and 22 to 26 describe; being also the owner of the Gates, the possessor of "the uttermost parts," "the coasts," and "the ends of the earth," the inheritor of the Heathen and Colonial Empires of the world, the wealthy, Sabbath-keeping, Gospel-propagating, Bible loving, "Christian nation," multitudinous to a degree, "blossoming and budding and filling the face of the world" with true Gospel "fruit?" (Gen. xxii. 17; Psa. ii. 8; Isa. xxiv. 15; xli. 9; Jer. xxxi. 7, 8; Isa. xlix. 8; Deut. viii. 18; Exod. xxxi. 13, 17; Acts. xiii. 47; Isa. xlii. 6; Psa. cxlvii. 19; 20; Hosea. 1, 10; Gen. xxii. 17; Isa. xxvii. 6). Here are scores of proofs converging to one point and all testifying that this nation is Israel, if God be true, and if His word be those Holy Scriptures we all love so well. Can the conclusions we draw, then, founded on such evidence, be deemed a mere "speculation"? If so, then why may we not also deem the story of the Nazarene of Galilee and of Calvary a "speculation" too, and the Gospel of the grace of God a pleasing tale on which no serious reliance can be placed? The testimony is the same, the evidence that of the same inspired prophets and apostles, and the *terminus ad quem* in both cases the glory of the Lord of hosts! We dare not call the Identity of Jesus of Nazareth with the promised Messiah a "speculation," and we ask then on what grounds our conclusions regarding the British nation are to be put on one side with the remark that they are at best "a speculation," but no more?

THE KINGDOM OF GOD AND THE CHURCH OF GOD.

By Surgeon-General J. M. Grant, M.D.

Although agreeing with much of what has been advanced by the Rev. D. Hanan in The Banner of March 3, there are one or two points on which I differ from him, and as the subject is important, in view of present apprehended danger to the Church, I will, with your leave, offer some further reasons for my belief that the Church of God has been established in the throne of David since David's time, and must remain so established till He comes, whose right the throne is, and re-establishes a theocracy in the world. The kingdom of God and the Church of God are certainly not synonymous or interchangeable expressions. It is very necessary to remember this; but we must, at the same time, be careful to distinguish between the *kingdom* and the *chief rule*.

When we speak of a Church, we mean the ministering body and the congregation of worshippers, and in this sense *Israel* was the "congregation" in the wilderness, and the Tribe of Levi was the "*ministers*." Both these expressions occur in the Old Testament, and the two, ministers and congregation combined, constitute what is called a Church, or the Church, in the New Testament; and this temporal and spiritual combination of the Twelve Tribes of Israel appears to be what is called the Church in the wilderness in Acts vii. 38. The substitution of the word "congregation" for "Church," in

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the Revised Version, is immaterial, because the congregation or gathering together of the faithful may be used as including both ministers and people.

The rule over the kingdom of God, which was deputed to David, embraced the Twelve Tribes, or both Houses of Israel; and therefore, as I have endeavoured to show on many former occasions, the promise of God to David required that a representative portion of the House of Joseph should be attached to Judah, and remain under the sceptre of David at the time of the separation of his kingdom. This sovereignty has continued in one unbroken line from David to Victoria. It was not affected by the separation of the two Houses of Israel, nor by the subsequent captivities of Israel and Judah, because, at the time of the captivity of Judah, there was no formal or statutory emancipation, or removal of the Jews from the rule of David. There was a violent separation of the king and the people—prophecy was fulfilled—Israel abode many days without a king, because their king had been forcibly removed; but his dynasty was established, and his succession made sure, just as happened at a later period in the history of the same people, when the kingly rule was for a time supplanted by a commonwealth under the usurper Cromwell.

It appears, as far as we can gather from tradition, that when the dynasty of David was transplanted into Ireland, a Hebrew Church was established there, conformity to which was made the condition of kingly rule. It is uncertain how long this Hebrew worship was maintained; but it is immaterial, because there can be no doubt that the Church was established in Judah till the Advent; and as there never was any legal separation between Judah and her kings, it follows that the Church was established in the throne of David from the captivity till the dispersion of Judah, as surely as it was in the throne of England during the commonwealth.

Having now considered the kingly rule and its inseparable attendant "the Church," let us enquire what constituted membership of the kingdom, and we shall find the answer to be covenant relationship with God the King of Israel, for whom David and his successors have been viceroys. I do not agree with Mr. Hanan that Ephraim-Israel ceased to be the kingdom of God when it revolted, because it was still His people; but from the date of the captivity till the Christian era, the kingdom of God was taken from it because it had broken the covenant and become Lo-Ammi, not His people. Israel rejected God, and He rejected them, and deprived them of the privileges of subjects of His kingdom; and in this sense only the kingdom was taken from the Jews when they rejected Christ and refused to come under the new covenant in Him. The sovereignty remained with them because it was established in their Tribe by the oath of God; but the privilege of being subjects of the kingdom was taken from them and given to the other House or nation which was brought into the bond of the covenant which they had despised and rejected. And here, again, we find the dominion or national power bestowed conditionally on the acceptance of the true religion. The Church and State have been one from the beginning. No human statute united, and no human statute can sever them. Ever since there has been a nation of Israel the Church of God has been found in union with it, and such it must always continue, because God has so ordained it, as we read in Psa. lxxviii., that He chose David His servant that he might feed Jacob His people, and Israel His inheritance, that is, that he might maintain a State-endowed Church; so that wherever we find the throne of David, we must find it in union with the Church of God. I cannot, therefore, agree with Mr. Hanan that the kingdom of God on earth can exist separately from His Church, or His Church separately from His kingdom, because He changes not, and Israel is His appointed channel of blessing to the world by the promulgation of the Gospel. She is His Church in the world now, as she was His Church in the wilderness under Moses.

The Sovereign is bound to maintain a State Church, and to offer a pure worship to the people, but he is not bound to maintain more than one, and hence the Church in Ireland has been disestablished, with no very good result, as far as we can see; and the Church in Scotland may be disestablished also, although it is to be hoped that she will not. We must remember too, that although the Sovereign is bound to maintain a State Church, the Church so maintained must not be regarded as the only Church of God in the State of Israel—and that much more latitude of rubric and ritual is admissible under the Christian, than was under the Jewish dispensation.

The stability of the nation depends upon the fulfilment of its destiny as a kingdom of priests and an holy nation, proclaiming Christ to all the world. And accordingly we find, that much of our missionary enterprise is conducted altogether independently of State control. Here all denominations of Christian Israelites meet on common ground as THE CHURCH OF GOD IN THE WORLD.

We cannot too clearly disclaim sectarianism in our teaching; and any who may feel inclined to be exclusive, and to treat our nonconformist brethren with disregard, should turn to Mark ix. 38—40, where they will find the earliest record of nonconformity, and learn how it was dealt with by Christ.

A MILITARY STEP TOWARDS THE FEDERATION OF THE EMPIRE.

FORWARDED BY A. B. R.

THE following cutting from a leading article in *The Daily Express* (Dublin) seems to be such an unintentional, but yet suitable sequel to the BANNER OF ISRAEL article of March 3rd, "A Postal Step Towards the Federation of the Empire," that we quote it. The debate on Lord Sidmouth's motion may—nay, must—point to great results.

Slowly, however, the spirit of true Imperialism, based on the nationality principle, is moving among us. It is the leaven which by and by will leaven the whole lump. Another sign that it is stirring to some good purpose was the short debate in the House of Lords on Friday night on a motion of Lord Sidmouth, which, though simple in itself, seems to point to great results. Lord Sidmouth moved for returns of the naval and military officers now employed in the service of the colonies, and asked whether her Majesty's Government intended to propose to the Colonial Governments any scheme by which the naval and military forces of this country and of the colonies might be made interchangeable for the purposes of Imperial and Colonial defence. In itself the return will be a modest one, but it points to a decision which we should hope our colonies, as much as the mother country, will see the importance of. It is the germ of a scheme of confederation based on a common support in danger, and the interchange of military and naval resources. In the first place, the arrangement, if carried out, would provide a suitable outlet for our half-pay naval and military men, who, under the present compulsory system of retirement, have to step out of the ranks and retire into private life in the very prime of their days. These unelderly veterans who before their time are turned adrift, and degenerate into club loungers and habitual grumblers at the new regulations arising from the abolition of purchase, might all be provided for in our colonies. As a matter of fact, our colonies turn out excellent raw material for the rank and file of their sea and land defences. But the educated element is defective. In a word, there are the men and here are the officers, and it only wants a little administrative adjustment to bring the two together, and so to find openings for our middle-aged captains and colonels turned adrift from the army to make room for the rising generation of subalterns.

This is only the first and least important result of such a step in the direction of federation. What would follow and flow out of this in the course of time would be a common feeling of patriotism of which army and navy are among the strongest symbols and pledges. A crown without supporters soon falls,

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as a throne topples over without props. Imperialism, unless it is to end as a mere piece of vapouring, must take some substantial form, and this, as we hold, can best be given to it by organizing the united services of the British Empire. It is too late for us to attempt to go back to the garrison theory of holding our colonies. Beyond a few strong places like Gibraltar and Malta, which are garrisons pure and simple, and not colonies at all, we leave the defence of our larger colonies to the local authorities. They raise their own fencibles, and at present officer them as best they can. It is at this point that the help of the mother country might be looked for, when, with advantage to them and relief to ourselves, we could provide for this by sending out to them our discharged and half-pay officers.

On every ground, then, this motion of Viscount Sidmouth deserved something more than the mild good wishes for its success of Earl Granville, who is the present stopgap Secretary of the Colonies. When we seriously take up the question of confederation which this call of the Irish Nationalists is rapidly forcing to the front, we shall want a stronger man to shape so large a measure. But we may take the present as an instalment of our duty, and, with cries of Justice to Ireland in the air, we hope some one will raise the more reasonable cry of justice to the Greater Britain of the future.

It may be also, as stated, that the Irish troubles are but an instrument in the hands of God to cause Imperial Federation to come into the field of "practical politics."

ENGLAND THE MISSIONARY NATION.

FORWARDED BY ALEXANDER HAY, OF INVERCARGILL, NEW ZEALAND.

Extracts from "Short History of Christian Missions, from Abraham and Paul to Carey, Livingstone and Duff."

By GEORGE SMITH, LL.D., F.R.G.S., &c., &c. Edinburgh: H. T. Clark, 38, George-street, 1884.

Being one of a series of handbooks for Bible-classes and private students.

AT p. 6 we read: "The historical development of Christian Missions is the subject with which we have to deal." "Abraham was the first man whom God sent forth as a missionary" (p. 7). "The time was about 2,000 B.C., when there appeared to Abraham what the first Christian martyr, Stephen, described as the glory of God, and said unto him, Get thee out from thy land, and from thy kindred, and come unto the land which I shall show thee."

"Palestine thus became the first, the greatest missionary centre of the race, for the two thousand years from Abraham to Christ" (p. 9). God made with Abraham the universal missionary covenant, during that awe-inspiring vision depicted in Gen. xv. From Abraham, 2,000 B.C., on through the Judaic economy to 70 A.D., our author designates the "first or Judaic preparation" for the evangelising of the world.

In speaking of Daniel's vision of the four empires, the Chaldean, Medo-Persian, Grecian, and Roman, the successive empires of gold, of silver, of brass, and of iron, which have preceded the missionary kingdom of Christ, he gives a quotation from "Scarth's Roman Britain, 1883," which will have an interest for those who combat the idea that Britain will be one of the ten toes or kingdoms of the final development of the Roman Empire. "It is significant," our author says, "that we find the latest, and, by general acknowledgment, the first authority on Roman Britain, writing thus, as the closing passage of his secular history: 'This land of Britain, which has a wondrous history, and holds so high a place among the nations of the earth, shows in every part traces of the fourth great empire—the iron—which was to precede the coming of a better and kindlier dominion, the little stone cut out of the mountain without hands, which grew great and filled the earth. We have distinct traces in every part of this island how that great iron empire sought to fix itself firmly, and to mingle with the seed of men, but did not prevail. It failed because it was based upon an unsound principle, that of force and conquest rather than of justice and truth; but we have also seen how it prepared the way for a better kingdom, which has taken root and filled the land, and has substituted truth and justice, tempered with mercy, for despotic military rule.'"

From A.D. 70 to 1784 is the second or Latin preparatory period of our author. The following, from p. 59, speaks for itself: "Britain from the first a missionary land. The same insular position and commercial facilities which have made Great Britain the abode of constitutional freedom and the head of the most powerful civilising empire the world has yet seen, early caused it to receive and to propagate the Gospel of Jesus Christ. What, physically, Palestine was before the days of the apostles, as the cradle of Christianity, that the two little British Isles have been ever since as its nursery. Each, Palestine and Scoto-Ireland, has been in succession the holy land of missionary preparation and propagation—Palestine, from Abraham to Christ; Britain, from the Celtic Patrick and Columba, and the Saxon Boniface and Wiclif, to the English Carey and the Celtic Duff. Paul declared his design to visit Spain, and from a passage in an epistle of Clemens Romanus, the chief missionary apostle, has been set down as the apostle of Britain. Clement represents Paul as 'coming to the extremest limit of the West.' In the five or six years between his first imprisonment at Rome and his martyrdom, there was time for the apostle to visit not only Spain but Britain, which had close commercial relations with that peninsula."

What have we here? Britain's land and people taking the place of Palestine's land and people in carrying on to completion that universal missionary covenant God made with Abraham. There is no link wanting in the chain of continuity, for we are assured (p. 60) of the "apostolic origin of the (early British) Church, whether from Ephesus or Rome, or both, whether from St. John's immediate disciples, or from Paul himself, or both. . . . And, once fairly constituted, this early British Church was, in the modern sense, a missionary Church" (p. 61). And these missionary efforts were not confined to their own land, but extended to the continent.

"Neander . . . as in 1846 he contemplates the successive steps by which the Scots and English missionaries brought the Teutons of Germany to Christ, bursts forth into an exclamation of grateful joy, 'What would have become of our fatherland if God had not, by His Spirit, awakened that missionary zeal?' The mission of Augustine and his immediate successors in the sees of Canterbury and York, had so limited the field of the Scoto-Irish missionaries at home, that they swarmed like bees, to use the expression of contemporary annalists, into the dark places of heathen Europe (p. 85). The conversion of Western Europe may be said to have been nominally or historically completed when, in 1066, the Normans, Christianised, became conquerors, under William, of the Saxon, and ultimately the Celtic peoples, who had been the chief instruments in God's hands of turning the Northern nations from nature-worship and hero-worship, animal sacrifices and human sacrifices, and dumb idols like the colossal Irmin Saule and Thor, to the living God. First, the Scoto-Celt transformed the Saxons so that they should not give England back again to a demon-driven barbarism. Then Christian Celt and Saxon became the Missionaries to Frank and Goth, Hun and Scandinavian. . . . Western Europe was saved by the Christianisation of the Northern nations from the fate which was fast overtaking Eastern and Southern Europe, where the Saracens, and then the Turks swept away Church and State, creed and polity together, even in the lands where Christ had taught and suffered, where His followers were first called by His name, and His apostles found centres whence to evangelise Africa, India, and Spain" (pp. 94, 95).

Our author calls "the Reformation a home mission to Christendom. . . . The reformers of the sixteenth century in Germany and Switzerland, France and Sweden, Scotland and

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England, lived right through the greatest age of discovery the world has ever yet seen; but in vain, so far as foreign missions are concerned. *That* was not their work. Spain and Portugal were first in the race of discovery, and their dead Church carried a Gospel of compromise and extirpation to races who have died out before it. Germany, which led the Reformation, has not a colony to this day, or has only just acknowledged a small strip of the South-West coast of Africa. The Danes were the first Protestants to do their duty to the heathen, with German assistance, but on a small scale. The Dutch came out of their own national baptism so earthy, that when they supplanted the Portuguese in the East they failed as missionaries by adopting the same method of compromise from its secular side."

"It has taken six centuries, from Wicliff to Duff, to train the British Churches, for the second time, to become the missionaries of Christ and Christian civilisation to the nations. The nineteenth century has become the missionary century, and English-speaking men and women of Great Britain and America, aided by their German cousins in lands under British influence, are its missionaries" (p. 112).

"With the opening of the seventeenth century the time came, in God's providence, for the English to take the lead in colonisation and commerce. It was the open eye that led the English Puritans to New Zealand. It was the English East India Company that opened India (often against its will) to Christ, when Portugal and the Netherlands had been rejected" (p. 132).

"On 1st November, 1858, the Company gave place to the direct rule of the Crown and Parliament of Great Britain—that is, practically as well as constitutionally, the Christian people of England, Scotland, and Ireland, became trustees for the good of the people of India, now 254 millions in number. Thus each citizen of Great Britain and Ireland is immediately and individually responsible to God for the discharge of that trust, the greatest in all history" (p. 139).

"The first Protestant missionary corporation was undoubtedly that created, not by a Church, but by the Long Parliament" (p. 135). And again, having introduced us into his third period, "English-speaking Universal Evangelisation, 1784—1884," he takes pains to point out, when rapidly sketching the history of the great missionary societies, that they were of a national character, and that not till 1830 did the Churches become missionary. William Carey was the first English missionary. Unconsciously *Carey served himself heir to Abraham*, with whom God had made the universal missionary covenant" (p. 161).

Carey was a Baptist. To that sect was given "the honour of making England the missionary, or, in some sense, the Fifth Empire of history, that of the Little Stone of Daniel" (p. 155). The latest statistics, for 1882-83, give the following results:—Total amount raised from all sources, £2,275,000, contributed as follows: Great Britain, £1,530,000; America, £600,000; Continent of Europe, £145,000.

	Number of Missionaries.	Native Helpers.	Communicants.	Scholars.
British ...	2,757	20,532	352,196	285,237
American ...	1,395	6,498	198,587	80,395
Continental ...	767	2,441	71,794	27,548
	4,919	29,471	622,577	393,180

"The future. From the political side the new world seems to be at the beginning of its history. The English-speaking empires of Great Britain and the United States go on expanding. The Canadian and Australasian dominions are in their infancy. The Indian Empire compels reluctant statesmen to lengthen the cords and strengthen the tent-pegs. From Scotland (Britain?), by the Mediterranean and Red Sea, to the Himalayas and the Pacific Ocean, is one missionary highway. Japan and China are bursting with the buds of promise, like the forest of an Arctic spring-time. The great islands of Borneo and New Guinea are being dragged into the mighty march. From the spiritual side, we watch God's haste, the 'one day,' as the uncultured races flock into the kingdom; God's leisure, the thousand years, as hoary Brahmanism and its Buddhist offspring slowly yield" (p. 211).

GOD'S COVENANT WITH ABRAHAM AND ITS BREACH.

An earnest and conscientious Anglo-Israelite recently sought an interview with us, in order to state what was to him an insuperable difficulty, and to seek, if possible, its true solution. "I am," he said, "an Anglo-Israelite of some standing, and I have been a traveller almost all over the earth. Years ago, before I ever heard of Our Identity, I came to the conclusion, from my intercourse with many nations in the earth, that the language which would certainly prevail at last, and become the universal tongue, was the English. Why this should be I could not then comprehend; but I was certain it would be a fact, and now I know the reason for it. Another matter that often puzzled me before I had possession of the light Our Identity gives us, was this. I could not see the justice of our national acquisition of the lands of foreign nations, or how we could, as a righteous people, annex the countries of aliens and add them to our own Empire. Now, I perceive that every addition is made for God's glory, that Christ's doctrine and name may be made known to each new region we acquire, and that salvation and blessing may be extended by our means to the ends of the earth. I am now (he added) engaged every Sabbath in teaching a Bible-class of 17 or 18 young men, who evince the greatest interest in Our Identity, which is the only or chief subject of our readings. In the course of it I have had to enter on the consideration of the covenants of God made with Abraham and his after seed, and find, as we all do, that the covenants respecting the great and mighty nation, the multitudinousness, the wealth, the Gates, the Heathen and Colonial Empires, and the evangelising function bestowed on Abraham and his seed, had no conditions attached to them at all, but were given to the patriarch in fee, because he had obeyed his Maker. In the course of my reading, however, I came to Genesis xvii. 9 to 27, and there I found a difficulty I cannot solve, and I have come to you for help. Here is a covenant made by God with Abraham. It has a penalty attached to its breach, and that penalty was the cutting off of the delinquent for the breach. 'That soul shall be cut off from his people: he hath broken My covenant' (Gen. xvii. 14). Now, what am I to make of this? Our nation is not circumcised. It has broken God's covenant. It is cut off from their people, and the covenant being broken on one side, is not the matter at an end? Can this nation any longer look to God to fulfil His promises to the after seed of Abraham?"

Here was an honest difficulty experienced by an honest Anglo-Israelite, and he felt the burden of it to be so heavy that "he could not continue to teach his Bible-class the truths of Our Identity till it was removed out of his way." We had to give our friend an answer on the spot, and that which suggested itself to us was this. Our inquirer was a great contractor employed in a certain British city, and was therefore well able to understand the nature of a covenant. "God," we said (reading to him Gen. xvii. 1—8), "made certain promises to Abraham and his seed for ever (Luke i. 55), to which no conditions whatever were attached. He gave him and them the promise of 1st, Multitudinousness (ver. 2); 2nd, The fatherhood of many nations (ver. 4—5); 3rd, Such being kingdoms (ver. 6); 4th, That God would be their God; 5th, and the Land of Canaan theirs for an everlasting possession (ver. 8). These were royal gifts without a single condition attached to them. The gift was signed, sealed, and delivered. It cannot change."

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"Because of the said gift and promise God Almighty added that He would impose on Abraham and his seed after him a covenant obligation, which was circumcision. This was prescribed and incumbent on all males. Breach of this covenant would entail on individuals transgressing the penalty of "cutting off," or being cut off from his people. Such a man was to be outcasted, sent adrift out of Israel, and was, in fact, to become a Gentile. "He hath broken My covenant." The penalty was individual, applicable to males only as we understand, and not applicable to the nation, *quâ* nation. For when afterwards the nation as a body neglected circumcision for 40 years, no penalty was exacted from them. They were not as a nation outcasted or Gentilised. (Joshua v. 2—9).

"The time came, however, when one portion of the chosen race, Abraham's after seed, did depart from God, and serving idols neglected also, we presume, the rite of circumcision. The Ten Tribes as a body revolted from God, and refused to serve Him, but served idols. "They left ALL the commandments of the Lord their God. . . . They worshipped all the hosts of heaven and served Baal" (2 Kings xvii. 16). We are justified, therefore, in concluding that they dropped circumcision, and refused in this thing, too, to serve God. What was the penalty? They were "cut off from their people." They ceased to be Israel. They became God's Lo-Ammi—outcast, Gentilised people; and so the penalty was exacted, the covenant was broken, and the price of disobedience paid. Israel was "cut off," and became as Gentiles to the eyes of the world, according to Gen. xvii. 14. But did this constitute a release to the Lord Jehovah in respect to His unconditional covenants with Abraham, which had no reciprocal covenants by breach of which they could be annulled? Clearly not. God had promised. He could not and cannot change. Israel paid the penalty prescribed for their breach, which was only outlawry and outcasting; but still remained the blessed subjects and objects of God's prior unconditional covenants respecting the promises of the land, the multitudinousness, and the causing many nations and kings to spring from the Abrahamic-Ephraimic stock.

"To make surety sure, we know beside and beyond all this, that when Israel, according to the Prophecies, was cast away, cut off from his people as an uncircumcised race, God instantly followed them in love and mercy, and told them that though they had been outcasted, "they should be to Him as though He had not cast them off;" and He would "be to them as a sanctuary for a little while in the countries where they should come" (Zech. x. 6; Ezek. xi. 16, R.V.). In Jer. iii. 12—14, too, He sent them gracious messages, telling them He was their Husband and they His wife, and that He would yet take them to His heart as His people, He being yet their God. Such we told our inquirer were the circumstances of the case, and they in no way militated against the teachings of our glorious Identity, but rather proved from facts that God's Word was true, and was literally fulfilled in the past and in the present history of our race." We showed our friend, too, that a contract broken on the one part need not necessarily be thereby annulled as to the other contracting party; that just so, God having covenanted on oath to give Israel certain blessings, is not absolved from that contract or promise, because His people have, in a totally different matter, failed to render obedience to His commands, seeing, too, they have for the said breach been adequately punished in the very manner prescribed in the special agreement between the two parties. We pointed out, finally, that Isa. lxv. 1 and Col. ii. 11 have a bearing on this subject, for Christ our Lord was circumcised for us, and we therefore are circumcised now in Him; that "He sought and found us" when we were unwilling to serve Him; finally, that He said to us, "Behold Me, behold Me," when we were a nation not called by His name—even outcast, Gentilised, Lo-Ammi, British-Israel. These arguments sufficed for our inquirer, and he left us perfectly satisfied in his mind.

SOME DETAILS REGARDING EMIGRATION TO ONE OF ISRAEL'S DESOLATE HERITAGES.

By JOHN S. ANDERSON.

THERE can be no doubt that the present distress and want of employment in this country are means by which the Almighty is working to force His people here to flock to other lands. At the same time, we hear that there is distress in many other places—in fact, that business is bad all over the world. It is not my intention to endeavour to point out a way whereby matters may be mended, but to say, that for many *industrious* men, with their wives and families, there is, I am convinced, in most of our colonies, much good to be done. This will apply especially to farmers, who are unable to make both ends meet at home.

New Zealand is a grand field for such men. In *The Banner of Faith* for January, there was an article entitled, "A New Field for Emigration," by the Rev. I. C. Yarborough, of 4, Sunnybank, Leeds, recommending Hokianga, a district in the North-west of that colony, to which I would refer intending emigrants; but I am sorry to say he alludes to the same want as that to which I wish to call the attention of the readers of THE BANNER OF ISRAEL, and that is, the lack of clergy.

Some relatives of mine went out last year to ~~Kohi Kohi~~ Kaiti Auckland, some two hundred miles South of Hokianga; they report most favourably of land and climate, the vegetation being very luxuriant, most of the trees evergreen, strawberries to be gathered almost all the year round, and peach and other fruit trees growing naturally, with splendid crops on them. The price of cows is about £4 10s. each, horses from £2 10s. up to £12 each, and sheep from 6s. to 8s. each; but in the midst of all this earthly plenty there is great room for improvement with regard to their spiritual necessities. They have a nice little church, but service is not performed in it more than once a month. The Bishop has promised, if they can get anyone to go out, that he will nominate him. The income, I understand, is £120 per annum, with a house, and some ground. There are a good many families settled in the neighbourhood; but it may be as well to mention, that there are no servants there, everything must be done by the emigrants themselves. Letters addressed to the writer—John S. Anderson, c/o Messrs. Saunders & Co., 68, Coleman-street, London, E.C.—regarding any clergyman willing to go out, will receive due attention, and appointments could be made for interview, to discuss any point on which further information might be required.

"THOU SHALT CALL HIS NAME JESUS," ETC.

(MATT. I. 21.)

By REV. W. H. REDKNAP.

"JESUS."—The Hebrew original of this name is "Oshea," or "Hoshea," signifying Saviour; and when Moses made Oshea, the son of Nun, a leader of the army of Israel, he prefixed to his name, the first syllable of the name of "Jehovah," and thus it became "*Jah*"-"*Oshea*"—*i.e.*, Jehovah Saviour, or *Joshua*. In the Greek its form is changed to "Jesus." And this is the name that God gave to His Son when He was born into the world, and "came to seek and to save" lost sinners, the name by which He is most known and loved on earth, and most revered and adored in heaven, and the practical lesson that we, God's own ancient chosen people get from this glorious name is to be found in the words, "Trust ye in the Lord for ever, for in *the Lord Jehovah* is everlasting strength" (Isa. xxvi. 4). Being Jehovah, He unites in Himself the Old and New Testaments, Jah-Oshea, Jehovah-Jesus (see Psa. lxviii. 4).

IT ought to have been said that the sermon of the Rev. C. G. Ashwin, printed in BANNER No. 479, was preached at Trinity, St. Philip, Bristol, on Sunday morning, January 31, 1886.

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OUR ANGLO-ISRAELITE BADGES.

We are glad to find that the silver badges which were once offered for sale to Anglo-Israelites are now again to be had in London. The following tells the reader where and the cost at which each badge can be procured. We trust Miss L. Hope will have a large number of orders, and so bring into general use a device which is most suggestive and yet an ornamental adjunct to the dress of Anglo-Israelites, male and female, young or old. These ornaments often lead to the introduction of the subject of Our Identity among strangers, as they provoke inquiry and explanation. The following notice gives the latter very clearly, and any one with a little attention can soon get up the subject, so as to interest the inquirer to ascertain for himself whether these things are so. The notice runs thus: —

"A desire having been expressed for a further supply of the badges worn by Anglo-Israelites, the public are informed that they can now be obtained from Miss L. Hope, 7, Ovington-gardens, London, S.W., on payment of 5s. 6d.; postage 3d. extra.

"The badge is made of standard silver, and has a ring attached, by which it can be suspended to any chain.

"The design consists of a circle, measuring an inch across, on which is placed a raised six-pointed star, composed of two pyramids reversed, each line of which measures an inch; a design which has also the interest of being the traditional signet of David. In the centre of the star a motto in Hebrew expresses the duty of the believer, in the words from Isaiah xliii. 10, 'Ye are My witnesses.'

"On the reverse of the badge are the Royal Arms, with quarterings and supporters in raised work, recalling, by its imagery, the promises of supremacy given long ago to Israel. Below is the answering motto, representing the confidence of the believer: "The Holy One of Israel is our King," from Psalm lxxxix. 18. These words also are in Hebrew, the sacred tongue, and the two mottoes are intended to point to the two aspects of the subject—earthward and heavenward."

THE BRITISH-ISRAEL IDENTITY ASSOCIATION OF LIVERPOOL.

We are glad to welcome the first annual report of the above association, which is indeed doing a good work. It began practical operations only on January 26, 1885, and now the association has a room of its own, lectures, Bible-classes, and library and reading room, and a system of distribution which, we fear, puts other associations quite in the shade. The income last year was £48 odd, and expenditure £47 odd. But as there are some liabilities, there is a small balance to the debit side of £6 6s. 10d., which we hope will soon be cleared off. The Liverpool Association has issued another broad-sheet, this time of four large pages, which is circulated *gratuitously*. We are glad to see it has reached the 55th thousand. We regard this fact as remarkable. The broad-sheet is devoted principally to the idea of the "confederation" of the British Empire, and contains, besides, articles on "The Union of the British Race," on "Unity," on "Lord Beaconsfield and the Eastern Question," also a paper by Farrar Fenton on "The Semitic Discovery and Colonisation of Britain," &c., &c. Those wishing to obtain this broad-sheet should apply to Mr. E. P. Dix, 24, Newington, Liverpool, at the British-Israel Identity Association.

The following appeared in the *Liverpool Evening Express*, Feb. 3, 1886. We publish it for what it is worth, without endorsing the view:—

"BOYCOTTING AS FORETOLD IN THE BIBLE.

"An Irish land agent writes from the South of Ireland:—'The introduction into the world of boycotting has, I think, hardly attracted sufficiently the attention of students of prophecy. We observe that 18 centuries ago it was predicted that just at the end of the age boycotting should be one of the principal instruments of coercion which Antichrist will use, the words of Scripture being as follows:—"He causeth all, both small and great, rich and poor, free and bond, that there be given them a mark in their hand or in their foreheads; and that no man might buy or sell save he that had the mark," &c. (Rev. xiii. 16, 17). As a matter of fact, now in some parts of Ireland, unless a farmer has the Land League ticket as a mark in his forehead—that is, stuck in the front part of his hat—he could not sell a single beast. I have myself seen it so placed. Thus this method of coercion has been introduced, and its power established beyond all question, so there it is prepared and ready to hand whenever Antichrist shall appear to use it. Is not this, then, a very remarkable sign of the approaching end of the age?" It may be added as of further important significance, that this form of coercion and fulfilment of prophecy is thus utilised in a land and amongst a people which are in spiritual and ecclesiastical subjugation to the Papacy, which has shown so many other signs of kinship, if not identity, with the Antichrist."

Correspondence.

To the Editor of the "Banner of Israel."

Dear Sir,—The following is an abstract from a letter I have just received from one of my sons, who went out in the "Liguria" to Sydney, in September last. Of course, I gave him a good supply of your leaflets. Yours very truly

John S. Anderson

Croydon, January 4, 1886.

"My dear Father,— . . . You will be pleased to hear that I made a convert on board the "Liguria" to the Anglo-Israel belief of a Jew. I asked him, half in fun, if he would like to read some papers on the subject, and he said he would. In about an hour he came back to me, begging with all his might to be allowed to buy the pamphlets, so of course I gave them to him, and as he asked me where he could get more I gave him your address on a slip of paper, with a few words from me on the back; which he will, no doubt, send you in order to get more pamphlets. He said that he would not part with those he already had for five pounds. His name is Levy.

"Your affectionate son,

"Henry K. Anderson.

"Sydney, Nov. 19, 1885."

To the Editor of the "Banner of Israel."

Dear Sir,—Some unknown friend and supporter of Our Identity has very kindly, during the two last years, sent me a number of Banners of Israel for distribution at Devonport, and as I have no other means, but through the issue of the Banner, of reaching my friends to express to them my best thanks for this act of Identity generosity, and to assure the donors that their wish is strictly carried out, I ask you kindly to give this insertion. T. Inman.

33, Haddington-road, Devonport.

To the Editor of "The Banner of Israel."

Sir,—A clergyman has demurred to my opinion that the British people are the Ten-Tribed House of Israel, now doing their predestined work of evangelising the world according to God's promises to Israel, because, as he alleges, his great difficulty in entertaining the Identity of our race with Israel is that Judah's conversion must precede Israel's, and he quotes Zech. xii. 7 in support of his views, "The Lord shall save the tents of Judah *first*." But taking the context in the Revised Version, I submit (and am I not right in holding) that the prophet is referring to a time yet future, when Judah having "walked to," or fraternised with, Israel—at least, an election of that House. "one of a city, and two of a family"—will return to Jerusalem (Jer. iii. 14—18). Both Houses are being besieged, and "made a cup of reeling to all the peoples round about," in *that* day, it seems, when Judah's chieftains, &c., are confessing in their heart (converted, I conceive) the strength of the Lord of hosts, the God of Israel, and now, too, their God in Christ, who "opens His eyes upon the House of Judah, which shall be made like a pan of fire among the wood, and like a torch of fire among sheaves."

Then it is—*in that day*—I submit "the Lord will save the tents of Judah first"—referring to the siege—in order "that the glory of the House of David and the glory of the inhabitants of Jerusalem be not magnified above Judah," &c. So that the "salvation" in question appears to refer not to priority of salvation of the soul at all, but to their salvation in the siege "from the hands of their enemies round about on the right hand and on the left," &c. I am, dear sir, yours faithfully,

Lichfield, Jan. 28. Chas. J. Hadfield, *Colonel*.

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NOTICES.

All communications intended for the Editor, to be addressed: — "Philo-Israel," Woodcot Villa, Tyndall's Park, Clifton, Bristol.

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See Review in *Banner of Israel*, January 6 and 13.

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"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4.

VOL. X., No. 483. Entered at Stationers' Hall.] WEDNESDAY, MARCH 31, 1886. PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE LEGISLATIVE UNION OF THE THREE KINGDOMS.

WE are living in days when the legislative separation of Ireland from Great Britain is the ardent desire of a noisy party in the sister isle, and the project, probably for that very reason, is adopted and embraced with ardour by our foremost Liberal statesman, who is resolved, if he can, to dis-unite the two legislatures, in the hope (it is nothing more than a forlorn hope) of bringing peace to Ireland, and settling, once for all, the problem of the day how to make Irish discontent give place to loyalty to the throne of the Queen of England. The question of the hour is, the ways and means by which he proposes to effect the object he has at heart.

We seem to think Mr. Gladstone aims at impossibilities. He has first to satisfy and carry with him Mr. C. Parnell, and the eighty-six rulers of the British Parliament who demand, as the price of their support in a division, that Ireland shall have a separate Parliament independent of British control to manage their own affairs. This, it is understood, Mr. Gladstone means to give them, saddled with the proviso, that the unity of the Empire shall be maintained by checks and guarantees, which he will provide in great profusion. Mr. Parnell and his followers, however, will accept of nothing short of independence for Ireland, and thus the first great difficulty Mr. Gladstone will encounter is here provided for him.

If we mistake not he will find it insuperable. For the working-men of Edinburgh, who lately came to present the Prime Minister with a congratulatory address from a great Liberal demonstration there, were prepared to tell him "that they desired the settlement of the Irish question without endangering the legislative union of the three kingdoms!" This will be found to be the decided opinion of the vast mass of the working-men of the United Kingdom, but it is utterly opposed to the wishes of the Irish party, and Mr. Gladstone's scheme will, in its result (however good may be his intentions), lead to the disruption of the Empire for a time, and to war at last, to reconquer South and West Ireland.

There is, however, another portion of Mr. Gladstone's scheme which demands, and must receive, close attention. He means to give Ireland "Home Rule," and a separate Parliament; but before he does that, he sees it will be necessary to remove from the jurisdiction of the new Irish Parliament all the Irish landlords who hold their property there now, under the protection and guarantee of the British Parliament. The Irish landlords must be "expropriated"—that is, bought out—and compensated for disturbance of possession, lest they should, when the Irish Parliament reigns, be crushed and ruined by it. The cost of this operation will be, as calculated by the journals of the day, and admitted by those responsible, nearly one fourth of the National Debt, or £220,000,000 sterling! The cost is to fall on English and Scotch taxpayers, in the hope that, the Irish landlords being bought out, the Irish tenants and farmers in possession will be induced, under a hostile and independent Irish Parliament, to think fit to pay handsomely to the British Government, for the lands they are taught to believe are their own already, without payment of any kind!

The innocence of our rulers in imagining the scheme, thus hatched, will satisfy the British taxpayers, and carry Mr. Parnell's disloyal followers with them is simply incredible. Well may the *Times* remark on the whole plan that, "it does not believe that the people of this country will be imposed upon by the sham, if their proper teachers have the courage and manliness to do their duty"; and well may it describe the policy of Mr. Gladstone as "a gigantic scheme, for investing 150 to 200 millions in the pauperisation of Ireland."

We hope, and believe, that the attempt now being made with all the authority and ability of the Prime Minister will collapse, and that he will fail to persuade his Cabinet, the House of Lords, the Commons House of Parliament, and finally the country, to support him in such a project for the ruin of the Empire, the pauperisation of Ireland, and the utter destruction of vast classes of interests in that wretched country, which since the Liberal Government succeeded Lord Beaconsfield in 1880, has gone from bad to worse, till to-day it is on the verge of national ruin, of civil war, and political collapse.

We believe, however, that none of these things will take place; although, probably, the country will come very near

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the catastrophe. Our Identity will, we are persuaded, prove to be, by God's mercy and favour, the means by which we shall avoid so great a danger. This nation is Israel, and these two islands are by God's gift the possession inviolable and invulnerable of His people. In these "isles of the West," these "isles afar off," the name of the Lord God of Israel is to be glorified by His chosen nation, and there His promise "to gather scattered" Israel and keep him must be fulfilled (Isa. xxiv. 15, Jer. xxxi. 10). There is no provision in God's Word for the further disruption of the collected Tribes in this their appointed place (2 Sam. vii. 10), and therefore we can give no heed to the threats of Israel's disruption, and the separation of Ireland from the Empire. That misfortune, at any rate, will never overtake this afflicted nation, though the elimination of Irish discontented members from the British Parliament will be a result much to be desired, and we believe certain, in some way, known only to our God, to be carried out, at last.

Meanwhile we would ask our readers to give way, in this our day, to no desponding thoughts. Matters are really not in Mr. Gladstone's hands, nor in those of Mr. Charles Parnell and his eighty-six devoted Irish followers. They are in the hands of the God of Israel, who is using Messrs. Gladstone and Parnell as it may best seem good to Him. We may leave results with God, for He has told us, "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" (Isa. xli. 10). And such being the case we will look up and be no more sad or sorrowing for our country's sake, but on the contrary look up, and lift up our heads, and praise the Lord, because our nation's redemption draweth nigh! (Luke xxi. 28).

MR. JOHN WILKINSON AGAIN.

DEAR SIR,—In the *Northampton Herald*, of January 30, 1886, I find the following questions asked by an adversary who signs himself G. E. Siebenrood, and considered by him to be conclusive against Our Identity. They are quoted as taken from two pamphlets by John Wilkinson. It would relieve the minds of myself and others if you could find time to publicly answer them. Wishing, as heretofore, that our glorious cause may be abundantly blessed, and that you may be long spared to advocate it, I remain, yours most truly,

SARAH HILL.

Culworth Rectory, Banbury, February 1, 1886.

1. "The people shall dwell *alone*, and not be reckoned among the nations" (Num. xxiii. 9). Whatever we may be under the next Government, we certainly have been, up to this, reckoned among the nations.

2. Israel is to remain many days without a king, or prince, and without a true knowledge of God (Hosea iii. 4, 5). Can this be said of England?

3. The Twelve Tribes out of Palestine are to be few in number, under national curse, but to be increased when restored (Deut. iv. 26, 27; xxviii. 62—66; Jer. xxx. 3, 4, 19; Zech. viii. 13). The Anglo-Saxons are *out of Palestine*, and are not cursed or *few* in number.

NOTE BY THE EDITOR.

In reply to our correspondent's appeal, we beg to refer her to BANNER, vol. iv., pp. 353, 362, 371, wherein we entered fully on the discussion of Mr. John Wilkinson's objections to Our Identity, and, we believe, fully answered them. As this was done so far back as September 1, 1880, more than five years ago, we may be permitted to give a brief reply again to the points raised by our adversary in the *Northampton Herald*, on January 30, 1886.

The first objection is that the British cannot be Israel because they do not "dwell alone" among the nations, but are reckoned among them, whereas Numb. xxiii. 9 tells us that Israel was "to dwell alone and not be reckoned among the nations." If Mr. Wilkinson be correct in his interpretation of the passage, then the subjects of David and Solomon, or Jeroboam and Rehoboam, were not the children of Israel; because at no time did they dwell alone, and never did THEY fail to be reckoned among the nations. They were surrounded by them, and it was their sin that they were mingled among them, and were reckoned as of them.

In Psa. cvi. 35, we read, as the past record of David's days, "They (Israel) were mingled among the heathen, and learned their works." Their enemies, the heathen, often ruled over them, and in every way the people belied the prophecy, if Mr. Wilkinson be right. But he is not right! God has told us how His people were to be esteemed as those who "dwell alone, not reckoned among the nations." Exod. xxxiii. 16, gives us the proper definition of these phrases. "For wherein," asks Moses of the Lord, "shall it be known here that I and Thy people have found grace in Thy sight? Is it not in that Thou goest with us? *So* shall we be separated, I and Thy people, from all the people that are upon the face of the earth." This obviates all difficulties, and Exod. xxv. 8; xxix. 45, 46; Haggai ii. 5; Neh. ix. 20; Matt. xxviii. 20, tell us that to Israel, and to them alone, the Lord promised and guaranteed His Holy Spirit's constant presence, thus making it certain that Israel would also alway "dwell alone," not reckoning herself among the nations, by reason of God's distinguishing mercy in always being present with her.

The second objection relates to Hosea iii. 1—5, which Mr. Wilkinson declares cannot be said to describe "England's" condition to-day. But we, on our part, reply, that we never said Hosea iii. applied to Israel! We say it referred to Judah as distinguished from Israel, and each verse accurately describes the miserable fate which has overtaken that scattered, kingless people. The chapter addresses "yet" another woman married to the prophet in a figure. Chap. ii. was the history of the Lord's first wife, Israel of the Ten Tribes, even Jezreel, or Lo-Ammi Israel, whereas chap. iii. was God's description of His second wife's condition, even Judah.

Objection No. 3. "The Twelve Tribes out of Palestine are to be few in number and under curse, but to be increased when restored." We are referred by Mr. Wilkinson to Deut. iv. 26, 27, xxviii. 62—66; Jer. xxx. 3, 4, 19; and Zech. viii. 13, for the proof of this. But we fail to find the proof in these texts. Deut. iv. 26, 27, is followed by ver. 28, which plainly does not apply to the Jews, since their scattering cured them of idolatry; but in Israel's case it made them worse heathen than they were before! During their wanderings Israel did indeed become few in number, but they were to become also in their penal outcast condition multitudinous as the sand upon the sea-shore, as Hosea i. 10 testifies, thus showing Mr. Wilkinson to be wrong.

But Deut. xxviii. 62—66 is quoted against us as applying to Israel, whereas our contention is that verses 1—15 of that chapter apply to Israel of the House of Joseph, *alias* the British, but the rest of the chapter to the Jews, because inexorable facts show that this was historically true of our own race and of the Jews respectively. Mr. Wilkinson quotes Jer. xxx. 3, 4, and 19, as evidence against Our Identity. But these verses do not prove that the increase of Israel is to take place only after the restoration and not before. Scripture cannot contradict Scripture. Hosea i. 10; Zech. x. 8, 9, 10, declare, as does Jer. xxxi. 8, that the increase will take place before the restoration as respects Ephraim's House only, and therefore we see that Mr. Wilkinson herein fails again. Zech. viii. 13 is said also to prove that Israel outside Palestine are to be "few," but increase only after restoration to the land. We defy any one to establish these propositions from this text!

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We admit that "the Anglo-Saxons are out of Palestine," and we know they are not under God's curse, or few. But we do not find in Mr. J. Wilkinson's texts anything to show us that the House of Ephraim, being outcast, are to be anything but blessed. "They shall be (God declared in Zech. x. 6) as though I had not cast them off," and in Ezek. xi. 16, "I will be to them as a little sanctuary in the countries where they shall come." Their multitudes are promised to them in Hosea i. 10, when banished from their land as Lo-Ammi, "not His people," and the texts Mr. Wilkinson quoted cannot be used against us. They prove our case completely.

THE EARLY BRITISH CHURCH.

PART 1.

We beg to call attention to the following remarkable article we quote from *The Protestant Churchman and Record of Church Missions to Roman Catholics in Great Britain* of January, 1886. We think the article in question strongly confirmatory of our contention that this nation is Israel. It certainly illustrates our Lord's declaration in Matt. xxi. 43, since it is clear from Gildas' statement that "the kingdom of God was taken from the Jews and given" to the British-Israelite "nation" in A.D. 61, fully nine years before the Roman army under Titus destroyed the polity of the Jews, razed their temple and city to the ground, and carried the inhabitants of it away captive to other lands. We hope to offer a few observations on the paper we re-publish below next week, since we deem it valuable as testimony, *ab extra*, to the truth of Our Identity.

"THE EARLY BRITISH CHURCH.

"Writers of our national history, if they touch this question at all, dismiss it with but a brief notice. Even ecclesiastical historians and biographical writers begin their narratives with the appearance of St. Augustine in this country at the close of the sixth century, as if all above this period were a blank, and during the six hundred years that preceded there were no traces of a Christian Church in this island. Hence the popular notion that Augustine and his companions were the first that preached the Gospel in Britain, and hence the conclusion is drawn that, as the British Church owed her foundation to, so she was till the time of the Reformation dependent upon, the Church of Rome. This is the snare of the Romanist and the delusion of the ignorant Protestant, and the trap into which the political partizan would inveigle all who are simple and willing enough to be misled by him. The conclusion is as mischievous as it is untrue.

"What England owes to Rome is not that of lighting or re-kindling Christianity in this land, but that of tarnishing its native lustre, gradually corrupting our Church's creed, heathenising her discipline and worship, enslaving her clergy, making merchandise of the souls of her people, turning this kingdom into the principal member of the 'man of sin's' usurped authority and empire. And as she had enslaved all, so causing all to drink deeply and intoxicatingly of the cup of her enchantments. But that there was a regular independent Christian Church, of Apostolic foundation, subsisting for more than five centuries before the Roman Augustine set foot on our shores, or the voice of a spiritual usurper was heard in our churches, for this the evidence is ample and conclusive. Gildas, the earliest Christian writer of this country whose writings have come down to us, says:—'That upon this our frozen isle, while shivering with icy cold of ignorance and heathenism and idolatry, the cheering beams of the true sun—the Sun of Righteousness—shone brightly out, a little before or about (*interim*) the time of the defeat of Boadicea by the Roman legions." This was in A.D. 61, so that we have here direct testimony to the precise time of the founding of the Church in Britain. Many passages might be given from the early fathers showing that Britain and the British Church were both well known to them. Eusebius, who was Bishop of Cæsarea in 313, speaks of the preaching of the Gospel to the Romans, the Persians, &c., and to those 'called the British Isles.' Tertullian, who flourished about seventy years after St. John, when enumerating the nations in which the religion and rule of Christ was received at that time, refers to Britain among the rest in the following words:—'Those places of Britain into which the Roman arms have not yet been able to penetrate, but which are subject to Christ.' To this century, about A.D. 156, belongs the fact stated in the Welsh Triads—namely, that Lucius, king of Britain, publicly professed the Christian religion, and gave the privilege of country and tribe, with civil and ecclesiastical rights, to all who were Christians. Origen, who lived in the third century, writing in A.D. 230, says: 'When did Britain, before the coming of Christ, consent 'together in the worship of one God? . . . Christ's power is seen in Britain as well as in Mauritania.' In the fourth century, testimonies so multiply that there is some difficulty in making a selection. We may observe that in the year 303 commenced that fiery trial, the last of the ten persecutions, that called the Diocletian, which was the first that stained our soil with the blood of martyrs. Gildas and Bede tell us of the havoc it made in Britain.

"'Then it was,' say they, 'that Britain enjoyed the highest glory by her devoted confession of God, and great was the number of the martyrs.' The names of several are preserved, especially those of Aaron and Julius, who were martyred with great torments in Caerleon-upon-Usk, and that of St. Alban, who suffered upon a hill over against the present St. Albans, which is named after him. This persecution closed with the accession of Constantine to the Empire. 'Now,' says Gildas, and Bede after him, 'the persecuted Christians return from the woods and mountains and dens of the earth, re-establish the faith, build again the demolished churches, erect basilicas of the saints and martyrs, and setting up again in triumph their victorious standards celebrate their sacred rites with clean hands and hearts, and this peace continued in the British churches till the time of the Arian madness, which infected this remote corner of the earth as well as the rest of the Christian world' (Bede, lib. 1, chaps. 7, 8). The Empire being now Christian, general councils were frequent, and British bishops regularly attended those ecclesiastical assemblies, voting in them, and subscribing their decrees and canons. The names of three British bishops—namely, Eborius, Bishop of York; Restitutus, Bishop of London; and Adelphius, Bishop of Caerleon-upon-Usk, with the names of a British presbyter and a deacon, are found appended to the Council of Arles, which was held in the year 314. British bishops were also present at the Council of Sardica, held in 347; at that of Ariminum, in 359, and it is highly probable that there were British bishops present at the Council of Nice in 325. These facts alone, had we no others, are quite conclusive of the existence of a well-organised Christian Church in this island centuries before St. Augustine landed on its shores. The orthodoxy of the Church was witnessed to by several of the Christian Fathers of the time. Throughout the Fifth and Sixth Centuries we have still many evidences of the flourishing condition of the British Church. All matters concerning the Church were settled without any appeal to Rome, by means of councils, at one of which there were present 118 bishops, held in the Sixth Century at the Church of St. David's in Wales, and presided over by St. David. Schools or colleges were founded in some of the dioceses, particularly in the West. In the monastery of Bangor-Iscoid, there were 2,100 members, as we learn from Bede, so that, up to the close of the Sixth Century, we find the British Church holding on among the Saxon heathen, and not till the year 586, as shown by Bishop Stillingfleet, did Theonus, Archbishop of London, and Thadioc, Archbishop of York, quit

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their dioceses. So that we see that within eleven years of the arrival of the Romish missionaries in this country we have the British bishops and Church among the Saxons, even in the headquarters of their power. In 597 Augustine landed in Kent, and as soon as he gained a firm footing, he wrote to Pope Gregory for instructions, sending him a series of questions, and requesting his answers. The seventh of these questions was, 'How am I to deal with the bishops of Gaul and Britain?' Gregory answered, 'We give you no authority over the bishops of Gaul. . . . But as 'to the bishops of Britain, we commit them all to you, brother, that the ignorant may be taught, the weak strengthened by your word, and the disobedient corrected by your authority' (Bede, b. 1, c. 27). This is the first time, so far as we know, that the voice of ecclesiastical usurpation was heard in this island. The British Church showed herself a truly orthodox Christian Church, and as essentially Protestant as she is at this day, resisting the Pope's anti-Christian pretentions and rejecting his insidious proposals: that the conversion of the Anglo-Saxon settlers and the re-establishment of the Church in the kingdom of the heptarchy were almost owing to her zeal, and not to that of the Roman intruders, who were yet comparatively confined to Kent, and dwindled to insignificance even there; and lastly, that though the Pope's representatives did afterwards, through a sudden turn of royal favour—the result of dark intrigue and subtle Jesuitism—suddenly rush in and make her their prey, and then gradually work her round and imperceptibly draw her into an observance of the canonical usages, still it was not into 'the Roman *obedience* they could induce her to enter, but into the Communion of the Catholic Church.' It was to the rule of her own primate, not to any authority so alleged of the Bishop of Rome, 'she consented to surrender.' The Pope's name as such is not so much as dimly alluded to in any of those transactions. But it was not till the Norman Conquest that the ancient liberty and purity of the British Church were destroyed; but this was only for a season. In the good Providence of God, the time was coming when once more the Church should be free from the authority of the Bishop of Rome. This was done at the time of the Blessed Reformation. Then the Church once again stood forth 'Bright as the sun, fair as the morn, and terrible as an army with banners.' Not a new Church, but the old Church purified from Romish corruption and usurpation, and she appeared the Scriptural Church that she was when she was planted in this island in A.D. 61, according to our earliest historian, Gildas.

(*To be continued.*)

PROFESSOR SEELEY'S BLIND EVIDENCE THAT "ISRAEL IS DWELLING ALONE."

In *The Bradford Observer* of Oct. 16, 1885, we have the report of the Annual Meeting of the Salt Schools, Shipley, at which the President, Professor Seeley, delivered an Address of a very remarkable kind. He spoke, as he would naturally do, of the study of history as the one thing needful, and then dilated on the condition of our own nation by reason of its failure to study the history and literature of its neighbours. In doing this he remarked on the fact of British insularity and its consequences, his testimony being distinctly the scriptural one in regard to Israel, that "we dwell alone"—not reckoning ourselves among the nations (Num. xxiii. 9). What he said was this—

"When a nation secluded as England arrived at great wealth and power this narrowness blended with self-satisfaction, and the compound that resulted was of that peculiar character which foreign politicians knew by the name of 'John Bull' (laughter). They thought him very conceited, very self-satisfied, and they were astonished at his ignorance of all the affairs which to them seemed most important. Foreigners could not help admiring our success; yet they did not think we were prosperous simply because we were very wise or very virtuous, for they held to the opinion that we were ignorant. They thought our insularity, which was the cause of our ignorance, was also the principal cause of our prosperity, since it kept off enemies and diminished the difficulties of foreign policy. It was not precisely such narrowness, and ignorance, upon which he would dwell, for if it only concerned the ignorance of the Foreign Office it might be deemed happy; but this insularity had another result, which was too marked. As we had practically no frontier to protect, and at home, at least, no enemy to fear, nothing forced us to think of other nations, and our education did not introduce us to foreign literature. We lived almost as if we were alone in the world. Our American cousins were in a position more insular than we were, but this was compensated to them by the fact that they read more foreign literature—for English literature was foreign to them—than other nations. They at least knew that besides the United States there existed England, but we knew of no other country except our own (laughter). Imagine what a strange individual a man would be if the influences of society were removed from him. Never to compare himself with others; never to inquire what others thought of him. That man could never acquire anything that might be called a character, he would never rank as an individual at all. As a nation we scarcely know and do not care how we were regarded in the societies of other nations—whether we were heartily, yet discriminatingly, admired as in the last century or in the early part of this, or whether we were described as the 'sick old woman,' which was too often the case now. The opinion of foreigners, favourable or unfavourable, did not trouble us. One of the consequences of life in society was self-respect, but as our nation did not live in society (laughter), it cared less than any other nation what appearance it made. Dickens quizzed the American for perpetually repeating, 'How do you like my country?' but we do not trouble ourselves with such curiosity. We supposed ourselves too great. For example, he would point to the enormous indifference with which we could parade our vices. No doubt such extraordinary frankness might have its advantages, but the reason why we so exposed ourselves was because we were not aware of any spectators; we were only aware of ourselves. We conceived it impossible for England to be in danger. Everywhere else the duty to the country and to the fatherland was a most solemn and moral obligation. Where a country was never in danger, where it was immutably safe, loyalty and duty were regarded as fantastic and bookish notions, and as a consequence morality changed its character. Patriotism dropped out of our morality as in no nation since the world began. Our morality meant a devotion to some abstract principle, to some church, or to humanity at large. However we sympathised with Italy and the Italians, or Germany and the Germans, the name of England seemed to have no sacred associations for us. We disposed of it as something for poets or authors to conjure with. We regarded it as being the symbol of an ambitious or warlike policy. Had we really made an improvement in morals by banishing all notions founded on patriotism? At any rate the reform was so sweeping that we ought to make very sure that it was sound. Meanwhile he confessed he looked to see the day come again when one might mention the name of England without provoking a laugh. After all it was not really true that England was an island or that she had no frontier to protect. She had a frontier in Canada, and another in South Africa, if he might not also say that she had a frontier in Afghanistan. In the main he held that it was healthy for a nation to live in society. Like an individual a nation should study its behaviour to its fellows, and for this purpose should listen respectfully and anxiously for their opinion; it should take an interest in their affairs, consider their rights and its own; it should strive to stand well with them, and yet it should

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assert its own personality in their presence. By this self-knowledge it would acquire self-confidence, and would then secure the confidence of others. It was good for a nation to have a strongly-pronounced national type. In the last century foreigners pronounced the Englishman rough almost to brutality, with no notion whatever of art, hard, lonely-minded, wilful to the verge of madness. On the other hand, we had an individuality, an independence, a directness of speech, a distinctness and tenacity of opinion, which made us seem like a nation of kings, and so Goldsmith, who looked at us as a foreigner, while he blamed our fierce party spirit, could yet grow enthusiastic in the description of us—

"'Pride in their port, defiance in their eye,
I see the lords of human kind pass by;
Intent on high designs, a thoughtful band,
By forms unfashion'd, fresh from Nature's hand;
Fierce in their native hardiness of soul,
True to imagined right, above control;
While e'en the peasant boasts these rights to scan,
And learns to venerate himself as man.

And so foreigners thought they understood us. They did not like us altogether; but at any rate they admired us. Even now the old conception of Englishmen was not dead. Now we found ourselves pictured as madmen, but men of self-reliance, tenacity, and individuality. No doubt that great national character stood greatly in need of brightening and refining. It was but a rough sketch; and yet we looked well wearing that character among the nations of Europe. We had a place worth keeping, and it would have been wise to retain the reputation we had, while at the same time we studied to improve it. But with our insular way of proceeding we never gave a thought to the ways of foreigners."

So far the Professor. He says. "We conceived it impossible for England to be in danger," and hence we have no patriotism! The fact is the country is in no danger because we exist under the protection of the Lord God Almighty, the God of Israel, who has defended us by promises which cannot fail. It is true our nation, *quâ* nation, does not dream of the fact that this immunity is God-given, God-promised; but it has an intuitive consciousness that the matter is so, and the experience of 1,000 years tells them they are right. Hence the callousness the Professor complains of. But as to the lack of patriotism which the Professor remarks upon, does he not recollect the history of the Spanish Armada and the burst of patriotism that invoked? also the threatened invasion of our land by Napoleon in the beginning of the century? what effect, again, was produced when the French Colonels made preparations for the invasion of England twenty five years ago, thereby raising patriotism to the boiling point and giving birth to the Volunteer movement? Professor Seeley has probably never been to the Colonies or to India, or he would scarcely have said that the name of England seemed to have no sacred associations for us. We have no doubt that in all this the Professor spoke unjustly of his countrymen, yet in the main he was correct; for we, being Israel, do indeed "dwell alone," "not reckoning ourselves among the nations," but as something far above them all, which indeed we are, because God says so in Deut. xxviii. 1, 13.

ANOTHER PESSIMIST VIEW.

In the *British Protestant*, of February, 1886, there appeared a leading article on the subject of "Rome Triumphs." Towards the end of that article the writer expressed his belief that "Party politics will prove to be one of the principal instruments of the overthrow of the Reformation settlement, of the Protestantism of the nation, and consequently of the existence of the British Empire." Further on, the belief is expressed that "the priesthood of Rome in our beloved land, will—in consequence of the craven Act of 1829—ultimately place the throne of England at the feet of Antichrist." These views are pessimist indeed! They condemn the Reformation settlement, the nation's Protestantism, and even the existence of the British Empire to extinction. They declare that the throne of Great Britain will be at last degraded beneath the feet of Antichrist.

So far the result to the nation. But it seems, we are glad to say, that, according to the *British Protestant*, "there is a remnant of intelligent Christian people yet amongst us who will, by the enabling grace of their God, resist all terms with the Pope of Rome, and whose determination to maintain the cause of Bible truth in Ireland, as in each other constituent of the United Kingdom, will be found to rise triumphant over all the Jesuit schemes of the mystic Babylon, and to tread down the Satanic devices of him who thinks 'to change time and laws' (Dan. vii. 25). We have unshaken confidence" (adds the writer) "in the promises of our God, and we have not forgotten that those faithful promises are addressed not to the many but to the 'little flock.'"

So far the editorial of the *British Protestant*. We confess we cannot reconcile the first part of the passage we quote with the last. If the Reformation, the Protestantism, the Empire itself, are all doomed to destruction, how can the existence of a faithful few, heirs of the (Abrahamic?) promises, mend the matter? Will they save the Empire, our witnessing function, the Reformation settlement, and the evangelising operations of the British? Will their faithfulness to God prevent the collapse of the British throne under the feet of the coming Antichrist? The Empire and the rest cannot collapse and be destroyed and yet survive! However that may be, we see here what miserable comfort men take to themselves who turn their backs on the Identity; and we see here, too, how inconsistent are their forecasts of the future of our race and Empire.

In regard to the more hopeful aspect of the matter, as described by our contemporary, we fail to read in any portion of God's Word that the promises of God (which are the Abrahamic promises, and not otherwise) are dependent for fulfilment on their acceptation by the faithful few, who, "by God's grace, resist all terms with the Roman pope, and uphold Bible truths in Ireland" and the rest? We find in the Word that "faithful is He who hath promised," and "Faithful is He that calleth you, who also will do it" (Heb. x. 23, 1 Thess. v. 24). The promises depend then on God's faithfulness and not on man's obedience. They are conferred on the promisees while they are unworthy, vile, and aliens—nay, enemies of God (Rom. v. 6—8)

We further dissent from the writer in the *British Protestant* in respect to those to whom God's faithful promises are addressed. He says they are for "the little flock." We reply, they are for "the chosen many." The words "little flock," of course, are a quotation from our Lord's words in Luke xii. 32, and occur nowhere else in the Scriptures. The context (ver. 22) shows they were addressed to the disciples of the Lord, who were then indeed a "little flock"; but they promised them a kingdom as the Father's gift, which clearly represents, in the latter days, the innumerable multitude of Israel whom no man can measure nor number, become then a nation of saints—"the sons of the living God" (Hosea i. 10). The kingdom of God is not the gift of Christ to a "few." It is His gift to "a nation"—the one which brings forth the fruits of righteousness or of the kingdom, as Matt. xxi. 43 tells us; and the nation of Ephraim is no "little flock," but an enormous, innumerable race, like the sand of the sea and the stars of heaven for multitude! We too have unshaken confidence in the promises of God, and therefore have not forgotten that those faithful promises are addressed to Israel of the Ten Tribes, "God's first-born," who are anything but a "little flock"! Theirs is to be the sovereignty of the whole globe—"the kingdom and dominion and the greatness of the kingdom under the whole heaven"—

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and therefore, though they were a "little flock" when the Lord addressed those words to His disciples, as stated in Luke xii. 32, we look now, at the end of the age, for our Saviour's fulfilment of His promises, and for the realisation by the descendants of the then "little flock," of the Master's words: "It is your Father's good pleasure to give you the kingdom"; that kingdom which was promised also to "a nation."

We cannot then agree with our *British Protestant* in his melancholy anticipation of the destruction of the British Empire, Church Protestantism, and throne. We do not believe the few but the "many" will be the heirs of the promised kingdom, because for that expectation we have the authority of the Old Testament promises to Israel, and also the New Testament assurance that "many shall be made righteous" by the obedience of Jesus (Rom. v. 19). The new covenant made at Calvary further corroborates our view, since it promises us as the House of Israel, "that we shall all know the Lord, from the least of us to the greatest of us;" a promise as wide as the nation and as far removed from the idea of the "little flock" as it is possible to conceive (Jer. xxxi. 33, 34; Heb. viii. 10—12). Israel, praise ye the Lord!

"THE LORD BOTH OF THE DEAD AND LIVING."

THE Lord Jesus Christ is the Lord both of the dead and of the living. St. Paul, in Rom. xiv. 9, testifies to that! There he said: "To this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living." But our Lord's own testimony, in Luke xx. 37, 38, was, that our Lord Jehovah was the God of Abraham, Isaac, and Jacob, being not the God of the dead, but of the living. St. Paul thus clearly gave to our Saviour the Divine honour belonging to the Lord Jehovah, claiming for Him that He is God. In Luke xx. 37 the words, "the dead and the living," had reference to Israel and to the seed of Abraham only. In St. Paul's argument we are not necessitated, we think, to apply the teaching to the "dead and living" in general, but may place a more restricted meaning on the passage; taking the "dead" to mean Israel, and the "living," Judah. Let us examine the matter in this light. To what end did Christ come "to die, to rise, and to revive?" First, as St. Paul declares, to establish His Kingship or Lordship; that is, His kingdom over "both the dead and the living" of His subjects. What is His kingdom? who are Christ's subjects? Christ's kingdom is over the people whose King He is. He was born King of the Jews (Matt. ii. 2). He was born also King of Israel (John i. 40; xii. 13). He came to His own to be their King, but His own received Him not (John i. 12). Rejected by the Jews, He has turned to the other dead and outcast portion of His people (Isa. lxv. 1), those buried in their graves, whose dry bones (unbroken) strew the valley of the vision of Ezek. xxxvii. 1—15), but are destined to rise in due time "an exceeding great army," with the Prince of David for their King; whose kingdom over them will be "an everlasting kingdom, and all dominions shall serve and obey Him." The dead of Israel then, the Ten-Tribed House of Joseph, the British nation, these own Christ Jesus as their King; and the living House of Judah, not buried, but exposed (living) to view, these are part of Jesus' kingdom, though now they refuse to submit to Him. Hosea vi. 1, 2, show us that the dead ones of Jesus' kingdom are Ephraim-Israel, destined, at a fixed time and hour, to rise from the dead.

Our own experience shows us that the Jews are the Lord's "ancient" living "people," whose King He also is. "To this end Christ both died, and rose, and revived, that He might be Lord both of the dead" House of Israel "and of the living" House of Judah. To the same effect is Isa. ix. 6—8 (R. V.): "The Lord sent a word into Jacob, and it hath lighted upon Israel" . . . "even Ephraim." What was that word? Ver. 6 tells us! "Unto us"—that is, unto Israel—"a child is born," who is "the Wonderful Counsellor, mighty God, everlasting Father, Prince of Peace," who is the King of Israel, to be seated on the throne of David. "The zeal of the Lord of hosts shall perform this." This was the Redeemer of Israel, the God-Man, who died for His people, rose, and revived, that He might be their Lord, as well as the King of the Jews. Acts x. 36 also teaches us a lesson of the same kind, where "the Word which God sent unto the children of Israel, preaching peace by Jesus Christ (He is Lord of all)," assures us that the Lord Jesus is Lord of Israel as well as Judah, and that He sent His Word to the former that they might preach peace by Him "to all the nations, to all the families, and to all the kindreds of the earth."

The Lordship of the Saviour and Redeemer of Israel, Jesus Christ, is shown by His assumption of the kingdom over the then dead ones, Israel, as well as over the living branch of the Israelitish stock, the Jews; and let us mark, the dead had the priority in Rom. xiv. 9! He died, rose, and revived, that He might be Lord of the dead of Israel first, and then of the then still living House of Judah. Jer. xxxi. 33, 34, and Heb. viii. 10—12, corroborate this teaching, by proving to us that to the House of Israel first, the new covenant will be applied, and afterwards to Judah. The dealings of the Lord with the two Houses are similarly described in Ezek. xxxvii. 14, and xxxvi. 25, 26, respectively; showing that Israel will be baptized with the Holy Spirit after the Identity is declared, but before the return to Palestine; whereas, Judah, or the Jews, will return in unbelief, and will be cleansed by the Holy Spirit after they are settled in the land. Then will the Lord Jesus Christ be Lord not of the dead at all, but of the living ones, even of Israel and Judah, and of all who are joined in fellowship with them.

THE UNITY OF THE EMPIRE.

THE *Scotsman* of Edinburgh of Dec. 18, 1885, published the following remarkable testimony to the Identity of the British folk with the Lost Ten Tribes:—

SIR JOHN MACDONALD ON THE UNITY OF THE EMPIRE.—Sir John A. Macdonald, Prime Minister of Canada, was yesterday afternoon presented with the freedom and livery of the London Turners' Company, in recognition of "the eminent services rendered by him to the British possessions in North America in promoting their political confederation as the Dominion of Canada, and in successfully accomplishing their physical union by the recent completion of the Canadian Pacific Railway." The ceremony took place in the old Council Chamber, Guildhall, the Master of the Company (Mr. S. G. Bake) presiding. Sir John Macdonald, in replying, said the Canadians considered with pride that they were British subjects, and believed that they had a right to share in the glories of the Empire. While Canadians, they felt they were also Englishmen, and formed a portion of that great monarchy—the greatest the world had ever seen. (Hear, hear) They were proud to be under the shadow of the Monarchy, and to call Queen Victoria their Queen, and believed that the best interests of the provinces composing the Dominion were involved in the perpetual connection of that Dominion with the mother country. (Hear, hear). He was gratified that Englishmen at last recognised that the Dominion might become a source of strength to the Empire rather than a source of weakness. (Hear, hear.) They would in the future be able to share the dangers and run all the perils of war for the sake of perpetuating the integrity of the Empire. (Hear, hear.) Referring to the completion of the Canadian Pacific Railway, Sir John said that should war or an Eastern crisis arise and the Suez Canal be interrupted, as it would be in the case of war, the railway would give England a secure and unassailable military route by which the Northern Pacific seas could be reached, and China and Hong-Kong would be brought within striking distance of Australia, which could come to the succour of the mother country if wanted, and India

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could also be reached from the Continent. After referring to the agricultural prospects open to settlers in Canada, Sir John said that he looked forward to a more complete federation of Australian and other colonies. In case of war in the future, he believed the mother country would have such assistance that an enemy would have to reckon upon fighting three auxiliary nations as well as England, and that would give alike to the mother country and her several dependencies an assurance of continued peace and a sovereignty of the ocean. (Cheers.)

Sir John Macdonald in his observations noticed the British Monarchy as the greatest the world had ever seen (which Israel's was to be). He insisted on the unity or federation of the Empire (which Israel's "nation and company of nations" was to present).

He insisted on federation leading to universal supremacy and the dominion of the sea (which was God's gift to Israel).

(*Vide* Deut. xxviii. 1 and 13; Numb. xxiv. 7; Jer. xxxiii. 17—26; Luke i. 32, 33; Gen. xlviii. 19, xxxv. 11, xxii. 17; Dan. vii. 22—27; Rom. iv. 13).

Correspondence.

To the Editor of the "Banner of Israel."

My dear Sir,—I wrote to you about a year ago about the spread of Our Identity knowledge in this part, and you were good enough to insert my letter in The Banner. This time I am writing on a more speculative subject, and I do not ask you to insert my remarks, as the event may turn out differently to what I expect; but, whether or no, I am anxious that you should be informed about it. This matter is, the increase or decrease of the native Maori race in New Zealand. A few years ago they were obviously diminishing very fast, so fast, that it was commonly thought and said that the present generation might see the last of them; this is still the common opinion in England, and to some extent, out here.

"The nation that will not serve thee shall perish." This is always quoted with reference to Maoris, amongst other disaffected races; and I have often thought it over, and wondered, as I have had to do about so many other facts connected with Our Identity. Of late it has occurred to me, that up to a few years ago, the Maoris were almost perennially at war with us, but now they have submitted, it would be reasonable to expect that the melting away of their race would cease. Accordingly, I addressed our local, resident magistrate, who is also native agent, and received a full and courteous reply, together with printed reports of native agents of the last census in 1881, and their opinion as to the increase or decrease of the native population. Some do not directly answer the question, but on the whole, six of these gentlemen report a decrease, five an increase, slight in some cases, and four are not able to give a decided opinion. It would not interest you, perhaps, to have fuller details, except that the decrease is greater than the increase; and where the decrease is most marked and striking, in the New Plymouth, Taupo, and Wanganui districts, is also where the mass of hostile natives lived. The increase is where the natives have been for years on friendly terms with their European neighbours, and more or less adopted our ways.

So much for His Grace of Canterbury, and "firewater." But the last census took place in 1882, just before or about the time that the then native Minister, John Bryce, more power to him, broke the neck of the native resistance for ever. There was a gathering of 2,000 natives at Parihaka, making speeches, and hinting, rather than threatening, what they would do; Mr. Bryce collected a considerable body of Europeans, over 1,000 I think, in the neighbourhood, and then went himself, with a small escort of civil police, into the Maori camp, and arrested the leaders and sent them to prison, where they remained until they were peaceable. This undignified ending to their valiant speeches has quite sobered them; and the visit of the so-called Maori King, Jawhiao, to England, was clear evidence, that though he did not yet rightly understand his position, yet he no longer played at being an independent king.

Another census will take place next February of the native population; I will send you the result as soon as I have it; but though it may show a total decrease, I feel pretty confident that the increase in the friendly tribes will continue. We have a desperate bad Government in the colony now; two Atheists of the vulgar C. Bradlaugh type, and two Papists; the leader of the Government going about giving "Freethought" lectures. Can we wonder at Colonial depression, surely we are being chastened for our good? Yours very truly,

H. S.

Atheuru, Katikati, New Zealand, January 1, 1886.

To the Editor of the "Banner of Israel."

Dear Sir,—The Apocryphal books of the Bible, set aside by the judgment of "authorities," whose fallibility of reasoning seems to be too little realised by others enjoying the privilege of independent thought, probably deserve respectful study, not only for their moral teaching, but for their practical historical value.

The following remarkable assertion—viz., *that the Lacedemonians of Greece were Israelites (or Jews?)* by the mutual recognition of such racial origin on the part of both peoples will be found recorded *in extenso* in 1st Book of Maccabees, chap. xii. I regret that I have not an English version of this book to quote from; but the subject is certainly so interesting and important to Anglo-Israelites, that, no doubt, you will verify and inquire into it.

Yours obediently,

D. Stuart.

January 3, 1886.

To the Editor of the "Banner of Israel."

Dear Philo-Israel,—Owing to various causes I find it impossible to give as much time as formerly to the work in connection with Our Identity. I hope to be able to act as secretary to the Prayer Union until the end of this year, but should be glad now to hear of some one who would share, with Miss E. M. Rush, the work of secretary to the Free Distribution Fund, leaving me to act as treasurer only. He, or she, would be required to receive applications, and send out literature, and make up the monthly report for the Banner. I shall be glad if you will kindly make this known amongst your readers, and shall be pleased to hear from anyone able and willing to undertake the work. Yours very truly,

Jessie Lawrence.

Upper Teddington.

To the Editor of the "Banner of Israel."

Dear Sir,—I think the ethnographical difficulty to the belief in Our Identity, brought forward by a clergyman in your issue of March 3, page 90, who, though almost persuaded of its truth, considers "documental and monumental proof" necessary before he, and many others, can be convinced that the settlers in these islands (if the Lost Ten Tribes) were separated and kept distinct from the other races of Europe, during their passage from the East, could be best met by the following text of Holy Scripture, so often quoted in defence of the statement: "For, lo, I will command, and I will sift the House of Israel amongst all nations, like as corn is sifted in a sieve; yet shall not the least grain fall upon the earth" (Amos ix. 9). Surely this is "documentary" evidence, proving that Israel was to be scattered amongst all nations, yet separated as corn is separated from the chaff, not a grain of which should be *lost*; which, to pursue the same metaphor, we may reasonably interpret the words "fall to the earth" to mean. Here then is an explanation of what your correspondent styles the "neat way" in which Israel was separated from the Gentiles, with whom they were mingled in Europe, however much they may, in their passage from the East, have seemed to be one with them. I remain, dear Sir,

Very truly yours,

A late Senior Chaplain in Her Majesty's Indian Service.

Baden-Baden.

Erratum.—Page 122, col. 2, line 22, for "Kohi, Kohi" read, "Kati, Kati."

At the Rooms of the Metropolitan Anglo-Israel Association, Palace Chambers, 9, Bridge-street, Westminster, a Paper will be read by the Rev. Edward Denning, M.A., on April 6, at three p.m. Subject, "The Re-appearing of the Ark of the Covenant." The reading will be repeated on April 7, at 7 p.m. Discussion will follow on each occasion.

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NOTICES.

All communications intended for the Editor, to be addressed: — "Philo-Israel," Woodcot Villa, Tyndall's Park, Clifton, Bristol.

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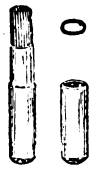
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"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

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"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4

VOL. X., No. 484. Entered at Stationers' Hall.] WEDNESDAY, APRIL 7, 1886. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

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HOME RULE FOR IRELAND.

THE question of Home Rule for Ireland is the one which now presses for decision. It blocks the way of all legislation for the United Kingdom, and while we write it is the subject of deliberation by the Cabinet, with the Prime Minister at its head as the responsible originator of a proposal which aims at the disruption of the British Empire. Not that Mr. Gladstone imagines that the grant to Ireland, of a separate Parliament, will lead to the separation of Ireland from Great Britain. We have no doubt he has quite satisfied his own mind that, with proper guarantees and safeguards, he will be quite able to defend the integrity of the Empire, and prevent, what every one else believes will be the result of this "leap in the dark."

What Mr. Gladstone's plans and proposals are no one yet knows, though before these lines are published they will probably be made public. Whatever his scheme is, it is clearly a radical change in the constitution of the country which he is endeavouring to effect. The question arises, whether he has the political power to carry out his designs? He must count, in the first place, on securing a majority in the present House of Commons. If he can secure that, he is sure to find the House of Lords opposed to his attempts; and then will come the expected appeal to the country, when the battle cry at the hustings will be represented by the watchwords, "union" or "separation!"

Even if he can be imagined to have persuaded this country to consent to the surrender of Ireland and its countless interests to the tender mercies of the National League, and of Mr. C. Parnell's followers, there will be the certainty of civil war in Ireland to be faced—a war of Roman Catholic Ireland against the Protestant North. It will be impossible to avoid interference in such a quarrel as that, at our own doors, and then it will surely be seen that it will be more costly to subdue the Roman Catholic population of Ireland then, than to give them at once a firm and strong government in union with the rest of the United Kingdom.

We believe the problem will work itself out more easily and speedily than we perhaps imagine. When Mr. Gladstone shall have announced his plans in dependence on the strength of the eighty-six Parnellite members, and of his own admirers (who would, we believe, rather ruin the Empire than give up their leader), he will find that he will have opposed to him, not only the solid Conservative body who deplore his rash proceedings, but also the large following of Lord Hartington, who has lately declared he will have nothing to do with the separatist proposals of his political leader.

With one result of Mr. Morley's programme we confess we have great sympathy. We much desire that some way could be contrived to rid the British House of Commons of the alien disloyal Irish band, whose presence is only a bar to the business of the Empire. Their only aim and object in appearing in the House is to make legislation impossible, till the British nation, in very despair and disgust, shall be ready to give Ireland over to her disloyal sons as an independent country. That this expulsion will one day take place we believe to be certain; but how it will be brought about we cannot yet perceive. However this may be, we expect the result of Mr. Gladstone's "Home Rule" legislation will be, that it will be doomed to failure. "The chances are very remote that Mr. Gladstone will be sent back to power, in case of a dissolution, with a majority that would carry a Home Rule scheme."

He may try to abolish the House of Lords for failing to support his projects; but he can do nothing but bow to the clearly expressed will of the nation on the subject. That will, unless we read prophecy amiss, will never sanction the rupture of the Empire, and cannot permit the violent separation of a part of the Queen's subjects from allegiance to her throne, without their consent. Rather than this a coalition of moderate Liberals and Conservatives must be formed—and will, we believe take place, which will put Mr. Gladstone's projects in the background, and leave the Empire intact.

This Empire is Israel's, and the nucleus of the Empire is located, by God's own providence, in "the place appointed"

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for it, even in "the isles afar off," the "isles of the West" (Jer. xxxi. 10; Isa. xxiv. 15). There is no provision in the Word of God for a second dismemberment of Israel, or for a separation in these last days of its Ten-Tribed polity into two distinct nationalities. Whether the grant of an Irish legislature, in separation from the British House of Commons, will not lead to the rupture of the union must be proved by those who desire to make the experiment. The burden of proof lies on them.

"Every statesman since the Union, down to December last, has unanimously declared that the effect of the concession of legislative independence to Ireland will be to bring about the separation of the two nations." We cannot satisfy Mr. Parnell, and at the same time safe-guard the Imperial interests and honour of the British people. We believe, therefore, that the separation of the two countries will never take place; that Mr. Gladstone's projects will fail, that legislative independence will not be granted to Ireland in any shape, but that in some way or other which we cannot yet anticipate, the exclusion of the band of disloyal Irishmen from the British Parliament will be carried into effect, to the great relief of our body politic. May that day soon be here!

This is clearly an Identity question, one going to the very root of our national existence, and, therefore, a matter to which the BANNER must perforce pay careful attention. At the same time we may approach it without panic or anxiety, since it is a glorious truth that "the Lord reigneth," and He who keepeth Israel never slumbereth or sleepeth. Israel, therefore, praise ye the Lord (Psa. cxxi. 1, xciii. 1, xcvi. 10).

"THE WORD OF GOD AND ANGLO-ISRAELISM."

A REVIEW BY SURGEON-GENERAL J. M. GRANT, M.D.

The Word of God and Anglo-Israelism: An Argument founded on Scripture. By G. M. G. Bath: Charles H. Seers, 1, Argyle-street. 1885.

THE above is the title of a pamphlet in opposition to our views, which I have only lately seen. It professes to take Scripture as its only guide, and has the following prefatory remark, which shows that its author has fallen into the common error of not studying the subject with which he undertakes to deal. He says, speaking of the Bible, "What is therein written should necessarily first be ascertained; but it may be suspected that this was not the method adopted by the originators of Anglo-Israelism; it would rather seem that having excogitated the theory, and partially satisfied themselves of its truth, they now seek, by a sort of *a priori* argument, to maintain it by isolated texts as best they may." I will not bandy words about "*isolated texts*." Those who read the arguments which we draw from Scripture attentively and impartially cannot fail to see that its object is to bring the whole Bible, Old Testament and New, into harmony with the promises which God made to Abraham, and confirmed with the most solemn oath to him and his seed by an everlasting and unchangeable covenant for ever; and that this cannot be done by those who, like the author of the pamphlet before me, assert that these promises are now in abeyance, and have been transferred from the posterity of Abraham to alien races.

The pamphlet is divided into chapters, with a heading to each, that of chapter i. being "The sentence of God pronounced by His holy prophets Isaiah, Hosea, and Amos; the certainty of its existence drawn from analagous instances." These instances are Tyre, Edom, Ammon, and Moab; and it is difficult to understand why this chapter should have been written, because nobody has ever denied that the sentence upon both Houses of Israel has been executed, and is still in course of execution, as they are still outcasts from their land. The chapter opens with the following incomprehensible passage:—"The root of Israel's offence was disloyalty to the divinely-appointed throne of David, the result being that the foundation of the kingdom was laid in, and bound up with, the always-emphasized sin of Jeroboam, who made Israel to sin. Not one of its depraved line of kings could give it up, or risk his throne for God; and the nation fell into a state of shameless idolatry and wickedness." I have called this passage incomprehensible, and so it is to me, because I have always considered that the great offence of Israel was disloyalty to the throne of God in demanding a king when the Lord their God was their King; that after the separation of the nation, the kingdom of David was established in the throne of Rehoboam, not Jeroboam, because before the separation the expression, "the kingdom," was always applied to the Ten Tribes; and we read in 1 Kings xi. 13, that God would not rend away *all the kingdom*, but would give One Tribe out of the Ten to David, and that it is incorrect to speak of Israel after the separation as one nation, or "*the* nation," because we learn from Ezek. xxxvii. 22 that the two Houses will not be united and made into one nation till after their return to their own land.

Having delivered himself of this most unscriptural utterance, the author goes on to show, from 2 Kings xvii., that a formal indictment "was framed against Judah and Israel, both nations included, and a general sentence pronounced in the words, "The Lord rejected all the seed of the House of Israel, and cast them out of His sight." This sentence, he says, was final; and "from that time the people of Israel have never appeared in a national character as distinct from Judah." The Scriptural answer to that statement is that long before the separation of the kingdom, the Ten Tribes were known and designated as the House of Joseph, and the One Tribe as the House of Judah; and that although it is quite true that since the separation of the kingdom, Israel, or the House of Joseph, has never appeared in an Israelitish national character as distinct from Judah, it must have developed into two great peoples, the one greater than the other, and become a nation and a company of nations, "the fulness of the Gentiles"—that is, the multitudinousness of, or amongst, the Gentile nations; or the divinely-inspired prophecy of Jacob regarding it in Gen. xlviii. 19, 20, must have failed of accomplishment. It is singular that our author, drawing his inspiration, as he professes to do, from the Word of God, should have left such a very remarkable prophecy as this altogether unnoticed.

The author next proceeds to cite the following passages of Scripture, which he places in italics, and requests his readers to ponder as proving his assertion that the sentence upon Israel was final:—Hosea i. 6, "I will no more have mercy upon them, but I will utterly take them away;" and ver. 9, "For ye are not My people, and I will not be your God." Chap. ii. 6, "I will hedge up thy way with thorns, and make a wall that she shall not find her paths." Chap. iv. 6, 7, "I will reject thee that thou shalt be no priest to Me." "As they increased so they sinned against Me, therefore will I turn their glory into shame." Chap. ix. 11, "As for Ephraim, their glory shall fly away like a bird from the birth, and from the womb, and from the conception. Though they bring up their children, yet will I bereave them that there shall not be a man left; yea, woe also to them when I depart from them."

I need not transcribe more of these quotations. They are all denunciations, as the author affirms, on the House of Israel; and the only question is, when the infliction of them commenced and how long it continued. Strange to say, our opponent gives an answer to this question which is perfectly in accord with our teaching. With regard to the first of them—"I will no more have mercy upon them, but will utterly take them away," &c.—he says, "This amounts to a revocation of the original covenant made with the whole people in Lev. xxvi. 12"—that is, the Mosaic covenant. This is rather an odd way for a reverent student of Scripture to state the case, because

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God is not represented in the Bible as a revoker of covenants, and it is very certain that the Mosaic covenant continued operative until the coming of Christ, and the Jews remained under it till that time, although Israel had been divorced from it for about 700 years. But let that pass. The point I wish to insist upon is that as the punishment consisted in exclusion from the blessings of the Mosaic covenant, on the showing of our author himself, it could not possibly outlast the duration of that covenant; and accordingly our author is bound to admit, and he does admit, at page 6, that at some future "belonging to a far distant time," it would be said to them, "Ye are the sons of the living God." Now we know that this far distant time was the dawn of the Christian dispensation, because we find the fulfilment of the prophecy in 1 Pet. ii. 9, 10, where the apostle, addressing the same people, in the language of the prophet, which obviously could not refer to any other people, tells them that *they are* "the people of God."

One more interpretation by this "reverent" student of prophecy I must notice, if only to remark on its daring contradiction of the Word of God. Commenting upon the prophecy of Amos ix. 9, that Israel would be sifted amongst the nations as *corn* is sifted in a sieve, but that one grain would not fall to the ground or be lost, he says, "In this sifting there are good reasons for believing that many of them, separated like the chaff, have become absorbed among heathen peoples, leaving faint, but clearly recognisable traces of their origin to this day; but the rest, wonderfully preserved according to the Word of God, have been wandering for centuries with the veil upon their heart, "*They cannot find the Word of the Lord.*" The Bible makes no mention of chaff. The sifting of corn in a sieve would, in the ordinary course of things, result in the smaller and less mature grains falling to the ground. The Bible tells us that this did not happen, but that Israel *as a whole* was wonderfully preserved. Our author, however, finds reasons for believing that *only a portion of them* was preserved! Surely the man who makes so free with the Word of God cannot consistently say to us, "The Lord God says He will cause to cease the kingdom of Israel: it shall rise no more. Man says, Not so; that same kingdom is at this time strong and flourishing, and boasting a long line of kings! Whether it be right in the sight of God to hearken unto you more than unto God, judge ye" (Acts iv. 19). This censure is altogether unjustified, and the argument is *ad captandum*, sonorous from its hollowness alone!

If the author intends, as he appears to do, to apply the prophecy of Amos, that the people would wander from sea to sea, and from shore to shore, in search of the word of the Lord, but would not find it, to the Jews, he has read the Bible to very little purpose, because they have never been without the word of the Lord, and they were the custodians of the oracles of God till they rejected Christ (Rom. iii. 1, 2; Matt. xxi. 43). This chapter closes with a statement of the wonderful discovery that the prophecy of Jer. xxxi. 35—37, that Israel shall never cease from being a nation upon which Anglo-Israelites build, applies to the two Houses of Israel! Of course it does. It is evident that Ephraim, or Israel, was not a nation during the time that it was broken, that it was not a people. It is equally clear that the Jews have not been a nation for the last 1,800 years; so that unless Israel exists as a nation before God—that is, necessarily in this dispensation, a Christian nation now—this prophecy of Jeremiah's has failed. This is our contention, and neither G. M. G. nor any other opponent has been able to shake it in the smallest degree.

The next chapter is headed, "Concerning the period during which the sentence of God upon the kingdom of Israel shall continue in force, showing that the promises of favour towards that people are not current during this dispensation; and it *begins* with what the author, *More Hibernico*, calls *a digression* to consider some parts of the prophecy of Daniel, regarding which he says, that the fourth kingdom of the image still continues, because the Roman Empire is continued in the Roman Church! He next informs us that the "times of the Gentiles," during which Jerusalem is to be trodden down, embrace the whole interval between the rise of the head of gold, and the destruction of the image! and regarding Israel, he says, "Once it was a chosen nation, maintained by God for carrying out His mighty plan—the Gentiles being left outside the pale. Now God has appointed a Church (for His unchangeableness does not necessitate the use of the same means), and is visiting the Gentiles to take out a people for His name—Israel, for their sins, being now left out of sight and favour." But the promise of God was, that Israel should be an holy nation, and a kingdom of priests *for ever*; and regarding their being left out of sight and favour, He says, "In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer" (Isa. liv. 8); and so in many other passages. And regarding Himself He says, "I am the Lord, I change not, therefore ye sons of Jacob are not consumed;" and again, "I am the God of Abraham, and the God of Isaac, and the God of Jacob. This is My name, and this is My memorial to all generations." What Scriptural authority has G. M. G. for saying that Israel is left out of sight and favour for her sins? and how can he venture to contradict such solemn utterances of the Word of God? His assertion, that the unchangeableness of God does not necessitate the use of the same means, is richly Irish! A resolution to effect a particular object by certain specified means, and a subsequent departure from that resolution, does not involve changeableness!! He might as well say, that a man who had entered into a contract with a firm of builders to build him a house, or had plighted his troth to a woman that she should become his wife, and afterwards attained his object by other means, was not changeable, as well as guilty of falsehood and dishonour!

It is one of the common questions of the infidel who, like G. M. G., recognises no Israel except the Jews; "What has become of the promises of your faithful and unchangeable God to His chosen people?" It is a question to which our theologians can give no satisfactory answer; but they would be rash indeed if they were to give that which our author suggests to them! I need not follow him further through his interpretation of Daniel. He evidently considers the stone kingdom the spiritual kingdom of Christ, or as he expresses it, "the power and action of the Son of Man," but he does not tell us how this power and action was set up, "in the days of those kings," long before the Son of Man had been manifested; or if the power of the Son of God be intended, how that which existed from all eternity could have been "set up" at any period of the world's history. No. The stone is evidently a material kingdom, and any attempt to spiritualise it can only land us in absurdity.

The prophecy of Ezek. xx. 33, 38, is next referred to as being, beyond question, intended for the whole House of Israel, because the chapter opens with a review of the early history of the nation. But this is evidently a mistake, because, although "the seed of the House of Jacob" is referred to from ver. 5—26, "the House of Israel" is exclusively addressed from ver. 27—44; and after a full statement had been made of God's purposes towards *Israel*, the prophet is commanded to address Jerusalem, or the Jews, which he does in the following chapter. It is evident that the Jews have never been brought into a wilderness, and there pleaded with face to face, since their captivity, and that they have not been brought under the bond of the covenant in Christ, which is evidently the covenant referred to. This difficulty is got over by means of an interpretation directly opposed to the whole teaching of Scripture, that Israel shall not be gathered before Judah, but that both will remain scattered and unconverted to Christianity until the end of this dispensation.

Quotations might be multiplied to show the error of this interpretation, but one will suffice, taken from the same

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prophet, and from the Revised Version of the Bible (Ezek. xi. 15—21), where we read:—"Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the House of Israel, all of them, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord; unto us is this land given for a possession: therefore say, Thus saith the Lord God, Whereas I have removed them far off amongst the nations, and whereas I have scattered them amongst the countries, yet will I be to them a sanctuary for a little while in the countries where they are come. Therefore, thus saith the Lord God: I will gather you from the peoples, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. . . . But as for them whose heart walketh after the heart of their detestable things and their abominations, I will bring their way upon their own heads, saith the Lord God."

I would notice in passing that the expression, "All the House of Israel, all of them," in this passage does not include the Jews. But my chief object in quoting it is to show that there is a distinct promise that Israel would be gathered and kept in sanctuary by God evidently as a Christian people, and during the Christian dispensation, for a little while before their return to Palestine; while the Jews would remain in unbelief. Everybody knows where and in what condition the Jews are; but where and in what condition is Israel? Isa. liv. is next cited, and it is contended that the blessing and rest there promised to Israel are not to be bestowed during this dispensation because, in ver. 11—14, she is addressed as being in a rejected condition. "The afflicted and tossed with tempest, and not comforted" "up to the very time of her final establishment in peace and righteousness." I might here return the taunt about "isolated texts," because if our censorious opponent had read on to the end of the chapter, he would have found that although the nations would rise against Israel in her appointed place of safety, and the smith would continue his calling of forging instruments of war, no weapon formed against her would prosper; and we know, whether he knows or not, that these are not the signs of the millennial dispensation!

We are next introduced to the third chapter of Hosea, which applies to Judah, although our author erroneously applies it to Israel. Judah is to remain in covenant relationship to God, although maintained, as he says, "in a humble way" for many days while the House of Israel is remaining without a king and without the means of worship, after which, the many days of Judah's covenant having expired, the children of Israel will return, and seek the Lord their God (from whom, be it remembered, the Jews had not till then been separated) and David their king in the latter days—that is, that Israel having been long divorced from God, would seek Him, and would be brought again into covenant with Him, and under the sceptre of David their king in the latter days—that is, the Christian dispensation. This is the interpretation that we give to this prophecy; and it is the only one that will harmonise with other parts of Scripture.

Our author next goes on to consider the testimony of the New Testament, into which I will not follow him, because I have treated the subject fully in my pamphlet, "Israel in the New Testament," and because he proceeds on the assumption that when the Jews refused the Gospel the apostles carried it not to the lost sheep, or Gentilised House of Israel, according to their Lord's commandment, but to the heathen: and his premises being erroneous, his deductions are necessarily fallacious.

In the third chapter he says, and nobody will contradict him, that the Jews are the only people that is suffering the calamities predicted by Moses. But the Jews are not a nation; and we are looking for the "*great nation*" which God promised to make of Abraham in the last days, or the Christian dispensation (Gen. xii. 2, and xlix. 1).

The old stereotyped objection, that there would not be standing room for the millions of the British Empire in Palestine, is brought prominently forward, and the following comment is made upon our explanation that Israel will return by representatives. "To meet this difficulty, it is said, that these prophecies would find a sufficient fulfilment in the return of a few as representatives of the nation. But this will, by no means, satisfy the precise announcements of the prophets. Micah thus declares the will of God: 'I will surely assemble, O Jacob, *all of thee*: I will gather the remnant of Israel'—that is, all that are left. Jeremiah says: 'Because I am a Father to Israel, and Ephraim is My first-born, I will bring them from the North country and from the coasts of the earth, and with them the blind and the lame, and the woman with child' (ii. 12; xxxi. 8—9)—that is, *none shall be left behind*, not even those most unfit for the journey. And when Isaiah declares that the outcast and dispersed, both of Israel and Judah, shall be gathered from the four corners of the earth, unprejudiced minds must understand that all are comprised in the remnant; and all gathered from the same dispersed condition. Is it well to put a gloss on such words for the sake of a theory?"

Now to all this I would answer that there has been a great deal of energy uselessly expended to establish a fact which, as far as I know, has never been disputed. I do not remember to have ever before seen these passages referred to. Their meaning is perfectly clear, and they contain predictions of the *gathering* of the whole House of Israel, and Judah, the Tribes of Jacob, *all of them*; but I find no mention made of the immediate return of the Tribes to Palestine; and I think that a gloss is put upon the words by those who attach that meaning to them. The gathering of Israel has taken place, as we have already seen; but the gathering of Judah is still future and will take place after they have walked to the House of Israel, as predicted in Jer. iii. 18. Then, at some time after their union, whether long or short is not stated, the two will return together to their own land; and the return will be representative in the case of Israel, as we affirm on the authority of Jer. iii. 14. The passage is clear, and free from all ambiguity; and no amount of glossing can alter its plain and obvious meaning. It is, "Turn, O backsliding children, saith the Lord; for I am married to you; and I will take you, one of a city, and two of a family, and I will bring you to Zion." We observe here again that the Lord is married to Israel, or, in other words, the Ten Tribes are converted to Christianity—"brought under the bond of the covenant," *before their return* to their own land.

We are also treated to the old absurd objection that the Ten Tribes returned from Babylon with the Jews, because Ezra speaks of "*All Israel*," and so forth; and at the building of the second temple, sacrifices were offered for the Twelve Tribes; whereas the Jews were the only House of Israel extant in Ezra's time, and were very properly called, "All Israel;" and with regard to sacrifices, Elijah offered sacrifice for the Twelve Tribes on Carmel; but it will hardly be contended that they were present there; and on Good Fridays, we pray for all Jews, Turks, Infidels, and Heretics, but none but a madman would say that all the Jews and Turks in the world are present in England at these recurring periods! The statement that Israel and Judah returned together is opposed to the Bible, *especially the Book of Ezra*, as well as to history; and if it could be made good, a wet pen might be drawn through all the prophetic writings.

The teaching of the Bible is that Israel's mission in the world was destined in the unchangeable counsels of Jehovah to be that of a kingdom of priests, proclaiming His salvation in Christ "*in the last days*" (Gen. xlix. 1; Numb. xxiv., 14—17), or the Christian dispensation, and that their training in Egypt, the Wilderness, and Canaan, was intended to fit them for that work; and if we say that the whole nation has rejected Christ, it follows that God must have changed His purpose regarding them, or failed to accomplish it; an alterna-

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tive supposition of which we make a present to those who preach that doctrine, but refuse to entertain for ourselves!

The fourth and concluding chapter is a kind of homily, constructed upon a parcel of paraphrased and misapplied texts; and may be edifying to those who like that sort of thing. It ends with the usual personality which, at this time of day, may be the best met with contemptuous silence, that Anglo-Israelite teaching is carnal, and has a dangerous tendency to foster self-esteem!!

LEAVEN.

With two or three exceptions the Scriptures represent leaven as a corrupting, defiling thing, unfit and unworthy to be put upon the altar of sacrifice, where nothing under the Mosaic system could be offered to the Lord with leaven—"Thou shalt not offer the blood of My sacrifice with leaven" (Exod. xxxiv. 25). "Take the meat offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside the altar." In the New Testament the word is used invariably in a bad sense. Thus, in Matt. xvi. 6, the warning is, "Beware of the leaven of the Pharisees and Sadducees." Again, "A little leaven leaveneth the whole lump"; "Purge out, therefore, the old leaven." "Let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Cor. v. 7—8).

In connection with the Passover, the command was very strict —"Whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel" (Exod. xii. 15). While the command in Levit. ii. 11, was express and precise: "No meat offering that ye shall bring unto the Lord shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire."

Clearly understanding the general character of the precepts relating to leaven, we may notice the three exceptions in the Scriptures when the leavened bread was mentioned, and apparently with approval. The passages are, Levit. vii. 13, xxiii. 17, and Amos iv. 5. These refer to offerings of thanksgiving, or of first fruits to the Lord, to be partaken of by the priests or the offerers, but not laid upon the altar of burnt sacrifice to the Lord, because with none of the offerings on the altar was any leaven, or honey, or other corrupting substance allowed to be offered. The passage in Amos iv. 5 referred to the same.

The leavened bread was permitted as part of a thanksgiving, and the same was to be eaten by those who presented it, with their invited guests. Such being the case, we may now approach the consideration of the parable of the Lord, wherein He likened the kingdom of heaven—the Church and State of Israel in union—to leaven; leaven which a woman took—a woman, the Scriptural type of a Church or ecclesiastical body—and hid it after the manner of the baker, in three measures of meal. The meal was pure and untainted till this woman surreptitiously hid the contaminating leaven, the evil principle in the heart of the Kingdom of God—the Church and State united among Israel—the British people.

What was the result? The tainting thing began to "work," as the bakers describe the process. The taint spread, the leaven began to spread its influence from the centre of the mass to the surface, and affected all. If left to itself, the leaven of the bakehouse would so "work" that it would taint, corrupt, and spoil the whole of the dough, and make it unfit for food. The baker wisely watches it, and when the tainting process has gone far enough, he kills the leaven by placing the mass in the oven. The heat destroys the evil, but leaves untouched the good which the leaven, after all, was intended to do to the bread. To the leaven in the kingdom of God, His Church and State, the evil, corrupt, Antichristian, Romanizing principle, which the mother of harlots has succeeded in "hiding" in Israel's body politic, being "lawlessness," or hatred of God and of His Christ, has been "working" for hundreds of years in "the kingdom of God" upon earth, and at last its effects are apparent. The whole is leavened.

"The enemy has come in like a flood." Now is the moment when the master's skill will come into play. As the baker kills the action of the leaven by the heat of the oven, so the fire of the Spirit of God converting, purifying, renewing, and regenerating the body politic of Israel's Church and State will soon come into operation. He will lift up a standard against the intruding enemy, and so destroy and expel him. The Lord will put His laws in the minds of His people, and write them in their hearts. They shall henceforth all know Him, from the least of them to the greatest of them, and their sins and iniquities He will remember no more (Heb. viii. 10—11). But it may be objected that the parable in Matt. xiii. 33, merely declares that the kingdom of God is like leaven, that its operation in gradually permeating the whole of Israel's body politic will be secret and insidious, and that the parable predicts a good thing, but not a calamitous and evil thing as about to happen to God's Church and people. This is a view which, of course, has much to recommend it; but it is not supported by the bulk of the other parables in Matt. xiii. The first regarding the sower, tells of confusion and failure in the sower's operation. Only one effort was successful; three were utter failures (ver. 3 to 23). The parable of the good seed sown, and of the tares, is the very picture of only a very partial success for the sower, but of the enemy's victory for the time, in marring the object of the former (ver. 24—43). The good seed and the tares grew up together till the harvest, and so the meal and the leaven remained in union till the moment when the application of heat would stop the "working" of the leaven. In ver. 47—50, the parable of the net cast into the sea, teaches the same lesson of the mingling of the good and bad, and their final severance only when the end comes. We therefore incline to the belief that the leaven of ver. 33 indicates the introduction into God's kingdom, the Church and State of Israel, of a disturbing, tainting, defiling element, which increases in its influence, and would utterly deprave and destroy the whole of God's work and kingdom, unless a limit were put upon the working of the evil leaven.

This limit can only be attained by the Divine operations of the Spirit of God poured out upon the body politic of Israel; answering to the "Standard of the Lord lifted up" against the "enemy already come in like a flood" (Isa. lix. 19). "The kingdom of God" is, therefore, human in its constitution, as indicated in Scripture. It is the Church and State of Israel in union; and both, it is clear, are accessible to Satan, and as experience tells us, capable of defilement by his efforts in every part.

But blessed be God, every parable teaches the same lesson—that the time will at last arrive when the leaven shall be destroyed; the tares shall be gathered and burned; the bad fish collected and "cast away"; and the unfruitful seed forgotten in the abundant harvest secured by that sown on the good ground. The knowledge of this fact is necessary to those who would understand God's purposes towards Israel, and would not mistake His dealings with His people. He means to bless Israel at the last, but He permits during this time of Israel's probation, and in order to enhance His glory, by their salvation, that Satan should sow the tares; that the woman should hide the leaven; that the bad fish should enter the draw net with the good; but the result of all will be God's glory. Israel, praise ye the Lord!

The New Part of *Israel's Hope and Destiny* is now ready. The contents will be found advertised on our last page. We notice the Editor publishes an article giving his reasons for inserting the contribution of Mr. Pitt on "The Mark of the Beast."

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THE PREPARATION OF ISRAEL FOR HER WORLD-WIDE MISSIONARY WORK.

In our two articles on "Identity Difficulties Answered," with reference to the *cui bono?* opposition to our views, published on pp. 78 and 91 of the Banner, we showed how God had prepared our own race for their world-wide Missionary operations in the present day, such work being that for which God had expressly "created," "made," and "formed" this nation from the times of Abraham, our forefather, right down to the present hour (Gen. xxii. 17—18; Isa. xliii. 21; xxvii. 6). We showed that God selected the race, and then educated and built it up in the only way in which, humanly speaking and without a continual miracle, they might fulfil the function for which He designed them—namely, to act as the promulgators of the good news of Christ's salvation by the sacrifice of Himself upon the Cross for the sins of guilty man, among all nations, families, and kindreds of the earth. To effect this object He made them a great and mighty nation, multitudinous to an abnormal degree, wealthy, supreme at sea, the owners of the Gates, the possessors of a wonderful Heathen and Colonial Empire, a Nation and a Company of Federated Nations, lovers of the souls of sinful men, missionaries to the heathen, owners of the Book of God, respecters of the Sabbath, and of the decalogue, a people fired with the desire to preach the Gospel to all the nations, to all the families, and to all the kindreds of the earth, and doing it. We pointed out also that the purposes of God could not (without a standing miracle) be effected by any other means than those the British nation, endowed as it is, offered for the object in view; and this race we showed was in every respect the fac-simile of the Israelitish Nation, to whom God in His Word declared He would exclusively entrust the mighty work for which He created them—namely, the evangelization of all the occupants of the Globe. We little thought when we penned those articles, that a blind unconscious witness would be raised up in Scotland to corroborate every word we published, and that "The Free Church of Scotland Monthly," of March 1, 1886, would contain an article by the Rev. J. H. Thomson, of Hightae, wherein, discoursing of the "Encouragements to Foreign Mission Work, Peculiar to the Times in which we Live," the author would endorse our views and thus blindly prove our Israelitish origin. The writer, it is true, joins with us the German Protestants, as those on whom God's blessing has descended on account of their missionary work among the heathen. But we fail to find that Protestant Germany does missionary work for Christ which can be called world-wide in any sense, and we are sure that of the blessings which God has bestowed upon the British, as Israel, the Germans have not one. Their wealth is *nil*; they have no Heathen or Colonial Empire; they have no sea power, no Gates; they love not God's Word, His Sabbath, or His laws; they are not a "Nation and a Company of Nations," and their missionary zeal is not comparable with ours. They have large numbers, but their multiplying faculty is greatly less than ours. With this exception the article in question, which we transfer to our pages, is worthy of our readers' attention, and we hope they will read it carefully. It is as follows:—

5. God has been blessing the nations whose people in recent times have taken an interest in foreign mission labours. The prosperity of Great Britain and America, and of Protestant Germany, is something altogether unparalleled in the history of nations. They have increased in wealth, in numbers, in position, far more than any other nation. This is especially true of the Protestant population of these three countries. While the Roman Catholic population of the English-speaking world has doubled since the beginning of the century, the Protestant population is five times greater. The exports and imports have risen from £108,000,000 in 1836, to £732,000,000 in 1883—nearly a sevenfold increase in fifty years. The annual income of the inhabitants of Great Britain and Ireland, is computed by reliable statisticians to be £1,000,000,000. Although our statesmen of both schools of politics for the last fifty years have been far from favourable to plans for extending British dominion, yet in spite of their aims and policy it has more than doubled, since the Queen ascended the throne. The wealth and the territory of the United States have increased in the same proportions with our own, while their population is ten times greater than it was eighty years ago. Protestant Germany has risen from being merely a number of petty isolated states, that Romanism often made to thwart one another, into a united empire, whose statesmen very much give the law to Europe. There can be no question then that God has been prospering the nations whose Christian people have in recent times been aiming at the conversion of the heathen to Christ. They have the means of giving, and they have an influence in the world such as no other nations possess. Protestantism is no longer a power struggling for existence, but it has taken by far the foremost place among the nations.

6. The knowledge God has given us of the powers that have been slumbering in His works during past ages. Two centuries ago men knew little or nothing of the powers slumbering in the divine works. The coal, the water, the iron, the copper, the zinc, were all in existence, but the powers that lay sleeping in their embrace were unknown. But within this century of missionary effort God has been revealing the powers in these works. It is instructive to take up the "Encyclopedia Britannica" of a century ago in its first edition, and read its article Chemistry, and compare it with the like article in the edition issuing in our day. As a specimen, it is said that of the substances incapable of being resolved into others, the principal are earth, water, air, and fire. The word "steam" does not occur in the volumes. But as compared with a century ago, we are now in a new world. The discoveries of the last hundred years have disclosed to us powers lying hidden in God's works that give us facilities for going over the earth, fully equipped for mission labour, such as our fathers a century ago could hardly have dreamed to be within the bounds of possibility. Steam, and electricity, and iron, and coal have disclosed powers that make the Christian missionary to the heathen to-day an immensely superior person to what he could have been a century ago. It must not be forgotten that these powers, slumbering in God's works, have mainly been discovered by our Protestant nations. Great Britain and the United States have been largely the homes of discovery and invention. Now, why has God given us this knowledge of the powers slumbering in His works? Has it been merely to make Great Britain and the United States the workshop of the world? Has it been merely to add to our material comforts? Has it been merely to make our geography more correct, that we may visit more easily and more safely distant lands? No. We may be certain that He in whose hand our breath is, and in whom are all our ways, has had higher ends in view. The Father's promise to the Son is—"I shall give thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." And He has been revealing to us the powers in His works to qualify us to be instruments to bring about the fulfilment of this promise. There is a remarkable passage in Psalm cxi., highly instructive on this matter. The psalmist is speaking of the divine works, and he says, "The works of the Lord are great . . . He hath made His wonderful works to be remembered . . . He hath showed His people the power of His works, that He may give them the heritage of the heathen."

7. But contemporary with the discovery of the powers slumbering in God's works, a change has been coming over the chief seats of heathenism and Mahommedanism. A century ago, by a strange infatuation of our rulers, India was closed against our missionaries, and it was in Serampore, which then belonged to Denmark, that Carey and Marshman and Ward began their work. But India is now open from Cape Cormorin to the Himalayas, and its people were never so accessible and so disposed to listen to an Englishman as they are now. Japan, a few years ago, was hermetically sealed to Great Britain; but now it is open and sending its students to our colleges, and its rulers and people are full of eagerness to fall in with English ways. And even China, that has had so much in the opium traffic, fostered and protected by this country, to make it hostile to English Christianity, is open to the Protestant missionary, and would seem to be turning a friendly look to Great Britain. Africa has at last been opened, and its great rivers have been found to be highways that lead us into centres teeming with population. Mohammedanism is no longer the terror of the civilised world. Its chief centres of population are under English rule, while Turkey is the sick man of Europe, whose dissolution cannot be far distant. Its obliga-

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tions to Great Britain have for years back required it to throw open its territories to English-speaking Protestant missionaries. The heathen and Mohammedan world is thus, as it were opening its gates for the reception of evangelical Protestantism as it never has done before.

So far the Rev. Mr. Thomson. We would merely add that the writer seems to reverse the proper order of things in the above. He believes that God has honoured the Protestant Nations, because they have attended to the evangelisation of the world. Because they have evangelised the heathen, therefore as a reward, God has blessed them. We believe there is no truth in the view. We cannot so purchase God's blessings promised by Him "to Abraham and his seed for ever!" The truth is God has blessed "The after seed of Abraham" as He promised, and therefore they are—1st. His Protestants or Witnesses (Isa. xliii. 10—12; xliv. 8); and 2nd. His Messengers or Evangelists to the Nations (Isa. xxvii. 6). God's blessings cannot be bought by the merits of sinful men. They are fully bestowed and purchased for His people by the Lord Jesus Christ; and He gives them, according to the prophecies, to His chosen ones, His heritage, even Israel. And therefore should we, being Israel, praise the Lord.

"WAS THE CHURCH OF CHRIST NEVER HEBREW?"

THE clerical opponent, whose words we quoted at page 51, stated, as will be seen, that "the Church of Christ was never Hebrew," and he made that observation in reference to our remark on page 22, col. 2, "that our Lord's last command to His Hebrew infant Church was to prosecute foreign missions." Our clerical opponent denies the fact that the command was given to "a Hebrew infant Church," because of the text which stands on record in Gal. iii. 28—namely, that in Christ Jesus "there is neither Jew nor Greek." This is the clerical logic as it bears on this passage, and on such an interpretation we are asked to conclude that the apostles and disciples to whom the Lord Jesus addressed the words recorded in Matt. xxviii. 19, 20; Mark xvi. 15; Luke xxiv. 47; Acts i. 8: "Go ye into all the world and preach the Gospel to every creature," were not Hebrew apostles and disciples at all, but persons of no nationality, because "in Christ Jesus there is neither Jew nor Greek." The statement seems too ludicrous for serious argument; but it is needful to meet and to rebut every objection, however futile, because where one educated clergyman is found holding such views as those stated, there may be hundreds of others not so well educated or so well versed in God's Word, ready to adopt like erroneous ideas, and on the strength of them, eager to refuse even the consideration of our pleas in favour of Our Identity.

To begin with: if Gal. iii. 28 is a sufficient argument to oppose Our Identity, because in Christ Jesus there "is neither Jew nor Greek," it must be equally true that in the infant Church which our Lord addressed, "there were neither bond nor free, neither male nor female," because "all were one in Christ Jesus." Will our opponent accept the argument and the conclusion as we have now brought them home to him?

If Peter, James, and John, and the rest of the apostles and men of Galilee who saw the Lord ascend, were not Hebrews, because of Gal. iii. 28, it is clear they were not men and women, for the same reason! What were they then? The objection is absurd and unworthy of a clergyman to advance.

The infant Church to whom the Lord gave the evangelical commission to prosecute foreign missions was composed of men who were Hebrews by birth, and not Gentiles at all, since the door of Gospel grace was not then opened to them by the mercy of God. It was not till eight years had elapsed after the ascension that the Gentiles were admitted into the Church of Christ along with the Hebrew converts by the baptism of the Holy Ghost (Acts x. 1—48). It is vain, therefore, to deny that the infant Church of our Lord was in fact a Hebrew Church, and our clerical opponent, in declaring that "the Church of Christ was never Hebrew," was advancing that for which there is no kind of support, no scintilla of evidence, in the Word of God. He was making a rash and random statement which is contradicted by the history of the period and by the distinct statements of the Gospels themselves. The subsequent records of the infant Church after our Lord had passed into the heavens, will not further bear out the opponent's view. When the circumcision had to be reached, who was their appointed instructor? Peter, a Jew of Galilee, the apostle of the circumcision (Gal. ii. 7). When the Gospel had to be preached to the uncircumcision, by whose hands did God send the message to them? By those of Paul of Tarsus, a man of the Tribe of Benjamin of Israel (Gal. ii. 7, Rom. xi. 1). Whom did the Lord appoint to "Go into all the world and preach the Gospel to every creature?" It was the Hebrew "eleven" who had been ever with Him, and those were Hebrews to a man, and constituted His infant Church. Where was the Church of Christ earliest established among the nations? and where did it become incorporated first with any State? In these "isles of the West," where Israel was located in A.D. 61, and there in the second century, that Church became first the Church *in* England and then at last the Church *of* England; a Hebrew Church established in a Hebrew state, "the kingdom of God," in fact, once the portion of the Jews, but then transferred to Ephraim under the direct sentence of the Lord, as promulgated in Matt. xxi. 43, and addressed to the Jews of His day.

The fact is, our clerical opponent has confounded things that differ. In Christ Jesus no doubt "there is neither Jew nor Greek, bond nor free, male nor female." All without exception of all climes and colours, of all times and places, are welcome to Him, if they will but accept His spiritual gifts and receive His everlasting salvation through the blood. But the same Christ Jesus stands as a "Minister of the circumcision for the truth of God," and He came "to confirm," but never to cancel the promises of God made to the fathers, who were the Hebrew fathers, but not otherwise (Rom. xv. 8). He came to bring joy and gladness first to His Hebrew people. "The children must first be filled," and then the Gentiles will be privileged to "rejoice with His people" (Rom. xv. 10). "The children" who are Israel "must first be filled;" because "it is not meet to take the children's bread and cast it unto the dogs" (Mark vii. 27). The dogs may take the children's crumbs under the table, but the repast is served for the latter first. Our clerical opponent would banish the children from the table and serve the dogs first with the dainties and bounties provided by the Master for His own chosen ones! This is not the Lord's plan! "You only have I known of all the families of the earth," was God's message to the Twelve Tribes in Amos iii. 2. "He showeth His words unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any nation," is the unalterable law of Jehovah Jesus (Psa. cxlvii. 19, 20). "I am Jehovah: I change not. Therefore ye sons of Jacob are not consumed," is the determination of the Lord, as recorded in Mal. iii. 6.

We say then, taking a wide survey of the whole case, that the Church of Christ at first was an infant *Hebrew* Church, and its constitution has never changed at all from that day to this. It is a Hebrew Church still at this hour, and every unit added to it from the non-Israelite Gentile races, has become an adopted son of Abraham by faith, an Israelite by ingrafting, "Abraham's seed truly, and heirs according to the promise" (Gal. iii. 29), in a real but spiritual sense, while the flesh and blood racial stock remains as always the mass and nucleus of the Church of Christ.

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A LECTURE BY THE REV. ROBERT DOUGLAS, M.A.,

(*Vicar of Kidsgrove, Stoke-on-Trent*).

WE take the following report of a most excellent lecture from *The Skegness Herald* of February 26th, 1886:—

THE LOST TEN TRIBES OF ISRAEL.

On Tuesday evening last, the Rev. Robert Douglas, of Stoke-on-Trent, delivered a lecture in the Pavilion, Pleasure Gardens, Skegness, the subject being "Ephraim-England: four witnesses to our Israelitish origin." The Rev. F. Baldwin, rector of Skegness, presided, and there was a large attendance. Prayer having been offered,

The Chairman said the subject of the lecture that evening was one which he had not gone deeply into, and, therefore, he was a learner as much as anyone else. He felt sure they would be exceedingly interested in what they would hear. (Hear, hear.)

The Lecturer, after a few prefatory remarks, said one of the wise sayings of all time was "Know thyself," and this our day was a time when England should especially seek to know itself, in order that it might know that God was the true God. In the present day, all classes were interested in what was going on in the world. All read newspapers, and he was sure they must be very much struck with this phase in the life of this century how the principle of nationality was asserting itself. They had seen Italy united by Victor Immanuel, Germany through the policy of Bismarck, and they saw the same tendency to solve nationality pioneered by Russia and Austria, and we had not yet done with the claims of Ireland and the Irish. He thought that these things had a providential meaning; that was, that God overruled the thoughts of men in order to follow His own purpose. He thought the great outcome of this strong tendency to return to the old spirit of nationality was the revival of Israel as a nation; to restore the Holy Land to the people to whom God gave it for an everlasting possession. If a people had ever a right to territory, Israel had a right, and a divine right, to Palestine, and that from the Nile to the Euphrates, for such were the covenant limits of the land never historically realised in Old Testament times, but to be realised when Israel should attain its final glory as a nation in Christian times. Now came the question, "Who were the Israelites?" He would not discuss the question of the ethnography of the modern Jews, for, as a very eminent critic points out, the ethnographical signification of the term Jew was extremely debatable, and those people who were called Jews were more professors of religion than a race; in fact, they did not represent a race at all. As was shown by the book of Esther, and also the history of the Jews by Josephus, the Jews had been incorporated with other nationalities, and were more of a circumcised religion than a race. Then supposing they represented Judah, and were in that sense rationally and strictly Jews, they must remember that, according to the clearest possible statements in God's Word, the heir of Abraham, the Israel of God, was not Jewish. In support of this theory he quoted Genesis xlviii., which, he said, was one of the most remarkable chapters in the Bible, and the authenticity of it had never been questioned. Jacob, that was Israel, died, and, like other patriarchs, before his death he made a kind of will, not merely in the form of a human legal document, but by the inspiration of God he transmitted to those who were to come after him the blessings of the covenant. What did he do? Did he call for Judah? No. Did he call for the Tribes in the first place? No; he called for Joseph and his two sons, Ephraim and Manasseh, and the two latter he adopted as the first-born, and transferred to them the Abrahamic covenant blessing—the blessing that Abraham gave Isaac, and which God had given to him. They were not to receive this blessing as circumcised; Abraham himself was not circumcised, and in that sense a Jew, when he received that blessing. St. Paul was very strong on this point, for he said, "How then was the inheritance or the promise given to Abraham?" Not in circumcision, but in uncircumcision. The old patriarch, crossing his hands, laid his right hand on the head of Ephraim and his left on that of Manasseh. To the former he said: "Thou shalt become a multitude of nations." This reference to the fulness of nations in Scripture was the Israel of God, Ephraim-Israel, that was to be blessed. Now, it was admitted by the Jews themselves that they were not Ephraim; that they were not the Ten Tribes: they know that Ephraim was at the head of the Ten Tribes, and in the Old Testament Scripture the word Ephraim was used to denote the whole Ten Tribes, because Ephraim was the head of Israel in that sense. He referred to Chron. xv., and Jer. xxxi., in support of his argument, and to the fact that for more than a hundred years Israel had been lost to human eyes after the Assyrian captivity. There never had been any amalgamation of Ephraim and Judah. In the days of Hezekiah, the Israelites spurned the idea of any union with Judah, and since their departure from Judea in the time of Jeroboam, there had been no union between Israel and Judah. Israel remained perfectly distinct, and there was not a hint of any return from the Assyrian captivity. The only return, and that a very partial one, was that of forty-two thousand from the Chaldean-Babylonish captivity. The Ten Tribes of Israel were certainly now in existence, and the only question was, What people represented them? Israel must be found, because it was the heir of the world. Israel was to possess the land of the covenant from the Nile to the Euphrates, which was the grand centre of the world-wide empire, an empire on which the sun shall never set. They therefore saw what an important question this was. It was not merely a question of amusement or entertainment; it was a question in the answer to which lay the solution of history, and the solution of those tremendous problems which confront the age in which our lot was cast. He should not pretend, in the time allotted to this lecture, to give them anything like an exhaustive analysis even of the evidence that he could adduce to prove that the British race was Ephraim-Israel. He would classify the evidence under four divisions—first to prove Our Identity with Ephraim-Israel, that was that Lost Israel must be found, if the Word of God was ever to be fulfilled and the world to be governed according to prophecy. This Israel, he would not say, must be found, but that it must be now in existence and playing a leading part in the politics of the world. From historical observation, we might conclude that our Israelitish origin was possible, and then, bringing the light of reason to the aid of history, we might conclude that it was probable. Take another standpoint, that of the Bible, and there they would find that providence and prophecy had coincided, that prophecy was history anticipated, and history was prophecy fulfilled. From this standpoint our Israelitish origin was certain.

In the next place, take the standpoint of utility, of what was required in the age in which we lived, and if we looked at the Church, or at the State, we had a fourth witness to the truth of our Israelitish origin. He would say a few words on each of these four heads. First of all was the historical possibility, next the philosophical probability, then the Scriptural certainty, and, lastly, the practical utility of our Israelitish origin.

Look at the broad facts of our history and the history of Israel. Our authority was first the Bible—Old Testament history, but this did not pretend to give us the history of Israel as a race. The Bible simply spoke of Israel as being under the Mosaic law, and as living in the land of Palestine. But the history of Israel as a race was not so circumscribed. Palestine, a country about one third larger than Wales, could not possibly contain all Israel as a race in the days of David when they had one million five hundred thousand fighting men; and as a nation had twelve or fifteen millions population.

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Such a race could not possibly be cribbed and confined in the narrow limits of Palestine; and it was never intended to be so. Hence they saw Solomon engaged in commerce and trading with the Tarshish of Scripture, which was Britain. In a classical sense Tarshish meant the extreme West, including Spain. Solomon traded all over the world, just for the same reason that we had found it necessary to trade because of our increasing population. There was an unwritten history of Israel as a race in contrast and distinction with Israel as living in Palestine under the Mosaic law. Perhaps the most striking fact to be found in the Bible, in regard to the history of Israel, was that the prophets Isaiah and Jeremiah spoke of that nation in the latter days as to be looked for in the isles afar off. These words were exactly the words in which an Hebrew would have described the British Islands, as the isles afar off. In 2 Esdras xiii., in the Apocrypha, reference was made to a certain section of the Ten Tribes, and to what they did, and that after they had been carried across the Euphrates, they took counsel together and decided to leave the multitude of the heathen where they were. As soon as God had used Assyria to accomplish His chastisement of Israel in Palestine, the power of Assyria itself was broken. Some eleven years after the departure of the tribes under Hosea, the Medes, a people living in the very place where a portion of Israel was carried captive, raised an insurrection against the Assyrians, and Herodotus, the father of history, our only possible authority on such a question, told us that in consequence of this, the tribes and nations in that part of the world obtained the blessing of self-government. This was before the spirit of the people was broken, and before they lost the instincts of nationality. He also told us that they left the heathen, crossed the Euphrates, and travelled Westward for eighteen months. Where a whole nation moved together they moved very rapidly, but we had no instance of it in these days because circumstances had changed. It was very probable that these were the Cimri, and on comparing them with the British tribes in the old chronicles of Britain they would find that it exactly agreed, sometimes in the very words in the description, so that he could not help thinking but that this was the first national movement. There were, he believed, Israelitish settlements in the days of Solomon, and we must not lose sight of that fact. He remarked that there were monuments now in the British Museum which went to prove this, and said that we should ask ourselves where the Anglo-Saxons came from. Well, our best historian, Turner, traced them back to Western Asia, and also said that Britain was not our ancestral home. We were emigrants as much as the people of New York, and where the Ten Tribes were lost the Anglo-Saxons were found. According to Rawlinson there was no clearly recorded movement from Asia into Europe before the eighth and seventh centuries before Christ, the very time of the Assyrian captivity.

With regard to the difference in the forms of language, we must not make too much of that. There was emigration at intervals from Western Asia into Europe from 600 years before to 500 years after Christ. The religion of the ancient Britons was next alluded to. They were, he said, Baal worshippers, and so also were the children of Israel, who were also according to the Old Testament a monarchical people. They were determined to have a king, but took care to limit his prerogative. Israel had a clear idea of a limited monarchy, and so had the Anglo-Saxons. There was this analogy, and again in our language there were traces of Hebrew of a distinct character. Tyndale said that the properties of the English tongue agreed a thousand times more with the Hebrew than with the Latin, referring to the spirit of the language and the construction of the sentences. Language was governed by social contact, and of itself was no test of race. With regard to looks some said we were not like the Jews, but one writer said that the type of Jew to be met with in Western Europe was different from that they met with in Palestine, that the latter was not the original type, and that the old and true type of a Jewish face approximated to the Anglo-Saxon face.

These matters might at first sight meet with objections, but after looking thoroughly into them they became a strong argument in support of his view. After looking at all these facts, he thought they would agree with him that it was just possible that we might be Israelites. (Hear, hear.) An utter confusion, he remarked, existed in our historical studies now-a-days. There was an indissoluble union and communion between one race and another, there was a transmission of character, of instincts, and principles from age to age onwards. There must be progress in this beautiful world of ours, but there was chaos and confusion in the study of our history. There were two questions that no one could answer according to the accepted interpretation of history, and the first was this: What became of the Ten Tribes? who for 1,200 years were under God's special guidance, government, and teaching. Our history could give no answer to this most important question. It was utterly absurd to suppose that they had sunk into utter nothingness. He would rather believe they had been swallowed up by a great earthquake, or had been taken up into heaven, than that they ceased to take a leading part in the world from that time forward.

Divine teaching insisted that they should be a leading people, but where were they! No one knew anything about them. The other question was, What was the origin of the Anglo-Saxons? Our modern historians could not answer this, but we were told that ancient Britons were painted savages, and that the Anglo-Saxons were but little better. Such descriptions were utterly unreliable.

It had been shown that there was a regular commerce in Britain 350 years before Christ, and that we had here a gold coinage 200 years before Christ. George Kingley, the professor of history at Cambridge, said that some people thought that the British Constitution was the work of 1688 A.D.; but if they said 1688 B.C., they would be nearer the mark. He maintained that we were Israelites, and that this was the only solution of the two otherwise insoluble problems. What became of the Ten Tribes? and from whence did the Anglo-Saxons, who were civilizing the world, spring? If we admitted that we are Israelites we should have an answer to the questions, that the Ten Tribes were doing the same work they did of old, Protestantising the world and doing away with idolatry, and that was what the British races were doing and what their ancestors did.

Many thought that it was in the sixteenth century that we began to be Protestants, but from the very first we were Protestant as opposing the worship of false gods. It was the mission of Israel, and it was our mission, and so with the grand representative principle of government they found it in Israel and they found it in England. The same might be said with regard to social purity; they found it in ancient Israel, and the old Goths, and permanently here in England. The general look of the two peoples in this sense led him to the conclusion that we were doing the same kind of work that God told Israel to do in the old time.

We have derived this inspiration and instinct from our ancestors, and were possibly fulfilling the prophecy of Scripture. This was his explanation of the two problems which otherwise could not be explained. Looking at it from a Scriptural standpoint it was a certainty, because it was the only true fulfilment of history, and made certain from divine promises to Abraham. The Israelites were to be revived in Christ, and to be the glory of Immanuel. The redemption spoken of in the New Testament was the redemption of Israel from the curse of the law. God made by the prophets certain promises, and said that upon Israel He would pour out His Spirit and would be their centre in all the places where they should go, and that they should be as the stars of the sky, the sands of the sea, and the dust of the earth for multitude, that they should push the nations

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together to the ends of the earth. In that wonderful chapter of Moses, the 33rd of Deuteronomy, where he spoke of Ephraim and Manasseh, he said of Joseph, "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns," and that animal, the bullock, the symbolism of Old Testament Israel, and the lion and the unicorn, were just those which were adopted as our national emblems. Then it goes on, "With them he shall 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." These were the words used by Moses in the plains of Moab just before he died. God said that the people should ultimately take possession of the Promised Land, but those blessings were never intended to be realised under the Mosaic law.

The object of Christ's mission to this world was to manifest Israel, and 1850 years had now passed since our Saviour went to the right hand of God after having given power of repentance. Although by the admission of all prophetical circumstances, we were now in the very Saturday night of this dispensation, yet to say that work had not yet been begun was to deny Christianity itself, and that Christ had failed to fulfil the mission for which He came into the world. Before the destruction of Jerusalem there was reason to suppose that some of the apostles laboured in Britain. We had evidence and proof from the early British tribes that there was a Church in Britain before the destruction of Jerusalem, and that before the old dispensation had passed away Christ had planted His Church here. We had evidence to show that in the second century—in 160 A.D.—there was a national Church here in Britain, and 150 years before Rome received Christianity under Constantine who was, in all probability, the son of a British mother.

We were told that Constantine went out from York in 166 to Christianise the world, and, therefore, so far from our being indebted to Rome for Christianising us, Rome was indebted to us for her Christianity. So far from the promises made being fulfilled to us in the later times, they were now more than fulfilled. We had had more of the Spirit of God during the last century and a greater increase of population than hitherto, and had put ourselves in such a position that the possession of Palestine was absolutely necessary for Britain. We were already going towards it, from Egypt on the South, Cyprus on the West, our Indian Empire on the East, and Armenia on the North. Because under the Berlin Treaty we were entitled to a protectorate over Armenia. We therefore saw that the four divine and distinct promises made to Abraham were fulfilled to us even in the times in which we live.

The lecturer then pointed out as additional evidence of the fulfilment of prophecy how our population had increased, and that the English-speaking population was 100 millions, and that at the present rate of increase it would in another century be 1,000 millions. The whole thing lay in a nutshell. Was the God of prophecy the God of Providence? Was the God that governed the world the God that said to Abraham, "I will make thy seed as the stars of heaven, the sand of the sea, the dust of the earth?" God could not make a promise to one people and give it to another.

The whole history of England was the history of God's blessing us in spite of ourselves, or the incompetency of rulers: in spite of the blunders and mistakes they had made God had overruled our history in such a manner as to fulfil His promises, yet we had done everything we could to frustrate His purpose in every part we had played.

With regard to the fourth point, that of utility; what is the use of it? What was the worst feature in England and in the world at the present time? Why, infidelity, and the disposition to set aside the authority of Scripture. The Church in the wilderness, the Church which the Old Testament described, had been the same Church all along; it had been the Israelitish Church from the beginning. The British people had been missionaries from the first. When we had learnt what we are, when we had learnt to represent Him as a nation, and to represent His Israel, we should have a grand future—a converted and consecrated England—an England that should rule the whole world for God, one vast Federated Empire with her great centre in Palestine from the Nile to the Euphrates. We should not treat this as a wild dream; far from that, because it is a thought that has suggested itself to our great politicians.

He hoped what he had said would lead them to read their Bibles more closely and study the history of their own country, to know themselves as Christians and as English people The great truth that Christ had revealed was a call to repentance, His call to faith and holiness itself. As long as we refused to see the hand of God in our history we should be in trouble, and he believed a great tribulation was coming upon us; it would be a time of Jacob's trouble, but we should get out of it. In conclusion, he remarked that Mr. Crofts and Mr. Swift would be glad to hear the names of any who would like to join them in the study of this question. The lecture occupied an hour and a half in delivery, and was listened to with the deepest attention.

A hymn was then sung, and a collection made, after which Mr. C. H. Tippet proposed a vote of thanks to the Rev. Mr. Douglas for his able and interesting lecture. From the time of the captivity when the Ten Tribes went to Assyria they were lost in history. The great wave of conquest which swept over Europe eventually came to England, and he thought there was very little doubt that we were the Lost Tribes of Israel, and with regard to Imperial Federation it was a grand idea that England with her mighty colonies and empire, and the spread of Christianity and civilization, we must be fulfilling the mission of Israel. There was a divinity that shaped our ends, rough hew them as we will, and by advocating such excellent virtues as Mr. Douglas had done would soon come the time which had been looked forward to by Canon Farrar when—

> "The war-drum shall throb no longer and the battle flags be furled;
> In the Parliament of man, the Federation of the world."

Mr. W. P. Hiley seconded the motion, which was carried.

The lecturer having acknowledged the compliment,

Mr. H. V. Tippet proposed a vote of thanks to the chairman, who, he said, was ever ready and willing to help in any good work.

Mr. Dunkley seconded the motion, which was carried by acclamation.

The chairman then brought the meeting to a close by pronouncing the benediction.

THE CHURCH IN ISRAEL.

By E. M. Rush.

It has been apparent from various opinions expressed in the Banner, that the position of the Church in Israel is being considered by many minds; and we know also that the difference of opinion has caused some heartburning amongst us, which private letters from distant parts tend to confirm. In deprecation of this heated opposition to any new view of a question which comes before us as Israelites, I would venture a few words in the Banner, with your kind permission, and also because of the great difficulty of discussing any subject thoroughly by private letters to many people. We were startled when the plainly expressed idea was first put before us that the Church of England is the Church of Christ; but it requires more than that shock to old ideas to prove the new to be false, or to afford a true ground of offence.

I would ask all to study this question of the Church of Israel calmly and fairly, with the one aim of seeking the truth only; not merely for a confirmation of this or that opinion, nor for the purpose of strengthening any view that may have

been generally held by one, or another body of earnest Christians up to this time. Let us remember that if we offer blind and heated opposition, we are but following in the footsteps of those who declare generally against "Our Identity" without looking straightway into the question for the discovery of the truth, which method of proceeding, we have not been slow to utterly condemn. If we will only think of it, we must know that whatever may be our own private view, and however much we may dislike to accept another, our opposition will not alter in the very slightest degree the truth which is to be found embedded in the Word of God, and which has been ordained by the Almighty in ages past.

The Church question having come up for discussion on many counts outside our circle, as well as within it, doubtless the time has come that we should give it due consideration. This being so, it will be granted at once that our first duty is to ask for Divine guidance, and that we may receive light; and in doing this, we should surely lay aside all bitterness. Then let us all, whether conforming, or non-conforming, approach the subject without prejudice. If a few thoughts in addition to the above, and bearing directly on the question of the Church in Israel, would at all help to clear the ground before us, I should be glad indeed if they can be allowed.

(1) I would that we should remember the blindness that has been our heritage, assisted by the misleading headings to many chapters in the Bible, where for Israel is substituted "the Church." Again, there is the common practice adopted by many writers and speakers on sacred subjects, of giving the name of Israel to Christian believers. All this has tended to incline our thoughts one way, and induce some of us—*conscious* Israelites—to believe that the nation must be "the Church," if indeed, the whole body of Christian believers, of whatever clime or race, may not be considered to constitute it through our Saviour Christ, the divine Head of the Church.

(2) When we try to think out this matter, let us not put aside the remembrance that in the early days of Hebrew history, the Israelites were a special people, with a special calling by divine appointment at that time. In these latter days, they are still a special people with a special calling to Gospel work. In the midst of them of old there was a sacred ministry formed through the selection by the Almighty of one Tribe to serve before Him; and now at this time does it seem altogether unreasonable to suppose that there is still a parallel to be found, and a continuity in the divine method of working through His people on the earth? Shall we say it is impossible that there is now a sacred ministry by special dedication, and by one unbroken chain from the time when the light of the Gospel was first given to the world? Have we no warrant for giving a literal meaning to the words of our Saviour when He selected Peter, and declared that "upon this rock I will build My Church, and the gates of hell shall not prevail against it"? (Matt. xvi. 18). Would any one of us dare to say that it was chance that Peter alone was selected, and not the whole body of the apostles, to be the foundation of the Church of Christ? In the previous verse the words of Christ give the reason, and shew with clearness and power the foundation of His action. Noting this special selection—again one out of twelve, as in former times—and the following definite declarations, is it strange that some believe that there is in the midst of us, and ever will be, that special Church, the foundation of which was laid by Jesus, and which must have been built up according to His word?

Finally, I would add that if we find this Church in our midst, standing till our Lord comes to us again, we shall find it erring, though working for Christ; but in need of His cleansing, for was not humanity in the essence of its foundation? We should remember also, that side by side with Peter, the selected one, laboured the other true apostles; and we have no hint of jealousy on account of the honour to one of their number, nor of arrogance on the part of that one who was divinely chosen. So let us try without offence to seek the light and serve our Lord wherever our lot has been cast, striving ever to draw nearer and nearer together as we desire to be united in Him, our Saviour and Redeemer.

Lee, London, March 16th, 1886.

MR. FROUDE'S OCEANA, AND FEDERATION.

THE following lines, published in one of the London papers (*St. James's Gazette*, or *The Pall Mall Gazette*), were sent to the journal in question by one, who had read "Froude's Oceana," and saw how strong his anticipations were that "the Imperial Federation of the British Dominions" would one day become an accomplished fact. The British being Israel, their God-prescribed destiny is to appear at last as "a nation and a company of nations" of the Hebrew stock. Without any reference to the Scriptural destiny of this nation, Mr. Froude anticipates for us just such a development of our body politic as this; and the author of the lines we quote speaks accordingly of this great traveller's idea as one which makes "all the peoples of our Queen one undivided Empire," "going round the world in strength serene," "unchallenged in our peaceful fleets;" because, clearly, we shall then be "the head and not the tail, above only and not beneath, all the nations of the world" (Deut. xxviii. 1, 13). The lines were these:—

"O framer of a happy tale
Of marvels strange and manifold,
Of fields that know not how to fail,
And hills that teem with hidden gold.

In the great England over seas,
Where giant-like, our race renews
Its youth, and, stretched in strenuous ease,
Puts on once more its manhood's thews—

We thank thee for thy fervent hope
That our dear land, in days to be,
May orb herself to fuller scope,
Knit, heart to heart, in bondage free:

Till all the peoples of our Queen
One undivided Empire know,
And round the world, in strength serene,
Our peaceful fleets unchalleng'd go.

We thank thee, too, for preaching fair
To those sad millions, grim'd with smoke,
Who yearly, daily, hourly, bear
The bitter load of Mammon's yoke.

A glad evangel of release,
Of lessen'd cares, and lighter toil,
Of graveward mellowing age, at peace
Upon its plot of kindly soil.

Who fears to venture? Who would stay
To stifle in our murky streets?
Who would not fain escape away
And change the town's unblest retreats

For that bright air, that boundless blue,
Where Britain draws a deeper breath,
And patriot souls create anew
The England of Elizabeth?"

The writer of this little poem sees, as clearly as we do, that the only hope for our starving and crowded masses is emigration to that greater Britain, which invites them to boundless spaces, only waiting the tillage of their strong hands and brawny sinews to flourish like a rose. The remarkable fact, both in Mr. Froude's book and in his panegyrist's lines is, that quite apart from Scripture, they both look on the continued prosperity of our Empire as assured. They anticipate no separation to occur as in the days of the revolt of the American colonies, and no diminution of the nation's strength by reason of the world-wide

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scattering of our surplus population. Wherever they go our colonists are still to be the peoples of our Queen, and her Empire "round the world," one and undivided, more powerful than those now located in the four quarters of the earth. Who taught Mr. Froude and his admirer this "glad evangel"? and where did they discover that the British folk were thus to inherit the blessings of Abraham our forefather—the multitudinous seed; the united, federated Empire; "the nation and company of nations," the dominion of the world, the wealth, the Gates, and all the other blessings that lie at the right hand of God the Son, which "He has ascended up on high to give as gifts to men"? (Eph. iv. 8; Psa. lxviii. 18). Where did they get their authority for predicting so peculiar a future for the British people outside the Bible, and how came they to overlook the fact that all these are blessings God, who cannot lie, promised in His Holy Word to His people Israel, as Joseph's birthright, but not at all to any Gentile nation, such as Mr. Froude, no doubt, believes the Anglo-Saxon race to be?

The fact is, that we have here a splendid specimen of "blind witnessing." For the assertions made, regarding the future of our people, are obviously true, but true only by reason of our Israelitish origin, and not otherwise. Were we not Israel, we should have no prospect of attaining the glorious destiny Mr. Froude sees to be in store for us. But we are Israel, and therefore he is right in his vaticinations. The glorious future is ours, because we are the sole legatees of a bequest God has exclusively tied up to the seed of Abraham; not to the Jewish branch, which had no right or title to the birthright, but to the House of Joseph or Israel, in their outcast, Lo-Ammi condition, when they were to be called and known by another name" (Isa. lxv. 15). Mr. Froude probably knows not this most elementary Bible truth; but without this knowledge, he judges from patent facts occurring before his eyes, that the Colonial Empire of the Queen will become at last "a federation of States, such as the world never saw before," united in loving perennial bonds to the Mother Country in the "isles of the West," according to the prophecies. These results depend, for the most part, upon the wonderful power of this nation to double its population within incredibly short periods of time. To enable our readers to grasp the facts, we call their attention to the following, which appeared in *The Times* of March 2, and gives a fair idea of the growth of the British nation, and the rapid way it distances all her European competitors. Russia seems, at first sight, an exception, her ratio of increase being 1·38 per cent., whereas that of the British was only 1·01 per cent. The fact seems to be, that Russia's increase is that of accretion, but not generation; whereas, ours is mainly the multitudinousness of the race exhibiting itself according to the prophecies. Our quotation is as follows:—

INCREASE OF POPULATION IN THE EUROPEAN STATES.—Enough is already known of the results of the German census taken on December 1 last, to enable German statisticians and publicists to institute comparisons and draw inferences as to the relative growth of population in the various countries of Europe. During the last five years the population of Prussia has increased by 3·79 per cent. This is not as high a rate as during the preceding quinquennial periods. During the eighteen years from 1867 to 1885 the population of Prussia had increased by 17·87 per cent., which gives an annual average increase of 0·918 per cent. The annual rate of increase in Austria-Hungary during the eleven years from 1869 to 1880 (no later figures are available) was only 0·49. In Italy the annual increase for the decade, 1871 to 1881, was 0·60 per cent. In France (omitting Algiers and the colonies) the annual rate of increase, for the fifteen years from 1866 to 1881, was 0·15 per cent. In Great Britain and Ireland, for the decade from 1871 to 1881, the annual increase was 1·01 per cent. In European Russia, including Finland and the Don Cossacks, in the thirteen years from 1867 to 1880, the average annual increase was 1·38 per cent.

THE EARLY BRITISH CHURCH.

(*Concluded from page* 128.)

PART II.

THE salient point which comes out strongly in the article we have quoted from the "*Protestant Churchman*," is that (on the authority of Gildas, our earliest British Christian historian) the Church of Christ was founded in these islands about the time that Boadicea, Queen of the Britons, was defeated by the Romans—that is, in A.D. 61. The fact remarkably illustrates and fulfils our Lord's prediction to the Jews in Matt. xxi. 43, when He said to them that "the kingdom of God was to be taken from them and given to *a* nation bringing forth the fruits thereof." The Jews were accordingly destroyed as a nation by Titus in A.D. 71; and ten years before that date, we have Gildas' assertion that that kingdom was first planted here in Israel's "appointed place"—the British "Isles of the West" (2 Sam. vii. 10; Isa. xxiv. 15).

The object of the writer in the *Protestant Churchman*, was also to show that although the Protestant Apostolic and pure Church of A.D. 61, was afterwards corrupted by Rome, who sent here Augustine and his forty monks to effect his object, yet that God always rekindled in these islands the expired or fading light; for in the time of the blessed Reformation, the Church in these lands was freed from the authority of the Bishop of Rome—and the light kindled in A.D. 61, was rekindled after its long collapse of 900 years. And why was this? Why was the lamp relighted here only, but in all other lands why has it gone out in darkness, without that restoration which has been granted here alone? The answer is given us in Psalm cxlvii. 19, 20: "He showeth His word unto Jacob, His statutes and His judgments unto Israel; He hath not dealt so with any nation; and as for His judgments, they have not known them. Praise ye the Lord!" This nation is Jacob or Israel; and God, according to His promises, has loved His people, and given them His Word, His presence, and His blessings.

But the testimony of history is, as the writer we quote tells us, that the British early Church was a Protestant, witnessing, or martyr Church. "She was (then) as essentially Protestant as she is this day." "She rejected the Pope's Anti-Christian pretensions, and rejected also his insidious proposals." But when she yielded, and thus nominally became Popish, as a nation, even then God remembered His promises because they were His people, and sent John Wicliffe with the British Bible translated into a language "understanded by the people;" and finally, He gave them the glorious Reformation of the 16th Century, when it was distinctly proved that this nation was the witnessing one, blessed with the pure evangelical light of heaven, given to it to disseminate the same among "all the nations, all the families, and all the kindreds of the earth." Then was Rome cut off by Israel from spiritual communion with her—a bond that will never again be rivetted upon this nation, as God is true! The wonderful story of the early British Church, as told by the *Protestant Churchman*, is that of Israel's Church. It was the spiritual portion of the "kingdom of God," which up to A.D. 61 was attached to the House of Judah, but was then transferred to the House of Israel, already located in "the Isles of the West," and destined in a few centuries afterwards to be joined by the mass of the yet "wandering" Tribes of Ephraim-Israel, then painfully journeying Westward towards their "far off" habitation, appointed for them as their place of safety by God Himself (2 Sam. vii. 10). There the Church of Israel gathered strength, but lapsed into sin and sloth and ignorance, till God sent His Spirit to arouse His slumbering witnesses to the performance of their duty to the outside world, for which alone God destined them, made, created, and formed them. "This people have I formed for Myself," He said; "they shall show forth My praise" (Isa. xliii. 21).

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SOME ANCIENT BRITISH LAWS.

By J. Thomson.

That the ancient Britons lived under, and acknowledged the authority of law, there is ample evidence to prove. The "Molmutian laws" have been celebrated by tradition, and confirmed by legitimate history, for 2,300 years or more. Dwynwal Moelmud, otherwise Dunwallo Molmutius, is said by one authority to have been the sixteenth British King, and to have lived about B.C. 440. But according to another Chronicle of the British Kings, in the "Book of Basingwerke" (a Welsh version of Geoffrey of Monmouth's Chronicle), he is said to have flourished about 250 years earlier; or from B.C. 694, to B.C. 667. Molmutius is reported to have been the first who published any laws in this country, and they continued famous until the Norman Conquest. Mr. Owen, in "Cambrian Biography," describes him as "the celebrated legislator of the Ancient Britons, who first combined the laws, maxims and customs into a regular code." He also adds, "Dwynwal is recorded in a Triad with Bran and Prydain, as the three combiners of monarchy in Britain, so that by their institutions the various tribes of the island were brought to acknowledge one sovereign authority, under certain circumstances of general warfare." Whatever may be the historic value of the Welsh Triads, of Geoffrey, of Nennius, or Richard of Cirencester, when we find their testimony uniform, and evidently not slavishly copying one another, and all confirmed by other historical hints, it seems to be showing too great an incredulity to reject their evidence as untrustworthy.

The Vendotian Code of Welsh laws, said to have been compiled about A.D. 1180, mentions Dvynval Moelmud as "a very honourable and wise man, and it was he who first established good laws for this island; and these laws continued in force until the time of Howel the Good. After that Howel the Good enacted new laws, and abrogated those of Dvynval. Yet Howel did not, however, alter the measurements of the lands in this island, but continued them as they were left by Dvynval, because he was the best measurer." Here we have evidence of the art of surveying; and there can be no doubt that there were well-known and established laws respecting boundaries in this country, long before the Roman invasion. Cæsar himself says (De Bell, Gal. l. 1), "When any disputes arise about their inheritances, or any controversies about the limits of their fields, they are entirely referred to the decision of their Druids." King Alfred collated the laws of his ancestor, Ina, many of which were taken from British sources; and those, if credit is to be given to their compiler, were excerpts from the Greek and Trojan laws. Thus, again, tradition takes us back to the place where, according to Nennius, the first colonists of Britain came from. Neither Geoffrey of Monmouth, nor Nennius, give their histories upon their own authority, but both refer to MSS. which are now lost. Nennius is the oldest British author we have, and he is supposed to have lived in the middle of the 9th century of our era ("Our British Ancestors," pp. 6—9).

Of Molmutius, Polydore Virgil writes, "This man, even from the beginning, began to take care for those things which he thought to concern the utility of the commonwealth, renewing with the ancient usage the science of warfare, sore decayed through discontinuance: he sacred new laws, and those very profitable, which afterwards deserved to be called Molmucian Laws. He appointed that the temples of the gods should be a sanctuary to all that would fly thereunto" (Whence this idea centuries B.C.? Was it a traditional relic of the Hebrew "cities of refuge"?); "he was the first that wore a crown of gold; he relieved, as well with riches as favour, all those who applied themselves to laudable arts, to the end that both the chief of the realm might do the same by his president, and youth might the better be animated to the embracing of virtues; he ordained measures and weights for the buying and sale of things; he punished thieves, and noisome, or harmful creatures, with severity; he founded many highways, prescribing their breadth; appointing terrible penalties as well to the breaker of their immunities and rights as to those which committed any heinous offence in them. Furthermore, lest the ground should lie waste, and the people be either oppressed or diminished for the want of grain, if only cattle should feed in the fields, which should be tilled by men, he appointed how many ploughs every county should have; enjoining a punishment to those by whom the number should be made less, and forbidding that such steers as should serve for tilth to be carried away by any magistrate, or otherwise to be surrendered to creditors for the debt of money, if otherwise the goods of the debtor would suffice. This was ordered lest the graziers for advantage should cause the fields of the husbandmen to be untilled, the which law groweth out of ure (use) in these our days, to no small hindrance of the whole commonalty." A community governed by, and respecting such laws as these, was certainly far removed from barbarism. But even before Molmutius, another British King, named Gintoline, is recorded to have lived, and "endeavoured to make new and furnishe the Britishe commonwealthe, which of others before had received some forme and furniture. But above all things he repressed and extinguished civil dissention." Dying early, his widow Martia, during the infancy of their son, "having goode experience in manie things, took in hand the charge and care of the kingdom," and "promulged lawes, which, of the posteritee, were called Martian Lawes" (Polydore Virgil's "History of England," book i. pp. 38—41). Though these were not so famous as the subsequently enacted Molmutian Laws, yet it is interesting to note that they are good evidence to show that at this very remote period our ancestors were subject to law and order.

Finally, we may go much further back than the Saxons, who had their "Witangemote," or assembly of wise men, and affirm truthfully that the Ancient Britons had not only laws and a magistracy, as we have just seen, but also a *national council*, senate, or parliament, as we should call it. "in which alone," Cæsar says, "it was permitted to speak on affairs of the State"—*De republica nisi per concilium loqui non conceditur.* (De Bell, Gal. lib. vi.). This was, no doubt, brought by our earliest ancestors, at a remote period, from the place of their first habitation; and all probabilities point to its then being a relic of an ancient institution; even as history shows it to be the original seed whence has grown, in this country, our modern representative legislature.

BRITAIN'S GREATNESS.

By W. L. Blore.

It is found that the greatness of the British Empire has been estimated by certain statistical returns irrespective of position, area, and religious profession. We thus find that the productiveness, wealth, and annual income of this truly greatest centre of all three, both as regards the United Kingdom in its entirety, and as to their influence upon each of its dependencies, have been scheduled with such countries as the United States, Russia, France, &c.

The areas of some of these "newer" countries are more extensive, and, as in North America and New Zealand, the ground is virgin soil, it is more productive than that of some of the older countries of the world. In Europe agriculture has to be conducted very carefully, and requires the application of artificial manures, and consequently the net result is not so remunerative as in newer settlements.

And yet we find that the wealth, production, and average income of the British people stands highest in the schedules; and that hitherto such colonies as New Zealand, New South

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Wales, and Victoria, with their large proportionate areas, share in the proud position of the mother country in these respects.

When we take the limited area of the United Kingdom into consideration and compare its population, wealth, etc., with that of the United States with its comparatively unlimited area, the United States stand far below the Mother Country in such comparison.

Then, in the United States, we find that the population has been increased in efficiency, and is in every way benefited by the annual introduction of a very large amount of the best energy and intellect of Great Britain and Germany. If we compare the United Kingdom with France, one of the "oldest" countries of the civilized world, we find that, with about the same population and nearly twice the area, the average income of its inhabitants is one-third less than that of the Briton.

The United States, with twenty-five times our area and with a population one-third more numerous than ours, has an annual income, according to Porter, but four per cent. in advance of that of the United Kingdom.

Germany, with an area nearly double ours, and with a population one-fourth more numerous, has an annual income below that of France: so that the population of the British Isles produces as much annually as 62 million Germans and Frenchmen, and as much as 47 million United States' men.

According to Porter's tables, the commerce and industry of the British Isles equals also those of Russia, Austria, and Italy combined. These calculations do not include Colonial industries and those of our Indian Empire. The bearing of the 61st chapter of Isaiah upon Great Britain's present magnificent commercial position, as well as upon her position as a civilizing power in the world, is very evident.

The introductory verse of this remarkable chapter was quoted by Christ as declaratory of His kingly commission; but the following eight verses have direct reference to the subject under discussion—the position of the kingdom itself in the world—the nine verses being all connected by conjunctions.

It is interesting then to note the position accorded to the British Empire in the world at this moment. In Petermann's meteorological map of the world, we have three zones—the Torrid, comprising the regions between the Warmth Equator, and the isothermal lines, North and South of 70 degrees Farenheit; the Temperate Zones, North and South, between the isothermal lines of 70 degrees and 30 degrees Farenheit; the Frigid Zones, North and South, comprising the regions below 30 degrees Farenheit.

Let us take the Torrid Zone first—the Zone considered inimical to European colonization, and let us ask ourselves, Which is the pre-eminently reigning power over this Zone? In the Northern Hemisphere the isothermal line of 70 degrees cuts through Mexico, the Peninsula of Florida, Morocco, Beyrout in Syria, South of the Sea of Aral, along the ridge of the Himalayas, the Northern boundary of Burmah, and Formosa.

The Southern 70 degree line enters South America at 20 degrees South latitude, and leaves it at the Southern limit of Brazil. It then skirts the Northern limit of British South Africa, and cuts Australia at the northern limit of New South Wales. Within this anti-European colonization zone Great Britain rules over 270 millions of people. After due investigation, I estimate the annual income of these collectively, as equivalent to that of the people of the United Kingdom. So that within this immense zone the Anglo-Israelitish race rules over a larger population with a larger annual income and industry than all other countries within the same zone combined.

In the Southern Temperate Zone we find that in area and population our Colonial settlements equal those of the remainder of this zone, and that in productive industry and annual income they far surpass the remainder of the zone.

We have now but to consider the Northern Temperate Zone, the most extensive in land area of the three zones. Let us refer to Petermann's meteorological map of the world, and we observe Great Britain as a mere dot in the very centre of this vast zone, about equidistant from Eastern China and the West Coast of America. But with her daughter in the West, she stands pre-eminent amongst the nations of the North in power, wealth, and social status.

The Anglo-Israelites of North America and of the United Kingdom rule over 93 millions of people in the Northern Temperate Zone. Their productive industry within this zone equals that of Russia, Austria, Italy, Germany, and France combined, with 250 million inhabitants—*i.e.*, one Anglo-Israelite is worth two and two-thirds of those inhabiting Russia, etc. The only countries within this zone to be accounted for are China, Spain, Portugal, Belgium, Holland, Sweden, Norway, Denmark, and Turkey; and these, all combined, are not equal in industry and wealth to Great Britain and the United States combined. So that taking the Anglo-Israelitish trade and dominion in the three zones collectively, we find that in commerce, industry, and wealth that dominion equals the remainder of the world combined in the year of grace 1886.

Truly this is the Lord's doing, and it is marvellous in our eyes. Let us then not worship our position and the gifts of our King, but let us worship our Great King Himself, and humble ourselves before Him, seeing in how far we have been unfaithful in our wonderful stewardship!

Let us then put forth every effort to glorify God and not ourselves in the position in which He has placed us, and cast from us all idolatry, and whatsoever worketh abomination or maketh a lie!

Our present position, wealth, influence, intelligence, and social status are not our own. They are our King's. Let us serve Him, honour Him, and extend His kingdom in the earth, and we shall be doubly blessed (as in Isaiah lxi. 3—9).

Hill House, Sandown, Isle of Wight.

P.S.—Let the ungrateful sentence, "Perish India and the Colonies!" never again be heard within the British Empire!

"THE QUEEN OF IRELAND.

"The *Edinburgh Daily Review* publishes the following correspondence between Dr. M'Lauchlan and Mr. Gladstone :—

"Free St. Columba Manse, Edinburgh, Feb. 25, 1886.

"DEAR SIR,—I have been led in the course of my life to study ancient Celtic history, and have found that our Gracious Sovereign the Queen is by right of birth and succession the Sovereign of the native Irish race. She represents the ancient royal family of Ireland as much as of England and Scotland. This may be of interest to you in making arrangements for conducting the future government of Ireland, and dealing with a people so influenced by sentiment as the Irish are. Dermot MacKelvar was the Arch-Righ or Supreme King in the time that St. Columba was forced to flee from Ireland for rest. Shortly after that time a branch of the northern royal family crossed to Scotland and founded the kingdom of Dabriada, which they long occupied. At last they united with the Picts, and Her Majesty represents both branches of the Irish royal race. The union with England united the Crown, and the Queen thus comes to represent the three royal families of Ireland, Scotland, and England. She is as much Queen of Ireland as of England and Scotland. I think you should know this, and I communicate these facts in case they may be of use to you. Excuse the liberty I take, and believe me,

Yours faithfully,

(Signed) THOMAS M'LAUCHLAN."

"The following is Mr. Gladstone's reply :—

"10, Downing-street, Whitehall, March 1, 1886.

"SIR,—I am desired by Mr. Gladstone to acknowledge the receipt of your letter of the 25th of February, and to thank you for your views on the subject of Ireland.

I am, Sir, your obedient servant,

(Signed) H. W. PRIMROSE.

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DISTRIBUTION OF THE BRITISH ARMY.

THE latest returns of the British Army show that the Regular Forces number about 201,000 effective of all ranks, for an Empire which, in the four quarters of the globe, comprises very nearly 9,000,000 square miles of territory and about 306,000,000 souls. Even when the 6,700,000 square miles of Australasia and North America—the former containing no Imperial troops and the latter only 1,300—are deducted, the Regular Army has still to cover more than 2,000,000 square miles, a proportion of about one European soldier to 10 square miles of territory. Of the 201,000 about 97,000 are quartered in the British Isles, and the remainder would be but a small garrison for the Indian and Colonial dependencies were the deficiency not supplied by native levies.—*Morning Post*, Dec. 25, 1885.

GOOD NEWS FROM GERMANY.

WE have just heard, from an English resident in one of our nation's favourite German resorts, that in that place Anglo-Israelites "form rather a strong company of believers," "and I am thankful to say" (adds our informant) "that the truth is growing among the Germans." That this is the case in Germany the BANNER afforded evidence on page 99, vol. x., where our readers have, probably, noticed "a German's" letter, in which he contributed his mite towards the establishment of Identity truth, and plainly declared, we think, that he believed in the fact himself. Our friend in the German town tells us that he is "a thorough believer in Our Identity, and that he prays that God may prosper our" (editorial) "exertions to spread the great truth amongst mankind."

Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—My attention has been directed to what I conceive to be a mistake in my article, BANNER, vol. ix., page 220, where I wrote of Casiphia as being near the Caspian Sea.

Col. Beresford, at page 97 of the same vol., gives very conclusive reasons for rejecting this view. But my paper was written before the 4th March, although appearing in print later in the year. Faithfully yours, DENIS HANAN.

The Rectory, Tipperary, 17th March, 1886.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I enclose a cutting from this day's *St. James's Gazette* which may usefully enhance the interest of your columns.

It is scarcely probable that the Premier's recent tendencies will induce him to hail the repeated suggestion which possibly underlies Dr. McLauchlan's communication—*i.e.*, that of a right Royal and Queenly visit to Ireland.

But such a progress preceded by (if possible) a thorough and patriotic circulation of Dr. L.'s view, and a fuller statement of the facts on which it rests, might prove of the *greatest* service at this juncture. Eminently influenced by sentiment as the Irish are, why may we not yet see the day when towards one of such a half-century's Royal proof, affectionate loyalty shall yet succeed to the rancour of unhappy ignorance? May God grant this.

Yours ever, T. W. BOYCE.

78, Victoria-road, Clapham Common, S.W.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SINCE our last report only one new member has joined the Union; the number of cards issued is 1,390. The prayers of the members are asked on behalf of one who writes as follows: "I am very ill in mind and body. I have overworked myself, and now I am troubled with anguish of soul and weariness of body. Please ask Israelites to pray specially that God will help me, and send me back to my work with renewed strength."

The *Comments* for April and May will be sent out together to all members residing in the United Kingdom.

All subscriptions for the *Monthly Comments*, by Philo-Israel, should in future be paid up to January, 1887, inclusive, as that number will complete the second series.

The Card of Membership will be sent on receipt of three stamps. The *Comments*, prepared by Philo-Israel, will be sent post-free monthly for 1s. per annum; 2 copies, 1s. 6d.; 3 copies, 2s. The "Prayers for Daily Use," being a prayer for each day of the week, by Philo-Israel, are 1d., or 9d. per dozen; postage extra.

The prayer of the Union, as on the Card of Membership, may now be obtained printed in larger type. Price 1d. for three copies, post free; or 1s. per 100 for distribution.

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J. LAWRENCE, *Hon. Sec.*

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

The following subscriptions, received from February 14 to March 19, are very thankfully acknowledged:—H. E. T., Dorking, 10s.; H. M. H., Silligori, 5s.; E. G., Ivybridge, 1s.; H. G., Tooting (monthly sub.), 1s.; C. B., South Hayling (monthly sub.), 5s.; W. R., Cardiff, 1s.; J. S., Cambridge, 2s.; A Sailor's Mite, 2s. 6d.; Mrs. A., Haverthwaite, 3s.; Mrs. P., Henley-on-Thames, 2s. Received by Miss E. M. Rush:—E. S. and A. C., Port Nolloth, South Africa, £1; Lady J. E., 10s.; Colonel S., 10s.; Mrs. M., 3s.; Mrs. D., 10s.; Mrs. M. B., £1; Mrs. B., 5s. Total, £5 10s. 6d. Thanks are also due to the Rev. T. W. Boyce for three dozen copies of "Our Scythian Ancestors," and to Messrs. Guest & Co. for one hundred copies of "The British-Israelite."

A sower in the North of England writes:—"A manifest blessing is attending the sowing here. I am again out of all larger works. Doors keep opening when I thought I had sown all I could think of." From the same, later on, comes the following encouraging extract from a letter received from a friend:—"I have read over most of the papers you gave me on the Identity of the British nation with Lost Israel, and I must say the facts are plainly shown in the events now occurring all over the world, and truly ought to make us deeply thankful that we are so highly honoured as the chief of nations, and in spreading so many blessings around. I feel thankful more and more every day for my visit to you, as what you explained to me, and I have since read and thought over, has led me to see political matters in quite a different light. I read the BANNER."

Numerous letters testify how much the BANNER is appreciated One extract from a letter reaching us from Devon shows us again this month the good resulting from its distribution. Our friend tells us how he came to see the BANNER as follows:—"One day I went in to see a friend I am well acquainted with, and he asked me about it. I told him I had never heard anything about such a paper, although I lived in Plymouth many years, neither had he until a few weeks before. He lent me the first number of this year, and I was so much taken with it, that I ordered a few copies and gave them to friends in different parts. I take it regularly now, and am become a firm believer in the glorious truth, and so has my friend. I am learning more from it than I ever knew before, and I would rather do without all the papers I ever saw than the BANNER, for it is the light of truth. I belong to the Church of England, but never heard such truths as are in the BANNER, and I wish it God's great speed to open the eyes of His people."

We deeply regret the loss of one of our most earnest and active Sowers, Mr. Porter, of Normandale-terrace, Langsett-road, Sheffield, who died after a few weeks' illness. He had worked with us almost as long as our Free Distribution Fund has been in existence, widely sowing the good seed amongst our soldiers and militia, with much good result, and previously he had taught the truth of Our Identity, having been a conscious Israelite for years. If friends who have kindly sent BANNERS to Mr. Porter will now direct them to Mr. J. Taylor, 394, Langsett-road, Sheffield, they will be gladly received and made use of by him.

Another Sheffield Sower writes:—"I am pleased to tell you the good news is spreading. I continue to give a few leaflets or a pamphlet to fresh ones, and, with very few exceptions, it creates a thirst for more. I feel more than ever anxious to spread the glad tidings, knowing how much better I can understand God's Word myself since I looked into the subject."

From Cardiff:—"I am trying to spread the knowledge of the good news, for I think it the right thing. If you can send me any literature by February 21 I shall be glad, for on that night I give an essay, 'Israel not Forsaken,' and I shall do my best with it."

During the past month Miss E. M. Rush has forwarded sixty-five packets of literature to the following places:—Alvaston. Abingdon, Blackheath, Bristol, Carlisle, Caterham, Coryton (North Devon), Chatham, Cheltenham, Devonport, Edinburgh, Hungerford (Berks), Lee, Liverpool, Kilmarnock, Newcastle-on-Tyne, Montrose, Oldham, Sheffield, Stirling, Southampton, Tipperary, Westminster and Westgate, Rome, Malta, Cairo, Frontier Field Force (Hospital), Nile, Wady Halfa (Hospital), Assouan, and Soldiers' Reading-room, Wady Halfa; Rawul Pindee, Morar, Secunderabad, Trimalgherry, Fyzabad, Bombay and Landour, India; Port Nolloth and Pietermaritzburg, South Africa; Etshawe, Zululand; Fiji Islands, Barbadoes, and Toronto. Parcels have also been sent to Birkenhead, Cardiff, Deganwy, North Wales; Haverthwaite, Ivybridge, and British Guiana. In addition to the above, 144 BANNERS have been sent out weekly. J. LAWRENCE, *Treasurer.*

Contributions to the Fund will be very thankfully received by the Treasurer. Miss J. Lawrence, Rosslyn, Upper Teddington, Middlesex; or by the Hon. Secretary, Miss E. M. Rush, 103, Burnt Ash-road, Lee.

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NOTICES.

All communications intended for the Editor, to be addressed: — "Philo-Israel," Woodcot Villa, Tyndall's Park, Clifton, Bristol.

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"HEAVEN'S LIGHT OUR GUIDE."

(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"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."—MICAH v. 8.



"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4.

VOL. X., No. 485. [Entered at Stationers' Hall.] WEDNESDAY, APRIL 14, 1886. PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

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IS OUR PROTESTANTISM IN DANGER?

"THE National Club" is an institution whose head-quarters are in 1, Whitehall-gardens, London. It was founded about forty years ago, in order "to promote Protestant principles and to encourage united action amongst Protestants in political and social questions, by establishing a central organization, to obtain and spread information on such questions, by affording facilities for conference thereon, and by providing, in the Metropolis, a central place of meeting to devise the fittest means for promoting the object in view." This Society, therefore, is clearly a good Israelite body, doing Israel's work, "witnessing" or "protesting" for God, and facilitating the witnessing functions of our nation to the utmost of its power, as Israel ought to do. As a Protestant body, it becomes important to ascertain what such an institution thinks of the proceedings of Mr. Gladstone in respect to the Irish question, and whether they have any, and if any, what bearing upon the maintenance of Protestantism amongst us as a nation? The National Club have a very decided and pronounced opinion on these subjects, arrived at not on party lines, because "party" has nothing to do with their operations, but regarded solely from a Protestant standpoint. What do they say regarding Mr. Gladstone's project for giving Ireland a separate legislature? They believe the Government measures, as announced by report, to be "perilous" in the extreme, "productive of grave anxiety, and calculated to endanger, not only the stability of the Constitution, but even the integrity of the Empire"! Looking broadly at the Irish question they tell us, that in the greater part of Ireland the condition of society is one of "veiled rebellion." "The law is held in abeyance, unrepressed terrorism dominates the land. Disloyalty and treason are openly preached. Crime and outrage are recognised instruments for enforcing the demands of unscrupulous agitators; and these are subsidised by alien foes, who openly preach a policy of plunder and confiscation. The "avowed aim of these men (the Club further tells us) is to dismember the Empire, to overthrow the Protestant Constitution of Great Britain, and to ruin her envied prosperity and power." But how do these foes threaten the Protestantism of our nation? The Club gives us a very clear reason, which is something to the following purport. "In order to effect the dissolution of the British Empire, these men demand the legislative independence of Ireland. They claim the right, by that Parliament, to levy taxation, to regulate all commercial relations, whether with England or foreign countries; and also to legislate on all questions of religion, education, and justice." These powers, in the hands of those who hate the British people, "would place the loyal inhabitants of Ireland at the mercy of the disloyal, would inflict the gravest injury on those whose rights have been guaranteed by the British legislature, and who, rather than surrender them, will not shrink from the horrors of civil war."

The independent legislature, if established in Ireland, would be mainly elected by Roman Catholics, would be under priestly control, and would be pledged to endow the Roman Church in Ireland, take education into its own hands, and train up the rising generation in principles of hostility to British Protestantism, and hatred of the British people. The result of all this would be, that the Irish police, then purely Roman Catholic in organisation, would become the nucleus of a powerful weapon against the British; and "Ireland, from its position on the flank of this country, would be gladly seized as an effective base for the operations of an invading enemy in time of war, while the harbours of Ireland would afford convenient shelter for the rendezvous of a hostile (foreign) fleet." The National Club thus look on the crisis as one of the greatest national importance as affecting our Protestantism, and even our existence as a nation, and pray the people of this land, as Protestants and loyal subjects of the Queen, to uphold, unimpaired, the legislative union between Great Britain and Ireland as vital to the maintenance of the constitution, and the protection of individual liberty.

Such is the position taken up by the National Club, and we do not hesitate to say, that it is a patriotic, faithful position, well worthy of the institution, and called for also by the circumstances of the case. Humanly speaking, the National Club is justified in every word it has put forward on the subject. But we feel that, regarded from the standpoint of Our Identity, the case will wear a different aspect. This nation is Israel, God's people, and His witnesses; therefore, His Protes-

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tants; set apart to testify to Him, and to His truth, throughout the world. This fact completely changes the whole of the features of the case! The British have been constituted God's Protestants or witnesses by the Lord Himself (Isa. xliii. 10, 12), and He abides and goes with us for the very purpose of "separating" us from all the other nations of the earth, that we may give a valid testimony for Him, and thus "glorify" His Holy name (Exod. xxxiii. 16; Isa. xliii. 21).

The Irish rebels may harass and annoy, but they cannot touch the implanted Protestantism of the British, their witnessing functions being the gift of God Himself to them for His own glory, and for the good of mankind in general. The separation of Ireland from Great Britain, which is the aim of the disloyal Irish, can never be accomplished, because God constituted "the isles of the West" the appointed place of His people's domicile, and called it "a place of their own," whence they are commanded and destined to "move no more" (2 Sam. vii. 10). If the Irish rebels succeed in their attempt, then that Scripture would be broken, and a possession of Israel, which God guaranteed to them for ever, would be proved to be no longer theirs, to the dishonour of the God of Israel, and the ruin of His glory; which is simply impossible! While, then, all lawful means must be used by Christian men, and by the House of Israel in general, to defeat an absurd and foolish plan, conceived by a statesman of powerful intellect and unbounded popularity, we must never despair, or approach the subject in other than a confident spirit, because the Lord Himself is with us, as He promised, and He cannot either allow us, as His people, to be put to shame (Joel ii. 26, 27), or permit the enemies of "His chosen ones" to rob them of their "appointed place in these "isles of the West." Our Protestantism, then, is in no danger, because it is part and parcel of our entity as the Israel of God; and it is impossible to hurt and injure the inheritance of the Lord God of Israel. The enemy coming in like a flood may assault and threaten our chief and God-honoured characteristic; but the Spirit of the Lord shall lift up a standard against him, and great will be the fall and defeat of our conquered foe, the enemy of Israel's king, as he is of Israel herself. Israel, praise ye the Lord!

THE RAPTURE OF THE SAINTS.

THE passage on which the doctrine of the "rapture of the saints" is founded is 1 Thess. iv. 16, 17, where it is stated, "The dead in Christ shall rise first; then we which are alive, and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

This subject is one which, in connection with the future of the world and of Israel, is surrounded with the greatest difficulties. It forms the back-bone of our Plymouth Brethren's opposition and arguments, *contra* Our Identity. We have recently asked the opinion of an experienced Anglo-Israelite clergyman on the matter, and his weighty words are so suggestive and important that we think we ought not to withhold them from the readers of the BANNER. What he said was this:—

"The question has presented itself to me in a four-fold division. 1. The extreme (Derbyite) view—*viz.*, that *all the* saved will be taken up in one and the self-same moment, leaving the world to the devil.

2. "The extreme (Irvingite) view that *only* the sealed, a literal 144,000 will be raptured, and that all others will have to pass through the great tribulation, forthwith.

3. The Identity reasoning that the restoration of the kingdom to Israel; Israel and Judah's union; the law going forth from Mount Zion and Jerusalem; the full manifestation of the stone kingdom, &c., &c., all of which is future and must occupy a long time, must fit in in some way with St. Paul's teaching concerning *rapture*.

4. "What did St. Paul teach? His object was to comfort the tried Thessalonian brethren, who thought that their dead brethren had, by death, lost the participation of the Church's hope—*viz.*, seeing the Lord return. His object *was not* to give a detailed statement of when, or how, or in what order, the events of the last times would occur. He simply states, therefore, that the dead have lost nothing; that the living will not anticipate their joy by even a moment, but that the dead shall rise first. He does not *mean* to teach anything as to the universal catching away of *all* the living Christians; if he does teach it it is casually and not of design. He does not even teach it casually, for "We that are alive, that are left" (1 Thess. iv. 15), does not imply each and every remaining Christian. "We shall not all sleep, but we shall ALL be changed" (1 Cor. xv. 52); the second "all" applies not to all the living, but to the living and dead; although it might be so understood. St. Paul was not writing to teach it, or to imply that all Christians were *watching* and ready, or would necessarily be so when the dead are raised.

"Every man *in his own order*, Christ the first-fruits, then they that are Christ's *in their order* (1 Cor. xv.). A change "in the twinkling of an eye," to the individual may not mean that the stupendous work of resurrection is to be at the same moment for all—*e.g.*, "at His coming, then cometh the end" (ver. 23, 24), does not imply an instantaneous close. Then the question narrows itself to this. The relationship *in time* of the resurrection, to the manifestation of Israel, is it to precede, or to occur during, or to follow; or is the stone kingdom's era the Millennium age, and is the resurrection to take place before, or during, or after that age?

"The Identity light disposes of No. 1. The servants of the Lord Jesus, the Israelite sons of the living God, the people that by grace are to be "all righteous," are to live and work *in the flesh on the earth*; whether any or some are previously raised or raptured.

"The Identity light disposes of No. 2. The sealing vision applies to Israel nationally, and not to the Christian Church as a Church alone, and the implied preservation of the tribes has taken place.

"The Identity light requires the reading of St. Paul's words in the sense as given, by remembering the object with which they were written—*viz.*, alone to comfort by correcting a mistake. The Identity light requires us to look for and to pray "Thy kingdom come"; (*a*) as plainly foretold of Israel; (*b*) in respect of the dead either before, or during, or after; or before, during, *and* after, the manifestation of the stone kingdom. For as there were dead raised at our Lord's death, or resurrection, so there may be a repetition in part of the resurrection. There may be many Enochs and Elijahs during the time when the kingdom has come, and there may be many repetitions of the transfiguration during the same period; the period when the first-born receives the promises in the flesh, and rules on earth, the Christian kingdom witnessing for FATHER, SON, and HOLY SPIRIT."

So far our clerical friend. On such a subject we must not venture to dogmatise. We think, however, our correspondent has come very near the truth, and has rightly judged that St. Paul never meant to teach, that the whole body of living Christians is to be universally caught away at the period of the predicted rapture.

It seems to us that the comfort St. Paul intended to convey was, that the dead in Christ would rise first and be first partakers of the joy of the Lord. Then, "we that are alive—that are left" (R. V.), such as are destined for that bliss and glory "shall together with them (the dead) be caught up in the clouds to meet the Lord in the air." To the watching and waiting ones alone, we suppose, that glory will be reserved as the highest and the best. But there will be other gradations of happiness for those who, belonging to the Lord's people Israel, are yet not among those who are to be rapt away into

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the clouds to meet the coming Master. There will be those of the Israelite saints to whom is reserved the glory of the returning procession to Palestine, when, as "the Ransomed of the Lord they shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. xxxv. 10, li. 11).

But there is yet another gradation and a lower joy yet, reserved for His people Israel by their loving Lord, who will reward all men according to their works. There will be those who, not being fit for the rapture, nor selected for the return journey of the "one of a city and two of a family" who return with Judah to their land, are yet not to go unblessed. These last, the vast majority, we suppose, will be those who experience the baptism of the Spirit and the new covenant blessings promised in Joel ii. 28, Jer. xxxi. 33, 34, and Heb. viii. 10—12, whose hearts and minds will be filled with the law of God—who will be "His people and He their God;" who will know Him, from the least of them to the greatest of them, and "whose sins and iniquities" the Lord Himself, the Judge, declares "He will remember no more."

It is clear that those who go out to meet the Lord in the air and are the honoured deputation from the kingdom of God on earth to the coming Master, to conduct Him to His throne below, are those selected for the highest honour and the most exalted joy. Those, probably, will be the small minority. A larger quota will go forth to the land to conduct the Lord's "present" to Mount Zion and Jerusalem before the Lord arrives to be enthroned there upon the throne of David, which is His own throne from everlasting. But the mass of the Israelitish nation, who are God's saints, will abide in these islands and in their surrounding empire, blessed as no people ever have been blessed since the world began, baptized with God's own Spirit, fed by Him and comforted by Christian duty done in Christ's name for all the world, besides being the evangelists of all the nations, families, and kindreds of the earth, blossoming and budding and filling the face of the world with fruit—Christian fruit to God's glory and to the salvation of the nations of the earth now lying in the wicked one. Israel, praise ye the Lord!

THE RELIGIOUS TRACT SOCIETY'S TESTIMONY AS TO GOD'S SPLENDID GIFT TO ISRAEL OF INDIA.

THE Revised Version of the Old Testament has thrown a great light on one verse in Psa. cxi., which puts God's gift of India to the British-Israelites in quite a new aspect. The Authorised Version translated the 6th verse thus: "He hath shewed His people the power of His works, that He may give them the heritage of the heathen." The verse so read is hardly intelligible, and it is not clear how the Lord, by showing His people the power of His works, did so "that He might give them the heritage of the heathen." The revision puts the matter differently, and tells us that, in giving us India, God has exhibited on a magnificent scale, "the power of His works." The new version is as follows: "He hath shewed His people the power of His works, in giving them the heritage of the heathen."

This is clear and quite comprehensible. It illustrates the facts of modern history which point to God's miraculous power in His dealings with us, respecting the Heathen Empire of Great Britain in India and elsewhere. For He has demonstrated His power by subduing under our race 250 millions of heathen and Mahommedans, mostly warlike, belligerent, stubborn nations. He has made them succumb to a mere handful of His own chosen people, operating 7,000 miles, as the crow flies, from the base of their power in "the Isles of the West."

The Rev. G. H. Rouse, Secretary of the Tract Society at Calcutta, has a capital paper on "Tract Distribution in India," published in the last December number of the Religious Tract Society's (monthly) *Record* for 1885. Mr. Rouse gives us some excellent "blind testimony" to corroborate our contention that the British are Israel, for he points to the vast extent and truly wonderful, unique character of our Eastern possessions, and declares that our language, the English, is sure to become the universal tongue of our Hindu and Mahommedan subjects there! We propose to quote Mr. Rouse's words in *extenso*, believing his statement to be of great national importance to us at the present moment. The article runs as follows:—

TRACT DISTRIBUTION IN INDIA.

BY THE REV. G. H. ROUSE, SECRETARY OF THE CALCUTTA TRACT SOCIETY.

In no country on the face of the earth is the work of the Religious Tract Society more important than in India, and the importance of it grows year by year. It is difficult for people in England to realize what is meant by the short word *India*. A visit to that country in the cold weather, which is becoming more common every year, has a wonderful effect in opening the eyes to a sense of its vastness. The railway journey, from Calcutta to Bombay, occupies two days and three nights. From Calcutta to Kurrachi would take about four days, travelling on an average twenty miles an hour, day and night. And this vast country is, in many parts of it, as densely peopled as England itself, or more so. The total population of the country is about 250,000,000; and throughout the whole length and breadth of it the preacher and the colporteur may freely go, making known Christ by the living voice and by the printed Gospel or tract. Three-quarters of this vast population (about 180,000,000) are under direct British sway, our fellow-subjects as much as the people of Kent or Fife; while the remainder, though ruled by their own sovereigns, are yet practically under British control.

One great difficulty we have in India, in our tract work, is the large number of languages spoken there. In China one written character is intelligible over the whole country, whilst 200,000,000 in the North can be reached by one spoken vernacular. But in India we have at least a dozen important languages, such as Bengali, Hindi, Urdu, Punjabi, Marathi, Guzerati, Tamil, Telugu, Canarese, Malayalim, Oriya, Assamese, and Cingalese, if we include Ceylon in our survey; whilst, if we take into consideration the numerous hill tribes, we must add a hundred or more additional languages spoken in India In all the above-named, and in some of the more important hill languages, such as Santali, Mandari, Garo, Khassia, and many others, we need to have the Bible translated, tracts adapted to Hindus and Mohammedans written, printed, and circulated, and a Christian literature prepared for the rapidly-growing number of native Christians.

Referring to the last Report of the Religious Tract Society, we see that the issues of the various Tract Societies in India and Ceylon for last year amounted to about *two millions and a half* of books and tracts. Some of these may represent school-books, but the great bulk of them are directly religious, and contain a clear statement of the way of salvation through Christ. It is a matter of devout thankfulness that so much has been done in this way to carry the light of life to the benighted millions of India.

There is no room to refer to the work in any of the particular vernaculars of the country, but a word must be spoken as to the growing importance of English as the vehicle for communicating Christian truth. The Matriculation Examination of the Indian Universities is in English, so that every candidate must be able to read that language, and thousands of young men appear every year at these examinations. For many years open-air preaching to the natives in English has been carried on here and there in Calcutta. The educated in India are often more ready to receive religious teaching in that language than in their own vernacular, as they are accustomed to look upon English as the language of study and thought. Hence it is becoming year by year growingly important to supply Christian teaching, in English, adapted to the natives. For some years the Madras Tract Society has issued a monthly English four-page tract for educated natives; and the Calcutta, Bombay, Bangalore, and other Societies have also issued many English tracts for this class of readers. English, in fact, is fast becoming one of the vernaculars of India, the *lingua franca* of the educated all over the country.

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Thus the seed is being sown. But again, as so often, we have to say, "What are they among so many?" Two and a-half million religious books, tracts, and leaflets, the entire issue for a whole year to a population of 250,000,000! One tract or leaflet per year for a hundred individuals! We thank God as we review the past; let us also take courage, and strive to do in the future far more than we have hitherto done.

So far the Rev. G. H. Rouse.

Surely the above requires no comment from us! Here is an "Israelite worker" at the ends of the world, clearly indicating how grand are the works of the Lord, and His power towards us, as exhibited in His gift of the Heathen Empire to His people, that they may bring them to Christ. He shows us how we have taken the Word of God and the message of salvation to the masses in Hindoostan, and how our language, spreading like our race, is becoming fast one of the *vernaculars* of India—nay, *the lingua franca* of it. It is God's vehicle to spread the Gospel, and shall we not, knowing all this, "Praise the Lord"?

THE EXTENT, POPULATION, AND TRADE OF THE BRITISH EMPIRE.

By J. Thomson.

We often hear, and perhaps speak of our Colonial Empire, but perhaps do not, because we cannot, realise the immense extent and value of these God-given possessions to His people Israel, and the vast influence they must exert upon the future history of our planet. We purpose quoting, as briefly as possible, a few facts to show what that empire comprises. In itself England is, comparatively, a little country, embracing about 130,000 square miles, with a population of about 30,000,000. In other parts of the world, however, we find our colonial possessions are 65 times as extensive; or, in other words, "we have one England at home and sixty-five abroad." *

"If," says Mr. Ransome, "one looks at the map of Europe and Asia, one is at once struck by the enormous extent of the territories which are possessed by the Emperor of Russia. Yet if we include British India in our calculation, then the size of the dominions of the Queen, scattered throughout the world, exceeds that of Russia by about an eighth." (This was written before the recent annexation of Upper Burmah on Jan. 1, 1886). "That is one way of looking at it. Again, another place one thinks of as very large, is the United States. The United States is slightly more than one third of the size of the British Empire! No other European State comes anywhere near these dimensions. France, with all her possessions, is only the sixteenth part of this. Germany, which has practically no colonial possessions, the fortieth."

Thus far as regards *extent*. Now what about the *population* of this empire? British India has over 250,000,000, but that of the colonies is only about 11,000,000—a most insignificant number when compared with their area, which is ever ready to receive all that can be sent of the overflowing population of the Mother Country. And yet, so rapid has the increase been of late years, that it is calculated that the British colonies will contain in another century a population of 100,000,000! The population of Australia and Tasmania has increased from about 80,000 in 1835, to about 2,500,000 at the present time, which is still less than one to the square mile of territory. The population of Canada reaches nearly 5,000,000; New Zealand about 600,000; South Africa less than 500,000 souls of English blood; and the 25 islands belonging to Great Britain in the West Indies have a population of nearly 1,250,000.

The president of the Statistical Society, Sir R. W. Rawson, says that not only is the area of the British colonies nearly 8,000,000 of square miles (a number inconceivable by human faculties), or more "than three times as large as the combined area of the colonies of all other countries, of the mother countries of these latter, and of the United Kingdom added;" but he also goes on to observe, "there is this marked difference between the colonies of England and those of other countries, that while the whole of the Portuguese, Spanish, and Dutch colonies, and almost all the French, are within the tropics in Africa, Asia, and Central America, three-fourths of the British are within the temperate zones," thus giving a decided advantage in climate to our possessions.

Southey wrote many years ago, "I want English knowledge, and the English language diffused to the East, and West, and South." Since his time every year has added to the high probability that his wish will be realised. Before the end of this century it has been calculated that the "tongue of Shakespeare" will be that of at least 150,000,000 of human beings.

The *trade* arising from the possession of such territories, and such a population, must be enormous; and, indeed, so it is; but for want of a wise and sound fiscal policy, it has not yet been productive of that benefit to the Mother Country which it ought to be. "Trade follows the flag;" and if there were no flag to follow, as the late Mr. Forster said, "trade would cease to exist in this country itself." From a speech by Mr. Forster we gather that the trade "which the inhabitants of Great Britain conduct throughout the world, is about one-third of the total trade of the world. The annual trade of the United Kingdom, with its possessions abroad, exports and imports, is in value £190,000,000; with other countries £170,000,000—*i.e.*, a total of £360,000,000, or six times the value of the annual trade of the United Kingdom at the beginning of the century." From these figures we see that our trade with our own possessions, "kith and kin," is worth £20,000,000 more than our trade with the foreigner; and yet we give no preference to our own people over the foreigner. No wonder if the latter should step in, and help himself to the good things obtainable by "free trade."

Further, Mr. Forster goes on to say, "The trade of this kingdom with foreign countries in 1872 was more than £248,000,000 in value; in 1882 it was £214,000,000—a *decrease* in 10 years of £34,000,000; while our trade with British possessions, which in 1872 was £66,000,000, in 1882 had increased to £92,000,000 in value." Here again we see a great increase in favour of our possessions of nearly 50 per cent. The late Mr. Forster observed, "we should never have had these figures if the colonies had been separated from the mother country. We are also largely dependent for the food of the country upon our colonies; and we cannot help the fact." The importance to us of this last statement will be evident, when we find, as Mr. Forster further shows, that the "increase in the amount of wheat imported into this country in 1882 from India, North America, and Australasia, against that in 1872, was—from India, 8,000,000 cwt.; from North America, 1,000,000 cwt.; and from Australasia, 2,000,000 cwt." Thus again showing the greatest increase from our own possessions. "The total trade of imports and exports of the United Kingdom with the world outside British possessions," Mr. F. said, "has increased, from 1854 to 1882, more than 77 per cent.; but the total trade, import and export, of the United Kingdom with British possessions has increased more than 170 per cent."

To quote but a few more statistics. In his inaugural address to the Statistical Society last year, as president, Sir R. W. Rawson observed that the "total trade of the United Kingdom is a fraction greater than that of all the other European countries possessing colonies; and that the total trade of England with her colonies exceeds five-fold that of all the other countries with their own colonies. Although," he said, "the system of free trade opens the markets of the whole world to all our colonies, nearly one-half of their trade, amounting to

* See "Our Colonies and India; How We Got Them and Why We Keep Them." By Cyrus Ransome, M.A. Cassell and Co.

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£199,000,000 a year, is carried on with the Mother Country, notwithstanding all the influences of distance, convenience, suitableness of products, and competition of commercial rivals, operating to reduce it." After presenting a long array of figures, the president concluded that Britain had "become great, and still maintains her greatness in no small degree by the possession of her colonies, and that, subject to those changes which time may bring about, and a *concensus* of interests and desires may dictate, the fixed, unwavering policy of our rulers should be that England and her colonies are one and indivisible."

Thus we are led, perforce, to the consideration of the Imperial Confederation of the whole British Empire; a problem of vast interest to us, and incalculable importance to the world. That it will be brought about in the no distant future we have no doubt; and that when it is brought about, it will secure the peace of the world more than anything yet recorded in history, except the promulgation of Christianity itself, is, we think, equally indubitable. Anglo-Israelites are doing nothing but their duty when, as British patriots, they advocate this desirable end on every favourable or unfavourable opportunity.

For the facts and figures in this article we are indebted to a paper, entitled, "Greater Britain: Our Colonies and Dependencies," by John Dennis, in "The Companion to the Almanack for 1886." London: The Stationers' Company, Stationers' Hall, Ludgate-hill.

WHAT'S IN A NAME?

Our remarks on pages 40 and 41 on the use of the words "England" or "Britain," to describe the larger of our "islands of the West," have their illustration in a dispute which has been going on, it seems, in Canada, on the same subject. We suppose the Canadian Scots have claimed the name "Britain" for the "United Kingdom," as we have done, while their opponents have deemed, like Dr. Grant, that the right word to use is "England." However that may be, it seems an Irish gentleman has turned the tables on the Scots, and declared they have no right to that name, since it belongs to the Irish! We believe there is a modicum of truth in that claim. We quote the following from the *Court Journal* of January 30, 1886.

In these times of universal quietude the next best thing to attacking a grievance is to manufacture one. Younger countries than ours are not so rich in good, substantial, fightable grievances, and the public are often put to sorry straits in order to get up a little mild excitement in the columns of the newspapers. In Canada just now the use of the term English where British would be more accurate is being fiercely discussed; but the Scotsmen have by far the best of the argument if they got the worst of the vote. The debate, however, has taken a novel and amusing turn by the appearance of a protest from an Irishman, who, after complaining of the insufficiency of the term British to embrace the loyal sons of Ireland, questions the right of Scots to use the word "Scotia," which was once the name of his country. In support of his contention he quotes the lines of Claudian:—

> "When Scots came thundering from the Irish shores,
> And ocean trembled, struck with hostile oars."

According to other authorities, about two centuries before Christ, Ireland was known to the Greeks as Inveona; Cæsar and Ptolemy called it Hibernia, a name which, it is said, was given by the Phœnicians; while towards the decline of the Roman Empire the country began to receive the name of Scotia, a name which was used till the eleventh century, when it passed to modern Scotland. Disputes of this kind are amusing, but profitable; yet by zeal and determination many wonderful changes have been wrought in the feelings and opinions of men, and maybe among the crazy faddists of a century hence there may be found some who will argue that he who wrote "Scotia! my dear, my native soil!" was a "thrue born Oirish jintleman."

There is no doubt, we suppose, that many of our North British—*i.e.*, Scots—friends are sensitive on the subject of their national designation, and do not wish to be known as "the English." The matter is one of no great importance; but if we can obtain a more favourable hearing for the Identity among our Scotch-Israelites, whether Irish or North British, by using a name which is agreeable to them, and yet strictly accurate, according to the Act of Union, then we say, in the name of common sense, let us use that word and so benefit our cause.

THE GIRDLE ROUND THE EARTH.

An article with this title was sent us by Mr. E. W. Rudder, of West Kempsey, New South Wales, Australia, on October 5th, 1885, the same being published by the Sydney *Daily Telegraph* on the 1st of that month. It related to telegraphic communication round the globe, which now, it seems, only requires one link of 6,000 miles to complete "the girdle round the globe." New Zealand wants to be "hooked on" to America, and then the feat that Puck undertook to do for Oberon in 40 minutes will be performed by men. The Sydney writer enlarged on this subject thus:—

If any accident happened to one of the mail steamers in the neighbourhood of the Samoa Islands, it might be many weeks before the news became known in ports from which the representatives of the contracting companies could render assistance. Until the cable links San Francisco with Honolulu, Samoa and Auckland, this service cannot be made as complete and convenient for passengers, mails and merchandise as the other leading lines of ocean traffic. Moreover, the commerce of the outlying groups of Polynesia is becoming yearly of greater extent and value, and would be enormously benefited by the trunk line of the telegraph and the branches which, before many years, would be attached to it. To Australasia and Polynesia generally the advantage of a Pacific cable would be unmistakable.

The growing interest of the American Republic in the Hawaiian Islands has already led Californian capitalists to take into consideration the need of cable communication with Honolulu, and if the line of telegraph to New Zealand came to be practically entertained by any of the great telegraph companies, there would be no difficulty in securing American support.

But it is to England, perhaps, after all, that the proposed line is most important, and from which the enterprise must expect the warmest welcome. Apart from advantages of a merely mercantile character which must accrue to the great commercial centre of the world from the establishment of electric intercommunication with thousands of rich and populous islands of the tropics, the political import of the new line of telegraph would far outweigh its commercial. An independent chain of communication between Great Britain and India—free from the entanglements of European, Asiatic or African jealousies and conflicts—might at a crisis of diplomacy, as Mr. Dion Boucicault pointed out in his eloquent speech on Tuesday, prove of incalculable value to the Empire. For this cause, if for no other, this line of cable ought to commend itself to the favour of British statesmanship, which, once gained, there would need no magical Puck to ensure the speedy construction of these "missing links" in the earth's electric girdle.

The Australian journalist is forced to confess that Britain is the "great commercial centre of the world"—"the head and not the tail" in fact, in the trade and commerce of the earth, to which Australasia must look, as well as India, Africa, and China, and without which no great project, such as that in question, can hope for success. This being the case, and Sydney being about to renew a contract for a mail service between that capital and San Francisco, it is clear the new telegraphic line will be duly laid, and thus the promised girdle be put around the earth after a fashion never contemplated by Puck at all!

It will be seen that this projected girdle will be altogether in Anglo-Saxon hands and lands. Starting from the British

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Islands westward, it traverses the North Atlantic, Canada, Vancouver's Island. It will then, either from Vancouver or San Francisco, traverse the ocean to Honolulu and Samoa, till it reaches Auckland in New Zealand, whence the wires stretch to India, Aden, Egypt, and so home to Great Britain, *viâ* Malta, Gibraltar, and London.

JUDAH WALKING TO ISRAEL.

THE *Times* of December 16, 1885, contained the following announcement, which the friend who sent us notice of it from Brighton introduced with the following laconic observation: "Verily, this is Judah walking to Israel!" Another friend in London wrote on the same subject, that it struck him very forcibly as being much like the commencement of "Judah walking to the House of Israel." "This is a remarkable influx," he added, "and looks very much as a preparation for the return."

INFLUX OF EXPELLED JEWS.—At the present time a very great strain is being put upon the resources of the Jewish Board of Guardians through the influx of Jews into London who have been expelled from Germany. These are, it appears, deserving and industrious artisans, who have been driven into exile simply because they were not born in Germany. The number of these poor people arriving in London is daily increasing. What adds to the difficulty with which the Jewish Board of Guardians has to cope is the arrival recently of a number of Jews from Roumania and Russia, those from the former country having been expelled by virtue of a discretionary law voted in 1881 by the Roumanian Chambers, and intended to be applied to vagrants who had no home and who did no work. It may be added that 95 per cent. of the Jews relieved at the Jewish workhouse in Devonshire-square are foreigners. These people cannot get employment, as the industries to which they belong are already overweighted.

The Scripture says that "the House of Judah shall walk to the House of Israel in those days, and they shall come together out of the land of the North to the land that I have given for an inheritance unto your fathers" (Jer. iii. 18). If the facts recorded indicate the advent of the Jews to Israel's land, then is the return of Israel and Judah united, to their land, at the doors!

THE STONE OF BETHEL.

IN Capt. Conder's book on Palestine we find the following, which a correspondent at Dawlish has sent us as quoted in *Word and Work*.

In the times of Abraham and Jacob, the Bible itself indicates the use of stone memorials by the early patriarchs, the stone of Bethel and the cairn of Mizpah being the most important examples. The discovery of such monuments on Mount Nebo and on mountain tops which appear (for other reasons) to represent the ancient Bamoth Baal and Baal Peor, as well as near Abel Shittim, and again near Dan, serve to give an historical connection with the Old Testament narrative, since we know that Balaam erected altars on the first three named mountains, that Israel worshipped Baal Peor at Shittim, and that Jeroboam's calf stood at Dan. It seems not impossible that the cairn of Mizpah may yet actually exist in Gilead, marking the spot where Jacob and Laban concluded their treaty, although the stone at Bethel has been vainly sought in repeated and exhaustive explorations in the neighbourhood of the city.

The above curious admission that repeated and exhaustive explorations have been vainly made in the neighbourhood of that city to find "the stone" of Bethel, reminds us of the fact that men are now, and have been for ages, searching for the Lost Ten Tribes in all parts of the earth, in vain, when all the time, in consequence of their blindness, the lost people, invisible to them, have been growing up before their eyes in Britain, till at last they are found a great and mighty nation, multitudinous and powerful, possessing their enemies' Gate, and wealthy to a degree, in the very midst or centre of the earth. So the stone of Bethel is patiently and exhaustively sought for in the neighbourhood of Bethel, by Englishmen, with the Bible in their hands. These failing to recognise the House of Joseph in the British people are oblivious to the fact that a stone, believed to be Jacob's pillow, is the very one which is the monument of this Empire, the chief and choicest jewel of this imperial race, placed in the position of honour in the Abbey Church of the metropolis, and there devoted to the noble function of being the coronation stone of the oldest dynasty of kings this world has ever seen, even monarchs of the seed of David (Jer. xxxiii. 17—26). Our exploring parties, who are spying out the land of Palestine, may weary themselves in trying to find the stone of Bethel in the Holy Land. It is not there now. "The stone that gives to drink," which was long in the holy precincts of the Tabernacle of the Temple of the Most High, is now said to be in Westminster Abbey; and there it is that Capt. Conder must look for it to find it.

MR. ARTHUR OSBORNE'S LECTURE AT CLIFTON.

ON March 26th, 1886, Mr. Arthur Osborne lectured at the Victoria Rooms, Clifton, before the Clifton and Bristol Israel's Identification Association, at their usual monthly meeting, the subject being "The Proof of our Identity Deduced from the Holy Scriptures and from Current Events." The night was very wild, wet, and stormy, and we regret therefore that the attendance at the meeting was not of the usual character. The lecturer commenced by laying down a definition. What kind of evidence are we demanding in proof of our nation's Identity? Just the same as that Philip and Nathanael required of our Lord's Identity with the Messiah—"We have found Him, of whom Moses in the law and the prophets did write" (John i. 45). This is our test. "We have found the nation of whom Moses in the law and the prophets did write." Jesus Christ answered in all points to the prophecies of the Bible, and therefore was accepted as The Christ; and if we can show that this nation answers to the prophecies in the same way, we may claim that this nation should be accepted as Israel.

God gave to Abraham certain unconditional promises, and we now find the British nation answering to those prophecies. We claim, therefore, that the British are the afterseed of Abraham. All the world has been searching for the Lost Ten Tribes for centuries. Who ever heard of search being made for the lost Jews? The latter were never lost; the former have disappeared from history, and are "lost" in that special sense. The Bible speaks of the two Houses of Israel—Ephraim and Judah—and our contention is that the two are not united now. The Rev. John Wilkinson (said the lecturer) has written a pamphlet to tell us "where the Ten Tribes are *not* and where they are." We differ from the reverend author most widely, for whereas he accuses our writers of "twisting and wresting the Holy Scriptures to suit our own purposes," he himself is not guiltless of doing the very same thing.

The lecturer then went over the chief of Mr. J. Wilkinson's objections, refuting them *seriatim*, noticing first the statement that we cannot be Israel, because we do not "dwell alone" (Num. xxiii. 9). This he met by the allegation that as a matter of fact the British do "dwell alone" in respect to the Continental nations; second, that Israel was to have no prince and no king of the Royal House of David ruling over them, according to Hosea iii. 1—5, whereas, we British have had kings and princes over us for a thousand years.

This prophecy, said the lecturer, has been fulfilled in both the houses of Israel consecutively. It was true of Ephraim-Israel for centuries; it is true of the Jews to-day. Third, in regard to the opponent's statement that Israel were to be few out of Palestine, but multitudinous only after the Return, Mr. Osborne pointed to the Scriptures, and showed that Deut. iv. 26, 27, 28, 30—38, and xxx. 1—4, 8—16. Hosea i. 10, 11, prove that the very opposite is the case. The Scriptures promise Israel of the house of Ephraim multitudinousness in their condition of exile and every other blessing. In regard to "the Gentile parenthesis," which our opponents constantly bring forward against our views, Mr. Osborne showed that it had no foundation whatever in the Word of God. The whole tenor of Scripture went the other way.

In proof of Our Identity, the lecturer quoted the promises to Abraham in Gen. xii. 12; xvii. 1—7; and alluding to Gal. iii. 16,

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maintained that nowhere in the Old Testament was there any promise which could be clearly taken to identify "the seed" with Christ. The seed spoken of in the Old Testament Scriptures was a multitudinous, powerful people, but not Christ; and he argued therefore that the promise of the Messiah must have been given to Abraham when he was in Mesopotamia, where Acts vii. 2, says God appeared to him before he received the Promises of the "many seeds" in Canaan. God promised that the great and mighty nation should come of Abraham, and declared that having scattered them He would "gather them one by one again" (Isa. xxvii. 12).

It is not our business to show how God did this. But as He said He would do it, we have to accept the conclusion and show the fact now realised. Gen. xxii. 15—18 was quoted, also Gen. xxvi. 1—4, xxxv. 11; and the moment you find, said the lecturer, a people who from small beginnings have become a great and mighty nation, and then have split up into a nation and company of nations going forth to bless and govern the whole earth, then you may say you have discovered the house of Israel, now lost to human ken, for these are her "signs." I claim, said the lecturer, that the Anglo-Saxon race responds to the description, and that they are they!

Another class of objections was noticed at this point—namely, those that declared that Israel had received her promised blessings in past times, as 1 Kings iv. 20 is said to prove. Mr. Osborne met this by showing that Hosea i. 10 promised Israel of the Ten Tribes multitudinousness long after they had gone into exile, and that they should enjoy that blessing in exile itself. Gen. xv. 18 was quoted to show that the land promised had not yet been given to Israel according to the boundaries specified. So far the Scriptural testimony.

But what say the current events of the day? Do they support our claim and fulfil the prophecies? They do! We see Canada, America, Australia, New Zealand, Tasmania, South Africa, occupied by one race, the Anglo-Saxon, which, as its head-quarters, holds these small Islands of the West. Let us hear what the *Echo*, a Radical paper, says on the subject. I quote, said Mr. Osborne, from the issue of October 13th, 1885. "The English nation evinces no signs of decay, but day by day gives evidence of expansiveness, of flexibility, of firmness, and continued vitality. A nation that can exist and continue to prosper for 1,000 years; that can invent a Parliamentary form of Government destined to be universally imitated for all time; that can plant and nurture infant Colonies which will grow into STRONG NATIONS; that can apply science to industry and cosmopolitanise commerce—such a nation is not likely to be arrested in its progress or turned out of its pathway by any intrigue hatched, or obstructive policy promoted by the Irish party."

The lecturer quoted largely from Moore's "Lost Tribes," the "Saxons East and West," pp. 90—95, also Mr. Gladstone's testimony to the greatness and power of the British races, as well as Sir J. Macdonald's speech on Canada, as delivered at St. George's Club, Hanover-square, and as recorded in the *Daily Telegraph* of the 5th of January, 1886. "There are prophets," said Sir J. Macdonald, "who predict the decadence of England. That might be the case if England had no Colonies. But in them no limit can be set to the population and numerical strength of the British Empire. I believe (he added) that there must be Imperial Federation. I believe that as the auxiliary NATIONS of Australia, Canada, and South Africa increase, the present relations with the Mother Country, comfortable and pleasant as they are, cannot remain permanently fixed. We in Canada are ready to sacrifice our last man and our last shilling in defence of the Empire and flag of the Mother Country. We are Englishmen, Scotchmen, and Irishmen far from the centre, but still clinging to the Mother Country. And besides, there is a feeling that England is the great moral force of the world; and that, as she is the greatest naval power in the world, she must always command the world. England and her Colonies already control the sea, and will enforce peace upon the world. . . . We may look forward to our children and children's children occupying Canada and developing its extensive resources, and doing so under the Flag of England. (Loud cheers)." Such was Sir J. Macdonald's testimony to the fact that Great Britain and her Colonies are a nation and a company of nations likely to control and dominate the world for good. We find thus that the testimony of our leading men, and even of the Radical papers, goes to show that our race is ubiquitous, powerful, having its language rapidly spreading through the earth. Its language is already the language of commerce. It is rapidly being acquired by other races as the best medium of intercommunication, and even Mr. Gladstone bears testimony to the fact. The evidence of Scripture is exactly corroborated by the facts of the day. Ezek. xxxvii. shows there is but one nation recognised in God's plan destined to become a company of nations, and these are destined to become one and confederate. They are to be seen a "company of nations." And this, as our own history shows, must be the case before the return. The lecturer also mentioned the Sabbath as one of Israel's most important signs—one that our nation alone exhibits. He quoted Exod. xv. 25; xvi. and xxxi. 12—17 in support of his argument. He concluded an excellent lecture by calling on his hearers to pursue the inquiry by deep study of the Scriptures of truth, and by an intelligent observation of the events of the day, to see if they fulfil the prophecies of the living God in Israel's favour, in the circumstances of our own most favoured race.

THE MAORIES.—"The reports of the medical officers in the native districts of New Zealand confirm the prevailing belief that the Maories are dying out. It seems that the establishment of a peaceful *regime* among the tribes, instead of tending to increase their numbers, has largely resulted in the decadence of the race. The security against attack which they now enjoy has led them to build their habitations on low-lying and badly-drained ground, which is particularly favourable to the development of diseases of the respiratory organs."—*Englishman*, November 13th, 1885.

"The nation and kingdom that will not serve (restored Ephraim) shall perish; yea, those nations shall be utterly wasted" (Isa. lx. 12). And so the Maories, the Celts of Ireland, the Celts of France, the North American Indians, are 'wasting,' because they will not serve the Saxon! Faithful is the God of Israel!"—*The Stone Kingdom*, Dec. 1, 1885.

Russia is obeying the LORD *God of Israel.* "Thus saith the LORD God: Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal (*Russia, Muscovy, and Tobolsk*): . . . . and I will bring thee forth, and all thine army . . . . Persia, Cush, and Put with them . . . in the latter years thou shalt come into the land that is brought back from the sword, that is gathered out of many peoples, upon the mountains of Israel . . . . and thou shalt ascend, thou shalt come like a storm, thou shalt be like a cloud to cover the land . . . . and thou shalt come up against My people Israel as a cloud to cover the land: it shall come to pass in the latter days, that I will bring thee against My land, that the nations may know thee, when I shall be sanctified in thee, O Gog, before their eyes."—Ezek. xxxviii. 3 to 16.

The "threatening cloud" can only travel in one direction. China and Japan turn it back from the Pacific; China and India turn it back from Eastern Turkestan; India and Afghanistan drive it further West, and the Austro-Hungarian and German Empire send it back Eastward again. *Persia and Armenia are the only outlets*, and these are the countries through which God will bring the "storm."—*The Stone Kingdom*, Dec. 1, 1885.

Correspondence.

THE KINGDOM OF GOD AND THE CHURCH OF GOD.

To the Editor of the "Banner of Israel."

DEAR SIR.—Surgeon-General Grant has fallen into a strange mistake, as to my article which appeared in the BANNER OF ISRAEL, of the 3rd March.

In his paper, March 24th, he says: "I cannot therefore agree with Mr. Hanan, that the Kingdom of God upon earth can exist separately from His Church, or His Church separately from His Kingdom." Whereas my paper was written to shew that *the Kingdom* consisted of the Church and State in union: My words are "It is manifest that the Church can exist, and ever has, and does exist perfect in herself apart from all State connexion. So also the State can exist and be God-fearing apart from connexion with the Church, *but the Kingdom of God consists of the divinely appointed State and the divinely appointed Church in union.*"

Dr. Grant admits in same article that the Church, and many branches of it, can exist apart from State connexion: and he is evidently contending for the very same idea as that which is, as I conceive, the plainly expressed meaning of the words which "he cannot agree with." Faithfully yours, DENIS HANAN.

A CONFERENCE on the Identity will be held at the "Ark" Church, Rotherhithe, on Easter Monday and Tuesday, each day at 2.30 and 7.

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NOTICES.

All communications intended for the Editor, to be addressed: — "Philo-Israel," Woodcot Villa, Tyndall's Park, Clifton, Bristol.

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"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."—DEUT. xxxiii. 17.

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BRITISH LAW IN IRELAND CLOTHED IN A "FOREIGN GARB."

THE Prime Minister, in his famous speech made in the House of Commons on Thursday, April 8th, when he introduced his Bill to give Ireland Home Rule and an independent Legislature, made the assertion over and over again that the true remedy for Irish discontent was to give Ireland "Laws stript of their foreign garb;" in other words, that the British (Englishmen, Welshmen, and Scots), were foreigners in respect to the Irish people, and that the latter naturally resented by hatred and violence the attempt of the alien to legislate for them, and to force on them the law they had not made for themselves.

This is, in truth, the language of the Irish Separatists, and gives them on the high authority of the Prime Minister of England, all the justification they want to sever the last links of the connection they hate, and claim independence of the "alien" Power. Surely never were words so idly, recklessly, and dangerously used—words sure to sow the seed of a terrible crop of turbulence, violence, and ill-will, which will render peaceful government in Ireland impossible for years to come! Mr. Gladstone, by telling the discontented Irish Catholics that their English and Scotch fellow-subjects are "foreigners," has put a sword into their hands which will work havoc in our Constitution for many a day. It is true that the Premier in his elaborate scheme for the future government of Ireland imagines that he has fenced his scheme about with a hundred safeguards to preserve the Union; and that like Norway and Sweden, and Austria and Hungary, it will only need to give the Irish such a Parliament as he has devised to bring them peace. But the Irish leaders already say they will only accept this boon as an "instalment," and that the stipulations as to the collection of the Customs and Excise Revenue must be amended and cancelled before they can accept them. These arrangements to secure the Irish contribution to Imperial expenditure have the fatal objection that they impose taxation upon the Irish for Imperial purposes without giving them representation in the Imperial Parliament. The scheme Mr. Gladstone has put forth is full of dangers and inconsistencies, and our wonder is that a man of so extensive an experience, so notably an "old Parliamentary hand," should imagine that his plan will be accepted by this nation, or that a coalition now impending of such men as Lord Hartington, Lord Salisbury, Mr. Chamberlain, Mr. Goschen, Mr. Trevelyan, and others, will permit him to imperil the unity of the Empire by such a crude scheme as he has put forth, acceptable to no one. The salient points of the proposed Bill are these: An Irish Parliament will sit in Dublin. It will consist of two Houses, the Upper of 103 members, partly elected, and 206 in the Lower House to be elected as at present.

The Parliaments are to last only five years. They will confine themselves to Irish affairs only. The Irish Peers and Irish members will no longer sit in the British Houses of Parliament.

The Irish Parliament will have complete control of the Irish constabulary, civil servants, judges, and post-office officials. Irish Customs and Excise will be collected by the Imperial Government, paid to a separate account and used only for Irish purposes.

The Irish Parliament will impose what taxation it pleases.

It will have no power to establish or endow any religion.

The Irish people to contribute to Imperial taxation $\frac{1}{15}$th of the Imperial expenditure.

There are other provisions too connected with the Viceroyalty which in practice cannot work and are sure to bring the whole scheme, if it could pass the two Houses of Parliament at St. Stephens, in ruins down to the ground.

Meanwhile, what does the Identity say to the whole of the elaborate plan Mr. Gladstone has evolved to split the British Empire into two, and to sunder the two islands God has united as the habitation of one race? It says that the scheme is doomed to failure, and that God will not permit the House of Israel again to become severed by disruption as before. The effect of Mr. Gladstone's encouragement to disloyalty and rebellion will, of course, bear wretched fruit in making the task of statesmen in the future hazardous and troublesome to a degree; for hopes have been raised which cannot be gratified, and a premium has been offered by our foremost statesman, to rebellion and violence, which will by-and-bye end in bloodshed and loss of many lives. We must lay it down as a postulate that the separate legislature cannot be given to Ireland,

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because it would be certain in the present state of mind of Mr. Parnell and his followers, to lead to the separation of the nations, if we could patiently submit to such a terrible disgrace. But we cannot do it, and, being Israel, there is no provision in the promises of God's Word for such a disruption as the policy of Mr. Gladstone plainly puts before us.

The isles of the West, "the isles afar off," are the heritage of Israel, and we have as a nation had Ireland linked to our fortunes ever since the Tribes were collected in Great Britain (Isa. xxiv. 15, Jer. xxxi. 10). The message to "the isles afar off," including Ireland, is that "He that scattered Israel will gather him, and keep him as a shepherd doth his flock;" and how can this promise be fulfilled by the violent separation of Ireland from Great Britain, now contemplated, and by the legacy of civil war between Ulster in the Protestant part of North Ireland and the South and West, where the seditious and disloyal majority of one-and-a-half millions of Roman Catholics and Canaanitish Irish presume to dictate to Mr. Gladstone and to the nation he unhappily rules at the present moment with something like a rod of iron?

We beg our readers not to be dismayed at the dark and dreary prospect affairs just now present to the perplexed vision of our people as to the Irish Question. God's plans are not ours, but they have for their object Israel's good and Israel's final happiness. Let us trust Him who, foreseeing our distresses and our perplexities, has given us this assurance in Isa. xlii. 16, "These things will I do unto them, and NOT forsake them."

THE TWO GREAT RISING POWERS IN THE EAST.

THE thoughtful among us have long perceived that there are in the East "two really influential Powers," towards one or other of which all the native oriental races and kingdoms must eventually gravitate, and indeed are already leaning. France desires to be one of these Eastern dominant Powers, and hence her restless policy in Tonquin and Annam, and again in Madagascar; her object being to counteract the influence of Israel in China, and the preponderance the latter has already attained as the Mistress of Hindostan in the Indian Ocean.

But this is only a French dream. It is the revival of one she had in the latter part of the last century and in the beginning of this; which proved a delusive one. She then thought to possess herself of India, and to become the paramount power of the East with the trade and commerce thereof; but God had otherwise decreed. She had to make way for Israel throughout the whole Peninsula of Hindostan; to surrender the Mauritius, and to take up a humble and very subordinate position at a few spots where she is suffered to remain, till the outbreak of the next war between the Powers, when she will forthwith be forced to retire, and leave the whole of the East to the real kings thereof, God's people Israel. Germany also has a hankering for a position of commercial prosperity in the same regions, and accordingly has seized part of New Guinea; but her chances of decided supremacy in the Indian seas are *nil*.

Spain, Portugal, and Holland have no real desire to pose as great Eastern potentates, and therefore they may be dismissed from consideration.

There remains one great and mighty rival to Israel's supremacy in the East, and she is the same prophetic power, Gog Magog, which Ezekiel tells us is destined to try conclusions with God's people in Palestine, in their struggle for the dominion of the world—a struggle to end in the utter undoing of the enemy of the people of the Lord. Russia in the East as in the West is busily preparing for her contest with her destined enemy, and is building up her power in the far East, as she is doing in her Western frontiers, to insure her final anticipated victory. In vain! There is a limit to her advance; and in Palestine she has to meet her doom, and to yield the coveted sovereignty of the world to the British-Israelite Power, which from the foundation of the world has been promised "the kingdom, and dominion, and greatness of the kingdom under the whole heaven, as the people of the saints of the Most High." Meanwhile, even the *Times* records the fact that the day is at hand when the Eastern nations, the Japanese and Chinese, to wit, will have to choose between the friendship of these "two really influential powers," and decide for themselves to which they will submit. The one empire is represented by a fortress gate, Vladivostock by name; the other by a matchless island gate, Port Hamilton, situated just by Japan and in the narrow strait between that empire and the Corea; a gate very recently acquired, and now held firmly by the gate-holders of the world, according to the prophecies (Gen. xxii. 17). The leading journal discoursing about the need of our release of the Japanese from certain commercial restrictions which they have now outgrown, and regarding the policy that we should adopt in order that we may, by the liberality of our treatment of the Japanese, conciliate the Chinese and induce them to enter into national and commercial relations with ourselves, made the following observations:—

> It is well-known to those who are conversant with the less obvious currents of Eastern politics that, in the opinion of Japanese statesmen, the time is approaching when they will have to choose between the friendship of Russia and that of England. Vladivostock and Port Hamilton are the symbols of the veiled opposition which exists in the furthest East between the two really influential powers. It is not on the Afghan frontier alone that the two great antagonists are watching one another. The Pacific is almost as important to us as India is; and it is quite as important to Russia as are the Khanates. It is a fact that for a long time past Russia has been coquetting with Japan, as with China, and there will at least be no harm done if, by putting Japan under a strong obligation to ourselves, we do something to show them that our friendship is the more valuable of the two. This is, moreover, what the Japanese desire.
>
> Nothing is more certain than that they look to England for the type of civilisation which they would prefer to follow; that they are interested in England, learn the English language, and imitate the English habits as closely as they can. Japan, says a native of the country, if she is to have her throat bound with silken cords, prefers that they should be of England's making; but what she would like best of all is that England's hand should unbind her. Again, her statesmen are well aware of the present tendencies of Anglo-Chinese policy. They greet it with satisfaction; they rejoice to see a country so closely akin to them and so near a neighbour as China, working in concert with the country which they admire most among the nations of the West. They are anxious to be admitted to a share in the understanding, or covert alliance, or whatever it may be called, which exists between England and the Government of Pekin. In every way it would be an excellent thing if this could be so, and not the least for the help it would give us in the great object—an object beside which most of the aims and schemes of Western politics seem trivial—of opening up China to the trade of the world.
>
> A prosperous and contented Japan would be the best argument that could be offered to China by those who wish to bring her into the family of nations. But what prospect can there be of persuading China to quit her seclusion so long as we hold up for her edification the spectacle of the present treatment of Japan? China has always professed to despise her neighbour for yielding to the flimsy temptations offered her by Europe. If Japan, after more than yielding to all that the Powers have demanded, is to be perpetually treated *de haut en bas*, China may take the hint, and may elect to remain as she is, without her railways and her telegraphs, but with her freedom from Western control. Thus a liberal treatment of the wishes of Japan would be of the greatest indirect, as well as direct, service to England in that most important of her peaceful campaigns—the campaign against the obstructiveness and the stagnation of China.

We see thus that God has already given to the British Empire advantages which the Russians vainly desire to obtain. They have built up a vast fortress in Vladivostock, to the North of China, by which they hoped to dominate the sea board of China, Japan, and the Corea. But already they are opposed by the British Gates of Hong Kong in the South,

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and Port Hamilton in the North; and we have besides acquired a dominant position with the Japanese by reason of the preference they evince for the English language and for British institutions. China also is permeated with British influences at the 14 odd treaty ports and by our missionaries inland. Our commanding commercial navy, and the opening for trade which the railways and rivers of our new possession have now given us in Upper Burmah, will speedily teach the Chinese that they cannot hope longer to keep out the mercantile energy of our commercial princes, but must admit them to the benefit of intercourse with them on equal terms.

It is remarkable that our secular journalists, writing without reference to the Holy Scriptures, blindly testify to our nation's greatness and also to the certainty that a contest for supremacy awaits us, both in the far East and also nearer home with "our great antagonist" Russian-Gog. These, our "enemies," are watching us, according to the *Times*, on the Afghan Frontier, as well as on the coasts of China and Japan. We know, too, that they have an eye steadfastly fixed upon the Great Gate of their house at Constantinople, and only wait their opportunity to speak the last word of the Eastern Question by taking possession of it as their own. In vain! In vain! That Gate is not for them! God gave it by oath to Israel 4,000 years ago! (Gen. xxii. 17); and India, too, shall not be theirs, because it is God's gift to His people Israel, by a promise which is also upon oath, written in Psa. ii. 8 and cxi. 6. Doomed to disappointment in India and in Constantinople, too, the Russian greed for territory in the Holy Land will receive that tremendous punishment which Ez k. xxxviii. and xxxix. so graphically record. Knowing this, shall Gog-Magog succeed in China and Japan, where British-Israel is already materially as strong as she? where, besides, ere long, treaties of offensive and defensive alliance with such Empires as those of China and Japan, will make Russia's attempts at conquest and dominion, as hopeless as they are destined to be in Palestine, God's Word being our true and steadfast witness? And for these splendid prospects, shall not Israel praise the Lord?

OUR BATH OPPONENT.

THE review by Surgeon-Gen. J. M. Grant of G. M. G.'s last work in opposition to Our Identity is so exhaustive that it leaves little to be said in further refutation of an attack which deals with worn-out arguments, and has nothing new to say. The new pamphlet is dated "Bath, 1885," and is to be had of "Charles H. Seers, 1, Argyle-street." We hope our readers will procure it, to see exactly what our opponent's line of argument is, when the weapon is the allegation that the Ten Tribes are now still partly mingled with the heathen (p. 8, 21), partly united with the Jews to-day (p. 32), and wandering still among the Gentiles (p. 28), but waiting till the coming of Christ or David, their king and prince, to be restored to favour in union with Judah (p. 16), but no more as a separate kingdom for ever (p. 9).

These references suffice to prove that, on G. M. G.'s own showing, the Ten Tribes, or Israel, are somewhere at the present time; and mingled with the heathen, or wandering still among the Gentiles, are a people yet waiting for their restoration to favour. The only difference, then, between our opponent and ourselves is that, whereas we say the Ten Tribes have been gathered into a consolidated, powerful nation in the Isles of the West, G. M. G. declares the Scriptural testimony denies this, and shows they are still a wretched wandering remnant, mingled either with the Gentiles or Jews, or both, and destined never to be recognised till the Second Advent, or till David, their prince and king, even Christ, appears (p. 16).

In proof of his statements, G. M. G. refers us to 2 Kings xvii., Isa. vii. 8, Hosea i. 6, ii. 6, iii., iv. 6, 7, ix. 11, 15—17, Amos v. 2, vii. 1—8, viii. 2—12, ix. 8.

These passages, our opponent declares, we do not venture to face, because they make against our views, and "they will not submit to a gloss" (p. 8). "She shall rise no more" is declared to sound the death-knell of the Ten-Tribed kingdom, and to prove the impossibility of the same ever rising again in Great Britain as a kingdom such as we describe. We are not aware that Anglo-Israelites have ever desired to evade these texts, or to shrink from dealing with them. We have ourselves alluded to them all, and shown that they have each and all been fulfilled in the history of the House of Joseph. The house in question was cast away and suffered every one of the judgments mentioned in the texts which G. M. G. brings in triumph against us. The kingdom was destroyed and rose no more as the Kingdom of Israel in the Holy Land—it was destroyed from off the face of the prophetic earth. The people wandered from sea to sea, from the North even to the East, and for centuries they sought in vain for the Word of the Lord. It was withheld from them, and none was able to raise the nation up. They became rank idolaters—abandoned by their God—were joined to their idols, and lapsed into the condition of nomades and wanderers among the Gentiles. No one attempts to deny all this. These things are part of our case, and prove Our Identity. What we add, and what G. M. G. omits to consider, is that, concurrently with the punishment and denunciation of God's wrath, the Lord added, as regards the House of Joseph or Israel, the blessing which reversed the sentence, and, but for the banishment, left Israel supremely favoured. Thus in Hosea i. the curse of ver. 6, which related only to the outcasting and banishment of Israel, is followed by the blessing of ver. 10 and 11. There, even in banishment, Israel is promised multitudinousness, and national conversion to God, and after that, restoration to the land with Judah (ver. 11, compare Jer. iii. 18). So Hosea ii. 6 is followed by God's promise to Israel of conversion and gathering, not in their land but in the wilderness, with blessings innumerable, spiritual and temporal, to follow (ver. 14 to 23). The denunciations of chapter iv. 6 and 7 are followed by the comforting promises of chapter vi. 1 and 2, with a limit of punishment as to time, which brings Israel's hour of blessing to synchronise with the present day in which our own lot is cast. So, again, the punishment denounced in chapter ix. 11 and 14 to 17, is followed by the Lord's own resolve not to destroy but to cherish and build up Ephraim, then located in the West (chapter xi. 1 to 12). The threats and declarations of evil of Amos v. 2, vii. 1 to 8, viii. 2, 12, and ix. 8, are no doubt terrible; but Ephraim drank the dregs of God's wrath during the centuries of their penal wanderings, which had their termination in mercy, as stated in Amos ix. 8 and 9. Then was fulfilled God's promise not "utterly to destroy the House of Jacob" (ver. 8), and then the stones of Israel, "sifted among all nations," never fell even as to one of them to the earth! The day of Christ came with full consolation and mercy to that house what time ver. 11 and 12 were fulfilled in the manner detailed by Acts xv. 14—17, by the acceptation of the Gospel by those Gentiles who were David's fallen "tabernacle," the Hebrew kingdom of which he was king.

In omitting and forgetting all these comforting texts, our opponent has not acted fairly by the Word and works of God, but has been guilty of suppressing what was unfavourable to his own preconceived notions in the manner that he unjustly charges against our writers. He omits to record the fact which Zech. x. 6 declares, regarding the House of Joseph as distinguished from the House Judah, that, having cast them off, as G. M. G. delights to note, God proclaimed His purpose that they "should be as though He had not cast them off—"for am the Lord their God, and will hear them."

Why does G. M. G. take no notice of such a glorious text as that? And, again, why does he pass over that other promise

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which Dr. Grant has mentioned, in Ezek. xi. 16 (R. V.), where God said of the Ten Tribes, "Whereas I have scattered them among the countries, yet will I be to them a sanctuary for a little while in the countries where they are come?"

Our opponent, G. M. G., who we are told has entered the lists before against us, charges Identity writers freely with dealing dishonestly with God's Word. But what are we to say to a writer who wrests the Lord's own prophecies, and will not allow even Him to express His own intentions? Matt. xxi. 43 is so dealt with. The Lord declared, "The kingdom of God should be taken from the Jews and given (*ethnei*) to a nation." G. M. G. will not allow that! "*Ethnei*" does not mean "a nation," but "the Church of Christ" (p. 30). This nation, he says, is "the elect Church of Acts xv. 14;" whereas in that verse the elect Church is not once mentioned, but the "*Laos*," or the Israelite people of God, is referred to; the word always used in the New Testament to describe (*Laos*) a Hebrew as contrasted with a Gentile non-Israelite race.

G. M. G.'s pamphlet is founded on two great errors. He maintains that this is a parenthetical dispensation wherein God has transferred all His promised blessings from the Hebrew race to the non-Israelite Gentiles—for which there is not a scintilla of evidence in the Word of God—and he makes next the fatal mistake described in Jer. xxxiii. 24, by declaring that "the two families which the Lord hath chosen, He hath even cast them off." Thus he hath despised God's people, Ephraim-Israel, "that it should be no more a nation before Him!"

G. M. G. further has not dealt honestly with God's Word in that he has failed to refer, as Dr. Grant has pointed out, to one of the fundamental promises to Ephraim contained in Gen. xlviii. 19. That was a promise to Ephraim as well as to Manasseh, which was unconditional, was not fulfilled before the first advent, cannot be fulfilled after the second advent (because then Ephraim and Judah will share and share alike in all blessings), and, therefore, must be in Ephraim's enjoyment as well as in Manasseh's to-day, between the two advents. We show by facts that the British are to-day a "nation and a company of nations," and greater for that reason than American Manasseh. Let G. M. G. prove to us that this prophecy has received a better and a completer fulfilment, or that the two great Anglo-Saxon nations have not the blessings answering to the promises. He cannot!

The fact is, G. M. G. does not reflect that God promised "to Abraham and his seed for ever" three great blessings, all centered at first in the patriarch himself—namely, 1st. The land of Canaan. 2nd. The Messiah. 3rd. The increase into a multitude of nations.

The first was a gift common to the Twelve Tribes. The second was a gift tied up to Judah only. The third was entailed on Ephraim, the head of the Ten Tribes. This last was the birthright to which that house succeeded (1 Chron. v. 1).

Now, the first promise has been literally fulfilled by the partition of the land to all the Tribes; and a yet further, fuller, final fulfilment awaits the Thirteen Tribes in the future in their land.

The second promise as to Christ the Messiah has been literally fulfilled 1886 years ago to the Tribe of Judah, as all allow.

The third promise of the multitudinous seed developing into "a nation and company of nations," must equally literally be fulfilled to the House of Joseph represented by Ephraim, the head of the kingdom or Ten-Tribed House of Israel. The promises as to the land and the Messiah were not kept in abeyance till the millennium; and the promise to Ephraim and Manasseh in regard to the birthright blessings which are theirs exclusively, cannot be relegated to the millennium after the second advent, because, as before remarked, the only time available, by the nature of the case, for Ephraim's enjoyment of these birthright blessings, described in Gen. xlviii. 19, xlix. 22—26, and Deut. xxxiii. 13—17, must be the present dispensation between the two advents.

When G. M. G. enters on his concluding remarks he makes a protest against the danger of our views. He maintains that our subject tends not so much to the glory of God as to the exaltation of Israel. We cannot allow that statement to pass without a decided protest. God's glory is the very foundation of our teaching; and the line our opponent takes serves, it seems to us, the Atheist and infidel; for it tells them God is a promise-breaking God, who promises to one race, but performs to quite another; who having sworn to give to the seed of Abraham certain blessings, exclusively, and without abeyance, promptly transferred all those gifts, in direct contradiction of His solemn oath and covenant, to another body called the Church; the British nation having secured, however, the whole of the temporal gifts and all the spiritual blessings promised to Abraham's "after seed" besides!

G. M. G.'s pamphlet is, we fear, an illustration of the fact that those who refuse to read God's Word literally are apt to accept its meaning and its statements only so as to suit their own peculiar theological notions and systems of belief. With that we can have no sympathy.

THE REV. A. C. MACDONALD ON EGYPT.

We take the following from *The Scotsman* of February 18th, 1886. It shows that the Rev. A. C. Macdonald, if not an Anglo-Israelite already, is, as regards the subject of the land of Egypt, quite one with us who read The Banner and accept its teaching regarding the annexation of Egypt by the British. He wrote as follows to *The Scotsman*:—

"Cairo, February 9th, 1886.

"Sir,—Palestine alone excepted, no country in the world presents such a variety of interesting material for either Christian or scientific study as Egypt. Her mysterious monuments of prehistoric antiquity tell that Egypt was a flourishing kingdom when the surrounding nations and her subsequent conquerors even were yet only wild hordes of the desert. They tell that power, and knowledge, and commerce, and religion have been enjoyed in Egypt to an extent which made her the centre of attraction and envy at a very remote period of the world's history.

"But my object at present is not to dwell upon the monuments of Egypt's former glory, which, although they tell what Egypt was, yet are absolutely wanting in all authoritative chronology, and leave us, after all, in the dark as to the rise, progress, or even the decay of that wonderful country. My object is to give my impression with respect to the present condition of Egypt.

"It is interesting, if not indeed melancholy, to compare the present state of Egypt with its ancient prosperity, when they enjoyed a native monarchy flourishing among the great empires of the East, and when the elegance and finish of their manufactures engaged the admiration of surrounding nations. All have completely passed away. For more than twenty centuries Egypt has not enjoyed the benefits of either a native or any other steady government. During this long lapse of time the national life is virtually extinct. From the uncertain tenure of their power, the manifest object of each successive ruler has been to increase his own wealth and aggrandisement, resulting in the reduction of the nation to a state of most afflicting poverty. Yet this country is still the same. Its grain, vegetable, and fruit growing capacity is equal, if not beyond, that of any other country in the world; and so it will remain while the mighty and most beneficent of rivers continues to roll from mysterious sources. Its people are still the same; and a people that have successfully resisted for two thousand years the civilisation of the Western world, that still bear the

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lineaments and speak the language which were seen and heard by their conquerors countless centuries ago, cannot be lacking in force of character, and yet they are down-trodden and wretched. Buried monuments, monarchies lying in the dust, a religious condition as lamentable as the political, is all that can be seen in the place that once was Egypt.

"'Can these dry bones live?' I believe they can. There is a glorious future predicted for Egypt which must be realised. 'The Lord shall be known to Egypt.' . . . 'The Lord shall smite Egypt. He shall smite and heal it.' This great change in the destinies of Egypt can only be inaugurated by the conquest and policy of Great Britain, and all that is needed is to incorporate this worn-out population in her own vigorous and life-giving organisation. England, to a certain extent against her will, and by a political policy which has been much and severely criticised, has been pressed forward by an over-ruling Providence, to a work which it is hoped she will not abandon till it is thoroughly done—till the great cloud of the Mahdi's influence which still overshadows Egypt is completely dispelled, and heart, elevation of character, and capacity of self-control restored to this ancient race. This happy result could be accomplished by the adoption of one or the other of two policies, either that of temporary occupation or permanent annexation.

"A declaration on the part of Britain to occupy Egypt for thirty or forty years would be sufficient to establish peace and good government, and secure civil and social prosperity for her unfortunate people.

"But why not permanently annex the country? I would advocate this policy, not for the glory of England, but in the true interests of Egypt. I am generally averse to the accession of territory by conquest on the part of any nation or individual, but the circumstances here are peculiar. Britain is now in military occupation in Egypt, from which she cannot possibly escape in a hurry, unless she is prepared to sacrifice her own interest and leave the country in every respect in a much worse condition than she found it. Hitherto English policy in Egypt, though doubtless intended for the best, has at every step been most unfortunate and unsuccessful, and has certainly failed to commend itself to the people of Egypt, for the simple reason that it has lowered the prestige of England in their eyes, and to such an extent that the Christian population of Egypt feel that were England to withdraw, they have far less security for life and property now than before her intervention. No sooner does she cease to occupy than trouble is apprehended from the Muslims whom the Mahdi inspired with high hopes that he was the 'Sword of Allah' to avenge infidel encroachments upon Mahommedan prerogatives.

"Whether by 'occupation' for a certain period of time, or by permanent 'annexation,' one thing is certain, England must assert her authority in Egypt more than she has yet done. Her own interests, no less than the welfare of Egypt, demand this. Egypt for a long roll of centuries has been ruled by Persians, Greeks, Romans, and Caliphs and Turks. Each of these Powers in their turn made an impression upon the country which is visible to this day. Other nations attempted the same, but failed; and it would not do for England to be numbered with them. She must stamp a lasting and salutary impression on the nation—free it from the evils that overshadow its national life, and raise it to commercial importance and prosperity.

"The Egyptians would hail the supremacy of England; they are far too keen not to see its great advantages, and much too selfish to oppose them. True, they manifest their patriotism by an extraordinary hatred and contempt of foreigners; but it must not be forgotten that that hatred was caused by their former conquerors making them endure all the bitterness and humiliation of defeat in company with the most miserable servitude and suffering. In most instances their cities were dismantled, their temples plundered, and the people themselves given up to slaughter, but no such thing would ever occur under the humane and pacific administration of Britain. It would have higher and nobler ends in view—viz., to develop a country boundless in agricultural resources, and unequalled in climate, fertility, and variety of production; by encouraging railways, canals, schemes of irrigation, and other necessities for advancing civilisation, in order to enable a people capable of great mental development, and manifesting a commendable spirit of enterprise, to profit by their own inexhaustible national wealth. A judicious financing of the revenue of Egypt under British rule, without any foreign capital, would be sufficient for all, while a large annual surplus might be applied to the payment of coupons and other existing deficits. I feel confident that the policy of 'annexation' is the one which offers the best and most permanent solution of the Soudanese and Egyptian difficulties; and beyond some barking on the part of France, whose commercial interests would be concerned, I am not aware that such a step would lead to any political complications either at home or abroad, while it would confer greater benefits on Egypt, and contribute more to its peace and prosperity than anything that happened during the past history of the country.

"And why should England hesitate to declare such a policy, and adopt, with respect to Egypt, the line of action she has been pursuing elsewhere in far less important places—where British interests are less involved, where indignities have been less suffered, and less precious blood shed? The graves of thousands of our bravest men, whose blood has been shed on the desert wastes from Tel-el-Keber to Abu-Klea, cry aloud, not for vengeance, but for the improvement of the great opportunity which is now put into the hands of Great Britain for introducing moral civilisation, peace, and good government into Egypt. To secure permanently these advantages for this nation of unknown antiquity would be a task worthy of England. It would be the grandest monument she could raise to the memory of the noble and self-sacrificing Gordon, whose love for this kind and polite people made him go through all manner of hardships and dangers, and death itself for their sakes.

"This would be the best thing for Egypt, the best thing for England, the best thing for Europe. 'In that day Egypt shall be a blessing in the midst of the land.'

"I am, &c., A. C. MACDONALD."

So far Mr. Macdonald. We do not quite see where he got his last quotation, but certainly not from Isa. xix. 24 (R. V.), for that verse states, "In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth." The blessing is conferred not by Egypt but by Israel—by Israel, on Egypt and Assyria together.

ANGLO-ISRAEL'S GEOGRAPHICAL POSITION.

BY W. L. BLORE, F.R. MET. S.

I DO not think that the geographical position of the Isles of the West, and the wonderful arrangement by the Almighty of the forces of the Gulf Stream in modifying climatic influence as affecting Great Britain exclusively, have ever been noted by any contributor to the BANNER OF ISRAEL.

Taking Petermann's meteorological map of the world, we find that, in the Northern Hemisphere, the isothermal line of 30 degrees, or that of permanent frozen ground, enters the West Coast of America at 60 degrees North latitude, and leaves its Eastern Coast at 52 degrees North latitude. But directly it leaves this coast it goes almost in a straight line up to 78 degrees North latitude, when it reaches the meridian of Greenwich.

The lower isothermal line of 70 degrees, which forms the Southern limit of the Northern Temperate Zone, is not so

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affected, but takes a straight line from the Coast of Florida to Morocco, and in its whole length to the Coast of China does not vary 10 degrees; whereas, the Northern isothermal line is bent above Great Britain, and that suddenly to the extent of 18 degrees, so that at the meridian of Greenwich, the latitude of the 30 degrees Farenheit line corresponds with zero on the continent of North America and with 10 degrees below zero in Russia.

Thus we find that the width of the Northern Temperate Zone extends over 48 degrees of latitude at the meridian of Greenwich, and that both the 30 degrees and 70 degrees isothermal lines immediately afterwards contract, until when the zone reaches Central Russia it measures but 24 degrees, or one-half in width. So that in North America and in Great Britain, the Anglo-Saxon race has four and a-half million square miles of the Northern Temperate Zone at its disposal for extension and commercial and social influence in the world. Europe has only two millions, and Russia in Asia but two million square miles; China has a little more than a million square miles; so that Anglo-Israel possesses in the Northern Temperate Zone nearly one-half of the area available for the development of the best types of the human race; and the position of England is equidistant—125 degrees of longtitude from the two extremities of that zone. Moreover, the mean isothermal line of this zone—50 degrees—passes through New York, the commercial capital of North America; through London, the commercial capital of the world; and then, on reaching Russia, passes through the Black Sea to the South of the Crimea; and in Central Asia to the South of the Sea of Aral, so that Germany and Russia are excluded from the 50 degree mean isothermal line of the Northern Temperate Zone, the mean isothermal line of Germany being 47 degrees and of Russia as low as 40 degrees.

Now, it is notorious that Central Asia is but a poor country, especially that portion under the rule of Russia, measuring one million square miles. But when we turn to America, we find a country available throughout for the support of an immense population, and in sustaining power the million in Central Asia would not balance more than a quarter of a million square miles in North America.

Therefore, taking into consideration productive power, mean temperature, river navigation, and internal resources, as well as distance from the ocean and available seaports, I unhesitatingly affirm that if the Northern Temperate Zone on the continents of Europe and Asia support 600 million inhabitants at a certain average income, the continent of North America within the same zone will support the same number at double the average income of those on the above continent.

As to the Southern Temperate Zone, we outstrip the rest of the world already in population, area, wealth, and commercial enterprise; so that, if in the providence of God we are faithful to our stewardship, the Anglo-Israelitish race must of necessity predominate in the world; for in the two temperate zones, North and South, they have in extent fully one-half, and in advantages arising from the conformation, river communication, position, etc., fully three-fourths of these zones. And the central well-spring of all this development is the United Kingdom, which, from its position and in this age of scientific warfare, is a perfect fortress, from which any force may be despatched without hindrance.

As for the Torrid Zone, we know what Central South America is worth, and that Central Africa is certainly not worth more. Arabia is but a poor country, Persia is not very influential; so that our Eastern possessions here, and one-half of Australia within the same zone, must ever outweigh the remainder in wealth, population, and commercial activity. In fact, they already perfectly eclipse the rest of the Torrid Zone.

Let us, then, in our commerce, wealth, social intercourse, and in every mundane enterprise, worship our Great King, and use these His gifts for the extension of His kingdom and the promotion of His glory! May we be, in fact, co-workers with God Himself in benefiting the nations of the earth, and then, literally in us, all the nations of the earth shall be blessed.

In conclusion, I beg to submit the following estimate of the population of the world, compiled from Whitaker and the latest authorities. The estimate for China has been very properly reduced by Whitaker, and, being a native of Africa, I know that the population of that country has been most ridiculously exaggerated.

Northern Temperate Zone.	
Anglo-Israel	100,000,000
Africa	8,000,000
Europe	300,000,000
Asia	330,000,000
Total, Northern Temperate Zone	738,000,000
Torrid Zone.	
Possessions of Anglo-Israel	270,000,000
South America	36,000,000
Africa	50,000,000
Asia, Pacific, etc....	40,000,000
Total, Torrid Zone	396,000,000
Southern Temperate Zone.	
South America	6,000,000
Anglo-Israel in South Africa and in Australia, etc.	6,000,000
Total, Southern Temperate Zone	12,000,000

Total of all three Zones, 1,146,000,000, of which Anglo-Israel holds 376,000,000, or one-third of the whole.

P.S.—From the above table it will be perceived that all but some 100 millions of the human race are accessible to missionary effort. What hath not God wrought through His people!

ENGLAND AND IRELAND.

By C. Piazzi Smyth, F.R.A.S., *Astronomer-Royal for Scotland.*

The prophecy in Deuteronomy xxxii. 21 is remarkable enough in itself, but is further most noteworthy as having received a renewed vitality and an enlarged applicability to these Christian times, through the use made of it by St. Paul in his Epistle to the Romans, or rather to the saints then dwelling at Rome (x. 19).

The original words, and those the words of God, Almighty God, through His servant Moses, are: "They have moved Me to jealousy with that which is not God; they have provoked Me to anger with their vanities; and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation."

Who are alluded to as "they" and "them?" From ver. 15 of Deut. xxxii., it appears to be "Jeshurun," and at a time in the future when he should have "waxed fat and kicked"—*i.e.*, Ephraim, *i.e.*, England—when the nation should have grown eminently rich, as it had done within the last few years beyond all former records, and is now declining again; but at the same time, whether from being blindly led by its rulers, or from its own innate untowardness, it has passed that meridian culmination of its earthly wealth without a single day of special humiliation before God in acknowledgment of His mercies, or in supplications for His help in the present times of distress. But how has Ephraim-England furthermore contrived to move God "to jealousy with that which is not God, and provoked Him to anger with their vanities?"

By the semi-Papistical consubstantiation theories of the Oxford Tractarians (among whom figured so largely W. E. Gladstone in his earlier days), and by the vain adornments of their churches, their painted glass windows, their useless wax

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candles, the millinery and haberdashery of their priests, their many coloured vestments, and the "enthronisation" ceremonies of their higher officials.

So the Divine answer, prepared in the beginning of the world, yet suited most exactly to all these things as now occurring, is, that they shall, by an offended but overruling Providence, be moved to jealousy with those which are not a people, and by a foolish nation shall they be angered.

Wherefore, behold, at this very time, when England is represented, if by any one single man, by the very individual who figured first and chiefly in introducing those High Church vagaries and unauthorised inventions as a new and better kind of Christianity—when England is represented, I repeat, by him, through his being now, and having been in many latter years her Prime Minister; he, too, the most passionate and irascible of human beings since the day of Achilles as described by Homer—now it is that England is being moved through all her depths to "jealousy" with those "which are not a people," and being "provoked to anger with a foolish nation"—viz., the Southern Irish.

Whether the Roman Catholic priest-ridden Irish peasantry have been remarkable before all Europe as a wise or a foolish nation during the last 600 or 700 years, facts already recorded in history have demonstrated long since. While as to their also *not* being in either an ethnological sense, or political point of view, and from earliest dawn, a people *in toto teres atque rotundus*, was well brought out by the Rev. Mr. Bassin in a recent BANNER, where he set forth, on the authority of Ptolemy (earlier than any known and existing Irish manuscripts) that in a pre-Irish day, the country which those subsequent Milesian invaders—last from Spain, but previously Canaanites, according to Edward Hine's long-since published views—overran and called Ireland, was known as "Lesser Britain," England and Scotland being Greater Britain.

In fact, the so-called native Irish are interlopers where they now are, and merely because they barbarously exterminated the earlier Israelite settlers before them (the "Tuatha de Dannan," those very Danites of Israel who, as Mr. Bassin well shows, had already *emigrated* from Palestine in ships in the days of Deborah and Barak), they must not be allowed by arts and wiles like those of Gibeon, to magnify themselves against the main body of the Israelites in Greater Britain, by being needlessly donated with a so-called home, but really foreign, rule of independence, hostility, and insult over all Lesser Britain, though they themselves have never occupied the whole of it, and have no right so to do.

But the requisite steps for keeping them in both their proper place, and duly subservient position need not be attempted by England, until our nation has, whether with or without her present Prime Minister's assent and approval, bowed down be-e the God of Israel in true and simple Christian humiliation, in a manner far removed from the human-devised vanities and non-Divine innovations which have been characterising the wealthier portion of the Anglican Church and State combined, far too long.

March 21, 1886.

Review.

Anglo-Israelism Examined in the Light of the more sure Word of Prophecy. By Frank H. White. Part II. Price 3d. Haughton & Co., 10 Paternoster-row. Bristol, W. Mack.

IN Vol. III., p. 465, of the BANNER OF ISRAEL, we reviewed Part I. only, of Mr. Frank H. White's lecture on "Anglo-Israelism Examined." We were not then aware that Part II. of his lecture was about to be separately published, and we have only recently been informed that such has been the case. The two parts together are deemed by many a cogent, unanswerable refutation of the arguments which we have been painfully and laboriously advancing for the last ten years for the information of our readers. In respect to Part I. we have at present no more to add.

Mr. F. White in Part II. makes his chief point our statement in the "Résumé" that Numbers xxiii. 21, demand Israel's discovery and constant continuance under a monarchy. This he denies because, when Israel was described in Numbers xxiii., in Balaam's time, they were under a theocracy, and the shout of a king was that of the King of kings, the "Lord of Hosts." But Mr. White forgets that God never relinquished His sovereignty over Israel when earthly sovereigns were occupying the throne of His people. The throne which Solomon ascended was the throne of Jehovah still (1 Chron. xxix. 23), and the kingdom over Israel in David's days was still the kingdom of Jehovah, as 1 Chron. xxviii. 5 proves. When Balaam then declared that the Lord God was with Israel, and the shout of a king was among them, he prophetically declared an everlasting truth, and announced that God was the King of Israel for ever, ruling in person then, by human viceroys of His own choice, from Saul and David's days right down to the time when He will Himself resume the sovereignty personally, as declared in Ezek. xxi. 27.

The point of our statement was, and that of prophecy is, that Israel during all time is to be a Kingdom, monarchically ruled—the throne and kingdom throughout being Jehovah's. Mr. F. White devotes a large space in his second pamphlet to the consideration of Hosea iii. 4—5, which he believes is conclusive proof against Our Identity. The words "children of Israel" of verse 4, he declares are clearly not Judah, but Israel, who are therefore to be many days "without a king," without a national standing," and not under a monarchy at all. Afterward "they will return to seek the Lord, and David their king." He adds: "No king till Messiah!" And Ezek. xxxvii., xxxiv. 23—24; Jer. xxiii. 5—6; Isa. ii. 2—3, show, he tells us, that when this part of the prediction is fulfilled, "it will be true of Judah and Israel alike." Messiah will have returned in glory, and the two will "be one nation in the land upon the mountains of Israel, and one king will be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (ver. 22). So far Mr. White's reasoning. But he jumps too fast to his conclusions.

We may quite concede to him that verses 4 and 5 of Hosea iii. refer to the house of Israel as well as to the house of Judah (as Mr. Wilson and others confine the application), but that cannot do away with the fact that there were two houses and two wives of Jehovah in the figure presented to us in Hosea ii. and iii. 1 to 3, respectively. Israel in the former case, and "yet" another "woman," or Judah, in the second. Neither can it be shown by Mr. White or anyone else, from Scripture, that Israel was to have no king till Messiah. On the contrary, 1 Kings viii. 25; 1 Chron. xxii. 10; Gen. xvii. 6, xxxv. 11; Jer. xxxiii. 17, and other like passages, distinctly teach us that the monarchy was tied up to the house of Israel till He come—the Lord Jesus—whose right it is to reign (Ezek. xxi. 27). Hosea iii. 4 has been true of the Ten Tribes, as of the two, and verse 5 is also true in the past history of the house of Ephraim, and will be true of Judah (both being children of Israel) in these our "latter days." Mr. White's chief effort is directed to show that Israel and Judah are in these our days dealt with alike by God, and that they are united both of them, or otherwise existing, in "*a separate, isolated, lonely, waiting state, as she is now*" (p. 6—7). "Her house is left desolate," says Mr. White (quoting Matt. xxiii. 38, which the Lord addressed to the Jews), as if He spoke then of the two houses, Israel and Judah, together! It appears then that Mr. White is fundamentally wrong. Israel as a house were not to be in "the latter days" without a king. The throne which collapsed in Judah in B.C. 588, was to revive in Israel, and accordingly we find the Hebrew monarchy is present with Israel now, according to the prophecy of Jer. xxxiii. 17, 26.

To prove beyond cavil that "Anglo-Israelism" is impossible, Mr. White begs us to remember what God has revealed in His word concerning:—

1. The character of Israel's promised blessing.
2. The place where He has promised to bless them.
3. The time and immediate occasion of their blessing.
4. The antecedent circumstances and
5. The subsequent events.

In regard to the character of Israel's promised blessing, he says: it will be national, spiritual, and continual. We quite concur in this view, and add that while we are enjoying the first fruits of these national spiritual and continual blessings to-day they will be fulfilled in our race when Ezek. xxxvii. 16—28; Jer. xxxi. 31—34 and Heb. viii. 8—12 have fully come to pass.

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As to the place of blessing, we differ *toto cœlo* from Mr. White. The passage of Scripture he quotes to show that it will be Palestine proves to our mind nothing of the sort. The "Height of Zion" of Jer. xxxi. 11, 12, is doubtless the land of the inheritance, but the blessed nation is blessed before they reach it, when they "shout among the chief of the nations," and pray the Christian prayer of salvation, "O Lord, save Thy people, the remnant of Israel," which would be obviously out of place for a people to offer up when safe in Palestine during the millennium. They are to be Christian and accepted not in Palestine only, but in the land of their exile, when men like Mr. White, fulfilling an ignoble, degrading function, according to the prophecy, shout, "*Lo-Ammi*! Lo-Ammi!" the British are not Israel! but where, in spite of him, they are to be known by God and the world at large, as a "righteous nation," "sons of the living God," or true believers in the Lord Jesus Christ (Isa. xxvi. 2; Hosea i. 10; John i. 12). God's "Holy Mountain" is God's holy or separate nation, even Ephraim-Israel, wherever she may be (Jer. li. 25). But it is true that even Israel will not, all of them, know the Lord till after the battle or war of Armageddon, and after the destruction of Gog Magog (Ezek. xxxix. 22). Ezek. xx. 40—42, refers, we believe, to Judah-Israel, whose conversion after they return to the land, but not before we think, is proved by this and other like texts (ex. gr. Ezek. xxxvi. 24—28).

But (3) as to the time and immediate occasion Mr. White lays down that Israel (meaning Ephraim) will return to the land in unbelief, and therefore cannot be found a Christian nation out of Palestine. We have shown already that Hosea i. 10 and 11 contradict this. Ezek. xxxvii. 13—14, also shows that the baptism of the Ten Tribes with the Spirit of God will precede the restoration to the land, and the testimony of Zech. x. 6—9 is to the same effect. Isa. xviii. 1 and 7, support our view, but contradict Mr. White's! Our opponent quotes Ezek. xxii. 17—22, a passage referring to the Jews, addressed as this prophet always does, under the name of the "House of Israel." Zech. xii. 8—14 refers by name to David's house belonging to Judah, and the occasion is a time after the return to Palestine. There is no mention here of Ephraim-Israel's conversion, but only of Judah's and David's house. Mr. White quotes Matt. xxiii. 39, in support of his view, that text being on the face of it addressed not to Ephraim, but to the *Jews!* Ephraim's conversion and redemption outside Palestine is provided for in Hosea i. 10; Zech. x. 6—9; Ezek. xxxvii. 13—14, and Mr. White cannot shake that evidence by merely ignoring Ephraim-Israel!

We now come to Mr. White's fourth point. The *antecedents*. These are, he says, that Israel will acknowledge the false before they submit to the true Messiah. To prove this of Ephraim-Israel, Mr. White has no text available, and therefore we have nothing to answer. But he adds, that before Israel's blessing they must pass through "sore and unexampled tribulation." We are quite ready to admit this: but it will make no difference, for Israel "will be saved out" of that time of "trouble," as promised in Jer. xxx. 7. We have never said "Jacob's rest" would not come before his day of trouble. We believe the reverse is the truth.

The last point is one we need not waste time upon. The "*subsequent events*" are yet future, and we must wait and see what they will prove to be. No doubt, however, Zeph iii. 8—9; Joel iii. 16—17, prove Mr. White to be correct. Israel's blessings *are* closely connected with the judgments of the great and terrible day of the Lord. Joel ii. 28—31 teaches us that. But when Mr. White adds, that Israel will be the "chief missionary power on the earth" only when the House of Israel have returned to the land, but not before, we cannot go with him. He ignores existing facts, which it is never wise to do. Psa. lxvii. does not tell us the blessings it describes are reserved for the coming millennium age only after the return! There is not a word in this Psalm to prove the allegation. The British are at this moment fulfilling that Psalm in all its clauses, and no other nation is approaching us in the fulfilment. Our views do not, as Mr. White declares, teach that "we have reached the end of the indignation!" Where does he find this statement made? Not by the BANNER! Israel's time of trouble, which is Jacob's, is future, as we have always maintained; and Ezek. xxxviii. and xxxix. indicates its nature! We have never said that the millennium has begun, but we do say that the Lord is doing for us as a nation what He promised in Isa. xxvii. 6. We are filling the face of the world with Gospel fruit, and Mr. White must be a bold man to deny it with the history of British missions before his eyes to-day! It is true we are not perfect, and sins stain all our works. But Israel was never sinless, and is not sinless to-day. Opium traffic and drink are her national curses, and will continue to curse her till Jer. xxxi. 33—34, are fulfilled in her history by blessed experience. Mr. White depreciates the facts we depend upon, by comparing Israel's liquor bill, 140 millions, with her missions bill, £1,100,793, and cries that the two do not bear comparison.

Granted. But what if the Lord only requires us to spend one million odd, now, in preaching the Gospel "as a witness" to the world? The silver and the gold are His. If He required the only missionary nation in the world which fulfils the promises of God "to Abraham and his seed for ever" to spend more, would He not have called for it? We do not say that one-and-a-half millions a year spent on works of beneficence by this nation, are anything like the proper amount due to the cause of Gospel propagation throughout the world; but we do say that what we do for God is twelve times the amount all the other nations of the world combined attempt for His name, and that when He gives more grace the result will appear in larger returns. We beg to assure Mr. White, in conclusion, that we do not despise "the necessity for the new birth," which is his last point. He maintains that Our Identity makes unregenerate men to forget their *Adam* origin, and in identifying themselves with the "Lost Ten Tribes they are too ready to forget their identity as *lost sinners*."

We remember that St. Paul's experience in respect to the Gospel of the grace of God was that men of his time said, "Let us do evil that good may come." To them St. Paul had only one answer. He refused to argue with them. "Their damnation is just," was his scathing rejoinder. And of Mr. White we say that he is not aware of the tendency of our views, for his account of it is not true. We repudiate his conclusions, and say that Our Identity is a humbling doctrine, which nationally glorifies God, and sends us nationally not only to our knees in humble adoration, but compels the joyful shout to arise among us, "Let Israel praise the Lord!"

LAY OF THE PRIMROSE.

(*For the 19th of April, suggested by "A E I's" leaflet, "The Emblem of the Empire."*)

"FIRST gem of the sea" was bright Erin, I ween,
For learning and culture of old;
Her emblem, the SHAMROCK, aye, triple and true,
Her worth beyond rubies and gold.

"The land of the brave" is fair Albion famed,
And bravest when triple and strong;
White and ruddy her queen-flower and emblem, the ROSE—
Aye, loyal her heart and her song.

"The land of the leal" is bold Scotland, wide known,
The crown of both shamrock and flower;
King's purple her emblem, the THISTLE'S bright bloom,
This union, to whom shall it cower?

Their God-given Empire, in East, West, and South,
Of earth and broad ocean the zone,
Owns the PRIMROSE, her emblem, five-petalled* and pure,
With Eden ordained for her throne.

T. W. B.

POLITICAL IDOLATRY.

WE take the following from the *Bristol Mercury* of April 7, 1886, a Liberal or Radical paper. The sentiments of the writer we leave without comment. The words occurred in the second or sub-leader regarding the Barrow election:—

"What Mr. Caine has done is to withhold his judgment from Mr. Gladstone's Home Rule scheme until it sees the light. In this attitude there is nothing at all derogatory to a high-minded and consistent Liberal politician. It would, perhaps, have been more satisfactory if Mr. Caine, whose admiration of, and confidence in, Mr. Gladstone are unabated, had been willing to so far surrender his judgment to that of his leader as to promise to support whatever legislation Mr. Gladstone should propose for Ireland. From the point of view of ordinary party discipline, this, no doubt, would have been the proper course. But the present crisis is no ordinary one, and for the moment the bonds of party are somewhat relaxed." The force of political idolatry surely can go no further!

* In allusion to the primitive and sacred number FIVE, as that of the principal groups of British possessions beyond sea.

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"HEAVEN'S LIGHT OUR GUIDE."

(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"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."—MICAH v. 8.

"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4.

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EDITED BY PHILO-ISRAEL.

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BRITISH-ISRAEL'S INFLUENCE ON THE CONTINENT

IT is the fashion in some quarters to pretend that the influence of the British nation and government is declining on the Continent; and that, since men cannot place any confidence on the continuance of a fixed line of policy here, by reason of the unstable equilibrium the late elections have established between the two parties in the state, and the preponderance the Parnellites can effect for either at will, the power of this nation, therefore, to affect foreign affairs for good or evil, as in days gone by, is at an end. Never was there so great a mistake! This nation is Israel; and to her, since she became "obedient" to God's will at the Reformation, in the 16th century, there has been granted supremacy over all the Gentile nations, as promised in Deut. xxviii. 1—13: "It shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God to observe and to do all the commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth." Among the four and twenty very special and unique gifts the Lord gave to His people was this one, described in ver. 13: "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 thou hearken unto the commandments of the Lord thy God which I command thee this day to observe and to do them." With these promises in our favour we expect that at the present crisis, when the pessimists are busy declaring that our prestige in the councils of Europe is at a low ebb, it will be found, on the contrary, that we are still the leading factor on the Continent, also, that without our consent and co-operation the Gentile nations are still at a loss how to act, or afraid to take any step till they see how we intend to comport ourselves. The *Daily Telegraph* of some weeks since, gave us a hint as to the real facts, quoting its Vienna correspondent's words of the day before. It was to this effect, proving that "British influence on the Continent" is not waning but waxing—and that God's word is true in this, as in all other respects. The words were these:—

(TELEGRAM FROM OUR CORRESPONDENT).

VIENNA, JAN. 12.

The critical state of affairs in the Balkan Peninsula so completely absorbs public attention in Vienna that the opening of parliament in England is exciting less general interest than usual. One or two of the more important journals devote leading articles to the subject, their comments being more especially directed to the Irish Question.

The *Freie Presse* recalls Lord Salisbury's success in the management of foreign affairs, but apprehends that it will not go far to strengthen the position of the Ministry. In government circles the state of affairs in England is, on the contrary, watched with the very keenest concern; indeed, I believe I am not mistaken in saying, that at the present moment, half the cabinets of the Continent, are reserving their decision in various matters of international import, until the uncertainty as to the continuation in office of the Conservative Ministry shall cease. Russia in particular, has done her utmost to keep the whole Balkan crisis in suspense, in the hope that a change of government in England may contribute to bring about a settlement of pending difficulties, to her advantage. The decisive influence which the course of events in England will undoubtedly have on European affairs, proves how entirely void of all foundation have been the repeated assertions of the German inspired press, that Great Britain no longer held the rank of a first-class power. Continental statesmen have lately discovered that the destinies of the Balkan Peninsula, at all events, cannot be settled without England, and even Prince von Bismarck will be the wiser for having found that the three Emperors' *entente* was liable to shipwreck against the rock of England's opposition. Another fallacy besides that industriously propagated by the German semi-official press has now been disposed of. The foreign policy of the present English government has not been such as it was represented to be.

Without giving any opinion as to its merits, it may be said with every confidence that it has not been trimmed so as to fit in with that of Austria and Germany. It has been condemned as selfish simply because it was independent, and yet the little that has been done towards warding off a conflagration in the Balkans, has been due to England. But England's efforts in that direction have, to a great extent, been crippled precisely on account of the uncertainty prevailing with regard to the attitude of the new parliament towards the Conservative Ministry. If it be only borne in mind what effect a change of government in England would be likely to have at the Porte, it will be understood what a far-reaching influence it would have on European politics generally, and hence that the present session of parliament promises to be eventful, not only for England, but for all Europe.

Here we have the influence and power of the dominant

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nation plainly shown and illustrated. The Continental governments are waiting to act, and will not take action till they see which government, Mr. Gladstone's or Lord Salisbury's, is eventually to guide the helm of the "great and mighty" people in these "Isles of the West." Not only do events in the Balkans hinge upon Israel's proceedings, but she will have, as God's Word tells us, the leading part in whatever is destined eventually to bring about the fall of Turkey and the destination of the Peerless Porte, the gate of all the gates, Constantinople. In Ezek. xxv. 14, we have an intimation which must fill our statesmen with consternation, if they realise what is probably the case—namely, that the Turkish Empire is the prophetic Edom, and that (positively) God's people are the British nation. In that verse the statement runs thus. "I will lay My vengeance upon Edom by the hand of My people Israel, and they shall do in Edom according to Mine anger, and according to My fury, and they shall know My vengeance, saith the Lord God."

Israel is the Lord's battle-axe and weapons of war, as Jer. li. 20 declares. And we may therefore expect, as the statesmen of the Continent seem now to admit, that the British (being Israel) have a commanding influence to exercise in the providence of God in all directions on the Continent, though they are themselves, as a nation, destined to be "hidden" in the hollow of God's hand, what time the fiery fury of His jealous wrath is poured out upon the wicked nations of the earth, according to the prophecies (Zeph. iii. 8). Israel, praise ye the Lord for all the mercies He has shown you in the past, and for those He has yet promised us as our portion in the coming dreadful future of "yonder ill-consolidated Europe" (Dan. ii. 41—42).

"I WAS IN PRISON, AND YE CAME UNTO ME."

(MATT. XXV. 36.)

WE have always been of opinion that the great assize described in Matt. xxv. 31—46 is a highly figurative description of the Lord's judgment upon the nations of the world, whom He divides into two parts—the chosen Israelite nation being placed as His sheep, or flock, on His right hand—the non-Israelite Gentile races, NOT in alliance and subordination to Israel, being on His left. The same distinction is shown in the prophets to exist in their prophecies. Zeph. iii. 8, 9, describes it in detail. Isa. xxvii. 20, 21, does the same, and Isa. lxvi. 12 to 18 follows, painting the blessings which are to be Israel's portion, but the punishment of the non-Israelite Gentile nations. The Lord, on the occasion in question, is described in Matt. xxv. as giving His reasons why the Israelite nation was preferred and constituted ruler of the world, with possession of the kingdom allotted to them from the foundation of the same (ver. 34).

Which house of the chosen race was meant in this passage? The House of Ephraim, Joseph and Israel, or the House of Judah—*i.e.*, the Jews? The honoured house is doubtless the Christian one, British-Israel; for its distinctive marks are given us by our Lord Himself in ver. 35—39, and they are distinctly Christian. The service the Lord acknowledges is service done for Him, therefore Christian service pleasing to Him. He, the Lord, was hungry. His people (certainly not the Jews) gave Him meat. He was thirsty; they gave Him drink; a stranger, and they took Him in; naked, and they clothed Him; sick, and they visited Him; He was in prison, and they came unto Him. It is afterwards explained that this service done to the least of Christ's brethren is accounted as done to Himself.

The whole parable (for such it purports to be, we presume) is national, not individual, in its application. Individual Christians do indeed feed the hungry and thirsty, clothe the naked, take strangers in, and visit the sick; but to visit those in prison is not given to individual Christians to do. State reasons prevent the authorities generally opening prison doors to the public, however benevolently inclined, in order that men may, Bible in hand, visit them. Spiritual ministrations are provided for the prisoners of our jails by the British Government, but not by the philanthropic among ourselves here in these Isles of the West. Furthermore, not all godly men and women are in circumstances enabling them to feed the hungry and thirsty, to clothe the naked, and visit the sick and imprisoned. Christians are often sick and weary, poor and wretched, as to worldly goods themselves, utterly unable and disqualified by poverty, sickness, or incapacity, to minister to the sick, sorry, and imprisoned who love Christ.

The description then, as verse 32 implies, relates to the assize of nations, when the Son of Man, enthroned in glory and power, will separate the nations and declare to the universe for what good and sufficient cause He chose British-Israel, but rejected the world, and why even Judah-Israel was shut out from the selection. Matt. xxi. 43 tells us the reason in respect to the Jews. They rejected Him, and therefore the kingdom of God is taken from them and given to a nation—the sheep on the right hand, bringing forth the fruits of the kingdom, specified in Matt. xxv. 35.

But do we British nationally feed the hungry and thirsty, clothe the naked, receive and house the stranger, visit the sick? Such deeds of philanthrophy are natural to the British!

How many famine-stricken nations have we not succoured in Persia, India, and China? When distress and famine threatened the death of tens of thousands of French men and women after the siege of Paris was ended, whose hands brought the trains of food to the gates of that capital? It was Israel's! Whose missionaries and messengers of mercy followed the armies of Europe in late wars, and ministered to sick and dying soldiers the Word of Life, and comforts they could not otherwise obtain? British-Israel's! But do the British also go to prisoners in their cells, and make it their duty, as no other nation thinks of doing, to help them in foreign lands, where prisoners are grievously neglected? Surely there is no nation on the face of the earth which has undertaken and performs this function as we have done? We beg our readers to peruse the following, issued by Mr. Charles Cook, the chief agent of the Foreign Prisons Mission, of Hyde Park Hall, Edgware-road, London, W. In the notice he has lately issued, and speaking of his work, Mr. Cook said, prefacing his statement with the very words we are now commenting on:—

"I WAS IN PRISON AND YE CAME UNTO ME."

The above work was begun some two or three years ago, when having visited all the prisons of London and all her Majesty's convict prisons, besides many in America, I sought and obtained permission to visit the prisons of France. I was struck by the fact that no Bibles or Testaments were to be found in any of the cells; and determined, with God's help, that I would endeavour to take some. Since that time I have made several journeys through France, and paid four or five visits to the prisons of Paris, and last week completed a tour *of all* the prisons of Paris and its suburbs, and am able by God's goodness to say, that in all these places I have left the Word of God. In only one place was I unable to give Testaments away broadcast, this was at St. Lazare, where the women are under the charge of Sisters of Mercy, who would have hindered me giving them away to the Catholics, yet I gave them to the Governor and the officials, and even to the Lady Superior herself.

Holland and Belgium were next visited with the same object; then came a longer journey through Italy to Egypt and the Soudan, and home through Greece; and having in some cases supplied the wants of the needy prisoners in these countries, and in Egypt having been of use in helping to obtain the release of many prisoners who had been in gaol for years without trial, I was also able to take some thousands of copies of the Word of God and portions, to the prisons of these lands. The governments in no case supplying them, but in no instance have they

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stopped me doing so. The work, therefore, is philanthropic and spiritual, as in these countries I have often met with Englishmen who have complained of their treatment by the officials, and of their being unable to express their wants to them as they were unable to speak the language; and in French prisons have left my address for such to apply to me for employment. I know of three such now who will be shortly released, for whom I desire to find work, and a fourth soon to be discharged from an English convict settlement whom I am also responsible for.

My evangelistic work in London hinders me from devoting all my time to this needy work of supplying the Word of God to foreign prisons. Save in Russia, I know of no effort, except my own, to do this, and as my own local work suffers in my absence from England, I feel that after I have completed one other journey I must put it, or leave it, in the hands of others who are less busy than myself in Home Missions. I am particularly desirous of now visiting the North of Italy, Austria, Norway, Germany, and Turkey, and to take with me some thousands of New Testaments and portions, and leave them with the prisoners in these countries. There may be some little difficulty and danger attending Turkey, yet in other Mahometan countries the portions have been thankfully received, and attentively read by one prisoner who gathered others around him to listen; in some cases they have asked me for the other three gospels. The estimated expense of this journey, including the purchase of the books and the taking of a companion with me, would be about £600, whilst I should be obliged to make some provision for my work in England whilst away, as our expenses are about £50 per month.

It is to raise about £800, therefore, that this effort is made, and I believe that this vast untrodden field of Christian service needs but to be known to evoke the sympathies and practical fellowship of all the Lord's children.

I may here say that, excepting my last journey, I have borne the expenses of this foreign work myself alone, but this journey now contemplated is quite beyond my own powers, and thus I seek the fellowship of the Lord's people.

I need hardly say that all the different governments have at once given me stamped credentials and authority to visit their prisons, and I anticipate no difficulty in this respect in the future. My object and desire primarily is that of these poor wretches who languish in darkness and despair, I may be able to say,

"I HAVE GIVEN THEM THY WORD."

When we think that Italy alone has between 5,000 and 6,000 convicts sentenced to penal servitude *for life*, and except those prisons in that land, to which I have been, none of them have a copy of the Scriptures, and no means of hearing the Gospel, it should move our hearts to pity, and us to action to take or send them that Gospel which has done so much for us.

Any help forwarded for this object can be sent to me at Hyde Park Hall, Edgware-road, London, W., and which I shall be glad to acknowledge. CHAS. COOK.

Surely it cannot now be denied that the House of British-Israel fully carries out the Lord's prescription, and in addition to the work it notoriously performs, in the direction of international beneficence, does also what the Lord declares it shall do—namely, go to the relief of the distressed in prison!

ZAPHNATH-PAANEAH.

THAT was Joseph's name; the one given him by Pharaoh as a name of honour and distinction. In the Coptic it signifies, says the margin of Genesis xli. 45, "a revealer of secrets," or "the man to whom secrets are revealed."

Joseph's typical history has been exhaustively treated by Mr. J. T. Gott, in BANNER, vol. ii. pp. 134, 146, 152, 160, 170, 177, 183, and 194. We would ask our readers to refer to those papers again, written and published so far back as April to June, 1878, eight years ago. We do not propose to go over the ground so minutely as was done on that occasion. But we think reference may now again be made to the divine and affecting story of Joseph, in its typical aspect, as it bears upon the case of Ephraim-Israel, the British nation of modern times. We shall touch rapidly on the salient points of the story, leaving our readers to fill up the details for themselves.

Joseph was a type of Israel of the Ten Tribes, and he was also a type of Christ. He was the head of the house, whose representative was Ephraim, God's first-born (Jer. xxxi. 9). He was his father Jacob's best beloved son (Gen. xxxvii. 3). So was Ephraim, God's first-born, as the Lord Jesus was, too, of His Father (Matt. xvii. 5).

God instructed Joseph by dreams, and he was distinguished above all his brethren by God's favour openly shewed to him. (Gen. xxxvii. 5 to 11). So Israel was selected by God to become His dominion, His battle-axe and weapons of war, the Son on whom His love was fixed (Psa. cxiv. 2; Jer. li. 20, and xxxi. 20). The Lord Jesus Christ was the Great Anti-type, God's best beloved, in whom He was well pleased (Matt. iii. 17).

Joseph was set at nought by his brethren, who hated him. He was killed, in figure, by them, cast into a pit, sold for money, condemned to outcasting and slavery in a foreign land, and his sufferings were vicarious to save the lives of his brethren and of the world at large (Gen. xxxvii. 15—36 and xlv. 1 to 7).

Ephraim, the Ten Tribes, were envied and hated by their brethren, were separated from them and sent away into captivity into a foreign land as slaves to the Assyrian Monarchs. But their sufferings and banishment were for their good and for Judah's benefit, to save life and to restore them in future to their homes (Isa. xi. 13, 2 Kings xvii., Jer. iii. 18, Hosea i. 11, Ezek. xxxvii. 15 to 19). The Lord Jesus Christ was Joseph's anti-type in all these respects. He was envied and hated, and went a refugee into Egypt. He died for Israel, Judah and the Gentile world, vicariously, in order that at last He might restore the former to their inheritance, and save the whole world from the consequences of sin.

Joseph in the land of his affliction was unjustly accused, degraded, and cast into prison. There he morally died, and was buried for two full years. In the third year he was restored to active life—sent to the palace of the king—became the Second Ruler of Egypt, next to Pharaoh on his throne, and unknown as a Hebrew, became the head, succourer, and protector of his father's house (Gen. xl. 1, xli. 38—44). The Ten Tribes of Israel were outcasted and sent as wanderers over the face of Europe from Media. During their penal wanderings they lost their name and identity, and were literally buried among the Gentiles, being degraded into the condition of Lo-Ammi heathen. From B.C. 678 till A.D. 1,322, for two whole millenniums, or two days of prophecy, they continued in their graves, but in the third day, A.D. 1558, God gave them the Reformation, called them to honour, power, dominion, national supremacy among the nations, and began to give them all the blessings of Abraham, as it is this day. Unknown as Hebrews, the British, to-day, have become the succourer of their brethren, the Jews, and they are preparing in God's good time to restore them to their land when the promises of Jer. iii. 18, and Ezek. xxxvii. 15 to 28 take effect.

The Lord Jesus Christ, too, was unjustly accused, degraded, put to a shameful death. For two days He lay in the grave, on the 3rd day He rose again to ascend His Father's throne, and to give gifts to Israel, the "men of His good pleasure." Presently He will return to the land, there to reign at Jerusalem, and in Mount Zion over His ancients, gloriously (Matt. xxvii., xxviii., Phil. ii. 6 to 11, Luke ii. 14 (R.V.), Isa. xxiv. 23).

Raised by Pharaoh, King of Egypt, to the height of glory, Joseph was named by him "Zaphnath-Paaneah," a Coptic title, not a Hebrew—meaning, as before stated, "revealer of secrets," or "the man to whom secrets are revealed," in recognition of the fact that he had told the king the meaning of his two dreams, as he had before to the baker and butler of the Court. Herein Joseph was the type of the Great Anti-type, the Lord Jesus Christ, the true revealer of the secrets of

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God to men; secrets connected with redemption and the glorious plan of salvation by the blood of Jesus. The Ten Tribed House of Israel are the revealers of God's secrets to the world. They are the men to whom His secrets are revealed by the Lord for communication to the Gentile world. "He sheweth His words unto Jacob; His statutes and His judgments unto Israel. He hath not dealt so with any nation, and as for His judgments, they have not known them" (Psa. cxlvii. 19, 20). These secrets, hidden from all eternity, are now revealed unto His people, and they are the oracles of God, once entrusted to Judah, but now transferred with "the kingdom of God" to "the House of Israel," a "nation bringing forth the fruits thereof" (Matt. xxi. 43; Gen. xli. 52; Rom. iii. 1—2, xvi. 25, 26, 27).

Finally, Joseph, the youngest son of Israel (save one, Benjamin), was exalted to be the First-born. The birthright was God's gift to him and to his seed for ever, and he was endowed when the sons of Israel were blessed by their father with all the temporal blessings God has at His right hand, even Judah's King being afterwards granted to his house as the sovereign over the House of Israel for ever (1 Chron. v. 1—2; Jer. xxxi. 9; Gen. xlix. 22 to 26; Deut. xxxiii. 13 to 17; 1 Kings viii. 25; Jer. xxxiii. 17—26).

Israel of the Ten Tribes being the remnant of Joseph is now, as the British nation, exalted to the position of the First-born of God's chosen people, His inheritance. The British are now in possession of all the blessings God granted in fee simple to Joseph in the passages above quoted, and their Sovereign is of the House of David upon the British throne. The Gates and the multitudinous seed, the wealth and the Colonial Empire, the supremacy at sea, and the Heathen Dominions, the safety of their homes and the commerce of the world, all these are theirs because included in the birthright, as promised. Theirs, too, is the Sabbath Day, and the ten true Laws of God—the Bible, and the evangelising functions, with the love of souls, because these spiritual gifts were transferred to the House of Joseph when the kingdom of God was taken from the Jews and given to the nation bringing forth the fruits thereof—namely, Ephraim (Matt. xxi. 43).

The parallelism is complete when we declare that the Lord Jesus Christ, the First-born of the Father, has, with His precious blood, purchased all these gifts to bestow upon His redeemed people Israel. He is the King of Israel and will be so for ever. "When He ascended up on high He led captivity captive and gave gifts unto men" (Psa. lxviii. 18; Eph. iv. 8). "Yea, for the rebellious also, that the Lord God might dwell among them." Israel were these rebellious ones; and the Lord Jesus poured out, and is still pouring out upon us gifts, temporal and spiritual, that He may subdue our sins, and dwelling among us, lead us at last to submit our hearts and minds nationally to His will till Jer. xxxi. 33, 34, and Heb. viii. 10—12 are fulfilled in us, as a people, to the glory of His Grace. Then will the Great *Zaphnath-Paaneah* be revealed in His glory as the imparter of the secret things of God—the Preserver and Ruler of His people—their Reedeemer.

SOWING THE SEED.

By E. M. Rush.

In a very short time from now the various organisations for the spread of religious and moral teachings, and the missionary societies both great and small, will be drawing our attention at their annual meetings to the work accomplished, or commenced during the past year, and to what is needed, and hoped for in the future. To each and every one it appears as if Anglo-Israelites must have a keen interest, at least to those of us who realise that the fact of the British people being Israel is of paramount importance, touching, as it does, for every one the bottom of all things connected with this life; for shall we not find it true, that there is not a thing in either the social, or political, and how much more the religious world, that will remain unaffected by the position Israel is destined to hold? Are we not seeing more clearly day by day how the knowledge we have gained as to our origin and destiny increases our responsibility in the sight of God? Can any one read and digest such words as follow, and still doubt this increase of responsibility resting on conscious Israelites? "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth" (Deut. vii. 6). And by divine selection, yet being free agents to work good or evil, we are "witnesses" to the truth of the Word of God, and "messengers of the Gospel" to all the world by divine appointment, yet ourselves depending for eternal life on faith in the finished work of our Saviour Jesus, and for grace and strength for all good work upon the Holy Spirit of the living God.

These things being so, is it not fitting at this season to make a special effort to set forth the light committed to our keeping, that the eyes of many of our missionaries, and others, may be opened, and to try to induce people both at home and abroad to make use of the new power placed ready to their hands by the gift of God? It was but a little while ago we saw mentioned in the Banner how after the claims and arguments concerning "Our Identity" had been put before a Boer in South Africa (vol. ix., p. 484) he acknowledged the truth of them as being undeniable. This means something more than most of us realise; and a short quotation from a letter from Bombay will furnish further food for serious reflection when we shall hear, or read, that this society and that pleads for the millions yet living in darkness, without the light of the Gospel; and for those who have heard and seen, and yet receive it not. The letter gives the following words:—

"I was sitting by the seaside a short time ago when a native apothecary came up, and entered into conversation on various questions, among which I introduced the "Identity." He listened very attentively, and said that when he thought of the success of the British arms he came to the conclusion that there must be a greater power than man fighting for England, and he urged me to let him have some papers on the question." Do not words such as these make us long for missionaries who shall go out, much more fully armed with Bible truths, for sowing in virgin soil the good seed that shall bring forth fruit which leads to eternal life, than even now they possess?

Men who can tell the story of Judah and Israel, with a purpose, who will detail the marvellous history of the two houses, who can say with truth, and *feel the power of it*, "You have seen the Jew; here now is Israel who was to have the dominion, and has it, as you know; here is proof complete at every point that our Scriptures are true, and the Gospel of Christ is the 'Light' of the world, then how will it be possible for you to stand against it?" Should we not speedily hear many and many a heart-stirring answer to such an appeal backed by the undeniable proofs that our Bible *is* true, and its story puts all heathen imaginations into the darkness of past ages?

Looking for, and hoping that the commencement of such work is close at hand, let us one and all see what we can do, where lies our own work, and what are the materials at hand, and the most suitable. There is public speaking. Surely, here and there, that can be undertaken, and the distribution of telling papers on all sides that shall promote and provoke discussion, and lead to careful study for the discovery of the truth. Only let us all do something. Here it may be mentioned, as on another special occasion, that as there may be those who are prevented from doing active work, the Free Distribution Fund stands ever waiting with an open purse to receive and disburse contributions which might not otherwise be disposed of. Let us not think only of lands far away, but remember the devoted

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workers amongst our own heathen, for over our own country, gathered by many evil influences besides ignorance, hangs a cloud that casts a deep shadow, the knowledge of which should awaken our conscience and spur us to action.

Further details of the work of the Free Distribution Fund, beyond what is furnished in the monthly report, will be given another time, for the present it will suffice to say that the work continues, the field of labour increases, and the distributors of the fund acknowledge with very many thanks the help that has been given them in so many ways by sympathetic friends.

Donations will be gratefully received by the Treasurer, Miss Lawrence, Rosslyn, Hampton-road, Upper Teddington, or by the Hon. Sec., Miss E. M. Rush, 103, Burnt-Ash Road, Lee, London, S.E.

March 23rd, 1886.

ISRAEL'S CHURCH AND STATE AND DISESTABLISHMENT, AS VIEWED BY THE IDENTITY.

A Lecture by Philo-Israel.

I am, I know, on tender ground. There is no question on which many of our Nonconforming brethren are more sensitive than that of the "Establishment," and they mostly endure with impatience any allusion to the perpetuity of an institution against which they are in opposition, wishing it out of the way. But I am dealing with a great subject now agitating men's minds, and as Anglo-Israelites we have much to say on the matter which must be said, whether men be willing to listen or not—whether they take offence or not. I maintain, however, that there is no offence in the subject which the most sensitive Dissenter should entertain; and that, as Anglo-Israelities, Nonconformists may, and ought, patiently to listen to what we urge. To begin with, What do we mean by "The Church of England?" Do we mean the universal Church—the general assembly and Church of the Firstborn written in heaven of Heb. xii. 23? We don't suppose our commentators mean that! but perhaps we really do! Do we mean local churches like those in Galatia, in Judea, in Laodicea, in Sardis, in Rome, in Ephesus, in Ireland, or in Scotland? We mean not those, though those were once, and some are now, living churches in connection with Israel, but are now either extinct, threatened with extinction, or, having fallen into error, are cut off from the Church of God. Do we mean those Churches in the houses of individuals such as St. Paul alluded to in 1 Cor. xvi. 19 and in the Epistle to Philemon, when he spoke of the Church in the houses of Aquila and Priscilla and Philemon? I certainly speak not of these, nor of this nation as the Church nation of all the rest—the teaching, blessing one. I don't mean that! But I speak of a *nation's* Church—the Church of England—one established, formed, built, and created, we say, by God Himself for purposes of His own, purposes of blessing, chiefly to all the world around and also to Israel. I call the Catholic (not Roman Catholic) Church of England as we see it now the Church of God and "the Church of Christ" established in this our land.

How can I make that point good, and prove it to your satisfaction that our Church is in very truth the Church of God? By showing you first what men not inspired by God declare it is, by what the Church of England herself claims to be as her true position, and by what God's Word says about it. Hear what the *Morning Post* said, as its accurate description of what we mean when we talk of the "National Catholic Church of England." It said:—

> But there is one position which the friends of the Church are in danger of taking up, which must be distinctly avoided, or mischief in a new form and of a bad sort will certainly arise. A great deal turns upon the right use made of the term "National Church." There is the sense in which the Bishop of Peterborough used the phrase in his recent brilliant speech, and there is the sense in which it is used by the supporters of Mr. Albert Grey's Burial Boards Bill. The one implies that the Church is not a mere function of the State, but an independent entity, deriving its existence, vitality, and authority, from spiritual sources alone, and in communion with the main trunk of the Catholic Church from the earliest Apostolic days. That the Church is Catholic is of her very essence. That she is National is an accident. The phrase came into use in times when everybody belonged to the Church, and when Church and State were co-incident and co-extensive quantities. But since then large masses of people have separated from her, and, without ceasing to be members of the State, have ceased to be members of the Church. The title of National has remained, though the accident of co-incidence and co-extensiveness has fallen temporarily into abeyance. It is an ancient title, once strictly accurate, and likely to become so again, but for the present only approximately correct. It is National in the sense of being the continued Church of times anterior to Nonconformity; in the sense also of being the Church of the majority of the people; in the sense of being intermingled and associated with the spiritual and social life of the nation in worship; in education; in religious offices at the birth, the bridal, and the burial of the people; and in the sense of being bound to render all religious services for the free use of the people at all regulated and reasonable times. Thus it becomes very necessary to know what it is we are defending. It is the Church of Apostolic times which has been continued in her place by the favour of Providence from then till now, and will without doubt be continued in it as long as England herself shall last.

So far the *Morning Post* of November 7th, 1885. "The favour of Providence" is the favour of God, and the secular writer thus sees that what we term the Church of England was founded by God, is maintained by His favour, was planted here in Apostolic times, exists still as God would have her be, and without doubt shall last as long as the nation lasts, become again national in a true sense, *because* protected by the grace of God even to the end!

History supports the *Morning Post*! Dr. Lingard, the Roman Catholic historian, admits, as the Rev. Robert Douglas, M.A., told us in his late lecture at Clifton, that Episcopacy was established as a regular institution in the second century in Britain. "Gibbon tells us that in May, A.D. 306, Constantine went forth from the City of York to conquer and Christianise the Roman Empire, thus making Rome our debtor for the Christianity she first got from our British Church nationally regarded.

But our own Bishop Ellicott gave us a capital definition of the Church of England lately in his sermon preached in Emmanuel Church, Clifton, on Nov. 15. He said, *inter alia*, speaking on the definition of the "Church of England," or the Church of the nation:—

> We must give the answer of history. And the answer of history is, in the barest outline, this—that the Church of Christ in this island was founded by missionaries of the Apostles—most likely missionaries who came from the neighbouring shores of France; that the Church was founded in the very earliest days of Christianity; and, as all versed in the ancient history of our Church know, there are records still of the Church in those very early days, and, if my memory fail me not, the names of the bishops of this early English Church are to be found appended to some of the ancient councils of the Church. But, as we know from many and many a combined cause, the Church, then the English Church, declined in numbers and authority, owing to a variety of causes—divisions, inroads from abroad in these early days—and we all remember, and remember with thankfulness, that, after this founding of the Church, there came, by the mercy and blessing of Almighty God, a revival and a renewal—our English Church was renewed and revived; and, to use the words here of a secular historian, I may say that it became the mould on which the civil organisation of the State quietly shaped itself. It came to be the National Church as having itself supplied the very elements for the development and consolidation of the national unity. But up to this time no one could rightly and technically have spoken of it as the Church of England. It was the Church in this island; it was not the Church of England. We may

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notice in Holy Scripture how it happens that the term *of* is never applied to the Church in relation to any country. It is curious; and I believe it occurs once in our Authorised Version in reference to the Church as it stands, the Church *of* Ephesus; but the more correct reading—you will find the Revised Version presents it properly to us—is the Church *in* Ephesus, the Church *in* Jerusalem, the Church *in* Pergamos, the Church *in* Thyatira. This is the term we find, I believe, without any exception, in Holy Scripture. The Churches in their plural number are spoken of as the Churches of Galatia, and once we find the Church of Thessalonians. The Church was in no way united with the State in that portion of the globe in which it was locally situated. In our own case the first actual relation of Church and the State was when the heathen King of Kent told the Christian missionary that his words were fair, and when he promised him shelter and protection. And that was 1,300 years ago. A little more than a century after this event saw the first rudimentary relation marvellously developed. In the century that elapsed dioceses were created, parishes were formed, tithes were given, the canon law had become accepted, and the decrees of the first four general councils formed an integral part of the constitution of the Consolidated Church. It was a great time—a great day—when the question was put, as an historian tells us, to the bishops and presbyters of the Church *in* England, whether they would receive decrees of the four councils of the universal Church. The answer was given with one acclaim, "Content." The canon law, as I have said, was accepted, and on the canon law the early laws of the nation were founded, and the relations between Church and State were rendered thus still more close and intimate, and so the Church had silently become the Church of the nation; the Church *in* England had become the Church *of* England.

* * * * * * *

After this survey we are now in a position fairly to formulate our answer to the broad question which forms the substance of this sermon—"What mean we by the Church of England?" and will not now the answer of any sober thinker be this, or something like this? I mean that true branch of the Church of Christ, founded by apostolic men in these islands—first missionary, then territorial—which, in the providence of God, primarily moulded the civil polity of this country, grew up with it, and was united with it, and when alien tyranny oppressed the country, waived its own privileges that England might be no less ecclesiastically than civilly both self-governing and free; and that is what each sober man means when he uses the term, the National Church.

In fact, friends, as *The Times* truly said some time ago:—

The Church of England is the oldest of English institutions. It cradled our liberties, it developed our civilisation, it profoundly modified our jurisprudence, and it is interwoven with every fibre of the national organisation.

And this is the institution which God planted in our land and established here, which men want ruthlessly to extirpate and destroy, but shall fail to do it. But what claim does the Church of England herself advance as to her own position as a God-founded, divinely-established Church? Let us learn from her own prayers, articles, and formularies.

See first her articles, and what she defines in Article XIX. to be a true Church. "The visible Church of Christ," she says, "is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments are duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same." She adds that in all these respects the Churches of Jerusalem, Alexandria, Antioch, and Rome have erred, and have erred also in the matter of faith. She declares, too, by her very standing, that she herself has not so erred, by the grace of God; and is therefore "the visible Church of Christ," and "a congregation of faithful men" of the sort described. Her prayers testify to the same fact. For instance, those for Ember Week run thus: "Almighty God and heavenly Father, who has purchased for Thyself an universal Church by the precious blood of Thy dear Son, mercifully look upon the same, and at this time so guide and govern the minds of Thy servants the bishops and pastors of Thy flock that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred *ministry of Thy Church*," and so on.

Here the bishops and pastors of Christ's universal Church and flock are clearly those of the Church of England universal; and the sacred ministry of "God's Church" is obviously that of the same "Church of *England*." In the prayer for the High Court of Parliament and "for this kingdom in general," the supplication that matters may happen "for the good of Thy Church," and "for His whole Church," evidently imply and point to "the Church of England," scattered throughout the world. The words are: "We pray that Thou wouldst be pleased to direct and prosper all their consultations (that is, the Parliament's consultations) to the advancement of Thy glory, the good of *Thy Church* (clearly the Church of England), the safety, honour, and welfare of our Sovereign and her dominions. . . . These and other necessaries for them, for us, and Thy whole Church, we humbly beg in the name and mediation of Jesus Christ, our most blessed Lord and Saviour. Amen."

(*To be continued.*)

"THE SILVER MORN" AGAIN.

WE lately were constrained to point out some statements of one of the writers in *The Silver Morn*, which in faithfulness to Our Identity we could not approve (BANNER, vol. x., p. 79). To-day it is our pleasing duty to refer to a paper by the Rev. J. H. Broome, Vicar of Houghton, Norfolk, on the subject quoted below, which we can heartily commend. No doubt Mr. Broome does not give any support to Our Identity as such, but he enunciates a great truth which many of our opponents (the Rev. Mr. Baxter to wit) hotly contest—namely, that Great Britain is *not* one of the Ten Kingdoms of the revived Roman Empire. The latter part of Mr. Broome's article we do not quote, as therein he falls, like Mr. Carey, into the error of speaking of the Jews as the entire nation of Israel, forgetting that while all Jews are Israelites, there is extant the House of Israel who never were and never will be Jews. He believes, however, that to "England" will be given a "prominent part in the restoration of Israel to their own land" (p. 32). We should like Mr. Broome to tell us where he finds authority in God's Word for that statement, "England" being, as he supposes, a purely Gentile, non-Israelite nation? For our part, we see in the Bible (Jer. iii. 18) that Israel and Judah will "return together" out of the land of the North, but there is no place there for Gentile "England," unless England be Lo-Ammi Israel! In Hosea i. 11 we find the same dual return, but not a word about "England." In Ezek. xxxvii. 15—28, we find mention of the restoration of Ephraim and Judah and the Tribes of Israel, the fellows and companions of the former, but again not a word about Gentile "England." We know Mr. Broome, however, to be perfectly right. England will, indeed, restore the Jews to Palestine, going there themselves as their protectors, in the manner described in Isa. xviii. 1—7, and Zeph. iii. 9, being the House of Israel, "The daughters of the Lord's dispersed," or Ten-tribed Ephraim, God's "Lo-Ammi" chosen ones (1 Chron. xvi. 13).

The sentiments we desire to quote in Mr. Broome's article are these (*Silver Morn*, vol. ii., No. 13, p. 30).

Many commentators are of opinion that the ten horns of the "beast" mentioned in Dan. vii. 7—17, represent so many kingdoms of the revived ancient Roman Empire. In the prophet's time they were not in existence, but in the distant future their ten notable *kings* were to arise. In Rev. xvii. 12 the apostle John speaks of them as "receiving no kingdom as yet." Many attempts have been made to give an orderly classification of these especial ten kingdoms. Some think that Great Britain is, or is to be, one of them. Can a true and definite geographical connection mark her ut as ever having been one of the Roman

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kingdoms? Let us consult history, which tells us that Great Britain never had a king of the *entire* realm till the days of Edgar of the Saxon Monarchy, three hundred and seventy-four years *after* the Romans had withdrawn their forces from Britain, which they had never entirely subjugated even in Agricola's time, A.D. 78, for the mountainous parts of Wales remained unsubdued, letting alone the Northern parts of Scotland, such as Ross, Sutherland, and Caithness, with the Hebrides, which last are about one-eighth of the whole kingdom. The Romans never regarded their uncertain establishment of their conquests in Britain over the petty kings of barbarous tribes of sufficient importance to style them a *kingdom* added to Cæsar's power, but as another province only of his vast empire gained at length by the military skill of Agricola. On the final abandonment of Britain by the Romans, about the year 420, after being masters of the best part of it for nearly four centuries, the historian says, "The Britons had already deposed the magistrates appointed by Rome, proclaimed their independence, and taken up arms for their defence against their invaders, as the Emperor Honorius could no longer give them assistance. But the final disseverance was not accompanied by any apparent ill-will. On the contrary, a mutual friendship subsisted for some time after between the islanders and the Romans, and the Emperor, in a letter addressed to the states or cities of Britain, seemed formally to release them from their allegiance and to acknowledge their national independence." The "ten horns of the beast," signifying ten kings (Rev. xvii. 12), had not appeared when the Romans finally departed from Britain, leaving its inhabitants to be governed by their own civil laws and religious observances. Thus there appears to be no authority from Scripture, and certainly none from a rightly defined geographical connection of England with the Roman world, to form the conclusion that our beloved country is to become one of those wicked kingdoms, destined to give "their power and strength unto the beast" (Rev. xvii. 13) of the latter day, and to be found, like Balak and Balaam, warring against the "King of kings" in the last conflict, when He shall appear for His people Israel in the valley of Jehoshaphat, called "the great battle of the Lord God Almighty" (Rev. xvi. 14—16).

There is an increasing interest shown on the part of Christians and others in the land as to the prospects and hopes of the Jewish people. More than one passage of the prophetic Scripture seems to intimate that England will take a prominent part in the restoration of Israel to their own land.

Review.

New Testament Truth on the Anglo-Israel Controversy. By J. G. Taylor. Price 3d. Robert Banks and Son, Racquet-court, Fleet-street, E.C.

THIS pamphlet of 31 pages contains a reprint of the excellent papers published in the BANNER OF ISRAEL during 1885-86 by Mr. J. G. Taylor, of Newcastle-on-Tyne. They are most valuable because they discuss, and in our view controvert, statements evidently very dear to the clerical mind, and which form the backbone of the opposition to the Identity of those who hold spiritualising interpretations. Mr. Taylor's papers are most able and caustic. They answer our opponents in a very good-humoured yet complete manner, and furnish in the hands of Identity believers a perfect armoury of weapons whereby we may carry on the war into our enemies' country and at the same time parry their thrusts at our contention. Where all are good it may be invidious to select some of Mr. Taylor's topics for especial notice; but we think "The Gentile Parenthesis" a very telling answer to our clerics, and we commend it to their notice for reply. It will be found on page 14 of the pamphlet. The crucial point is this, that in God's Word the "rejoicing people" are represented as the people "of Israel, and the Gentiles are invited to rejoice with them" (Rom. xv. 10), and there is not a solitary text to be found in the Bible "where the Gentiles are commissioned to evangelise Israel." From Genesis to Revelation, says Mr. Taylor, the Hebrew stands appointed to reclaim the Gentiles, and "if the purpose has somehow collapsed and withered away in the very age it should have borne fruit, it will be the first occasion on which God's designs have been baulked by His creatures." We commend this sentence (page 15) to our opposing clergy's consideration, and beg them to refute it if they can.

Mr. Taylor's sentiments on Gal. iii. 29 are particularly good, for he distinguishes between those who are "heirs according to promise," as the Revised Version has it, and those who are "heirs of the promises." He shows on page 26 that the Gentiles are heirs of a specific promise, but not of *the* promises, and that promise is described with clearness in Rom. xv. 27; they were to be partakers with the Hebrews of their spiritual things, but of nothing else. "The blessings of saving religion formerly in the exclusive possession of Israel became the heritage of the Church universal; but the Church is not, and cannot be, heir to the land, the wealth, the colonies—the several attributes of national Israel."

The spiritualisers, says Mr. Taylor, disdain these things as unimportant matters quite below the privileges and blessings of the Church's inheritance. Granted; but if so, why does the Church and why do its clergy refuse to allow an inheritance God gave Israel in these very things and deny Him the right to endow His people with earthly gifts, which He sees to be needful for the fulfilment of His designs?

A very valuable portion of Mr. Taylor's work is that wherein he treats of Gal. iii. 28 (pp. 9—12). In Christ Jesus "there is neither Jew nor Greek." He notes very correctly that this is the watchword of our enemies, who argue from this one text that Anglo-Israelites are in error because in God's sight Israel has no advantage over other races; there is, in fact, henceforth "neither Jew nor Greek" in Christ. Mr. Taylor answers this objection in a masterly manner by showing it is "opposed to history," "opposed to Scripture," and also "opposed to common sense." History opposes it, and our own opponents cannot deny its testimony that our own race is now the most highly favoured of all nations, and that we are literally "standing in the shoes of Israel." Our language, says M. Littré is going to Anglicise the globe. There are then national distinctions now under the Gospel, and no one, not even our opponents, can deny it. Scripture opposes our antagonists, as Mr. Taylor shows on page 11, by a great abundance of Scriptural quotations showing that "the Bible teems with promises to the Hebrews of national supremacy. The declaration, "There is neither Jew nor Greek," does not revoke these, "for Paul was discoursing not of secular concerns, but of spiritualities." Finally, the objection, says Mr. Taylor, is opposed to common sense, for if there are no national distinctions now under Christ, Gal. iii. 28 also proclaims that there is now "neither male nor female, barbarian nor Scythian, bond nor free." "This drops the blunder into the crucible," and there we mean to leave it!

We heartily commend this pamphlet to our readers as a most valuable gift to clergymen, and to such of our lay friends as have yet failed to see that Our Identity is a part of God's truth. We hope the work will be circulated by thousands, and it cannot in that case fail to help our cause. We conclude with Mr. Taylor's last sentences, because these put the whole subject into a nutshell.

"Israel," he says, "the embodiment of prophecy, and the living evidence of its faithfulness, is the divinely-equipped antidote for modern doubt. With Ephraim-Israel, as with a flash of lightning, will God illuminate the sacred scroll, and constrain the most sceptical to confess "it is truth," or stand condemned in the estimation of the world. And if the aim of prophecy is thus to destroy infidelity, and establish the authenticity of revelation, those who would repress or detract from its literal character are doing what is in their power to thwart the very purposes for which it was framed."

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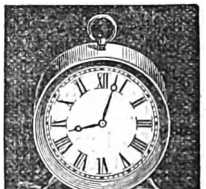
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EDITED BY PHILO-ISRAEL.

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ISRAEL'S WITNESSING FUNCTION.

WHEN we speak of this nation's witnessing function, we mean her Protestantism; when she is most Protestant in her national character she most honours God by witnessing for Him, "that He is God," and witnessing for Him against all forms of error, superstition, and idolatry. Throughout her history, this nation has distinctly proved that whenever she sunk into God-dishonouring dallying with Rome and her idolatry, just then she has always ceased to be prosperous and has come under the chastening visitation of her God. On the other hand, just in proportion to her manly testimony for Jesus, she has prospered and received tokens of the divine approval. Protestantism and prosperity have gone together; but lukewarmness in the testimony for the truth as it is in Jesus, has led us invariably to times of trouble and distress for our race—answering to the frowns on the Master's face, inflicting chastisement or "correction in measure" on the wayward child, and leaving us not "altogether unpunished," according to our deserts (Jer. xxx. 11).

What is our present political trouble? It is Ireland and its eighty-six Nationalists—most of whom, if not Papists themselves, represent purely Papist constituencies in the British Parliament. Ireland has been our scourge for long past; and for the last five years the Canaanitish Irish have been "pricks in our eyes and thorns in our sides," according to the prophecies (Num. xxxiii. 55). The trouble is now becoming acute, and possibly things, having come to the worst, will mend. The cure of our nation's disorder will, we suppose, be the removal of the Roman Catholic element out of our national Parliament by some means or other, and then will peace return to a distracted nation, which seems now to get no rest, by reason of the Popish sore which afflicts its body politic.

We append a portion of a paper on this subject, published by the Rev. Hely Smith, the well known vicar of Market Rasen, which illustrates our remarks, and ably brings much historical research to bear upon the facts. He wrote thus of our nation's history, commencing with the Commonwealth:—

"... Oliver Cromwell was at least a Protestant of Protestants. In no period of our country's history was England more prosperous at home or more respected abroad. The acquisition of Jamaica, the first and most important of our West Indian possessions, dates from the Commonwealth.

"Charles II. was a Papist at heart, sanctioned the persecution of Protestants by his brother, and was received into the communion of the Church of Rome on his death-bed—'dying,' as Macaulay describes it, 'with the host sticking in his throat.' In his reign were the plague and the fire of London, and England was panic-stricken and humiliated by the hostile fleet of the Dutch sailing up the Thames as far as the Medway.

"James II. was an avowed Papist—a bigot and a persecutor. A reign of civil war, terrorism, and riots; but prolonged national calamity was averted by the prompt action of the people in driving him from the throne.

"William of Orange was the European champion of Protestantism. He landed at Torbay with the flag flying from the masthead of his ship emblazoned with the motto, 'The Protestant religion and liberties of England I will maintain.' His reign brought power, prosperity, and plenty to England.

"Anne was also Protestant. England prosperous at home; Marlborough victorious abroad; Gibraltar was acquired; the union of the legislature of England and Scotland effected, and the kingdom was first called Great Britain.

"The House of Hanover succeeded to the throne simply on the ground of its Protestantism, and under the four Georges and William IV., our Empire grew to be one on which the sun never sets, and to be so respected that to be a British subject has become a greater boast and protection than the '*Civis Romanus sum*' of the ancient mistress of the world.

"Yet this prosperous period was not without its dark clouds. In 1806 there came into office what was known as the 'Roman Catholic administration,' because the ministers were pledged to introduce popery into the Legislature. National disgrace and disaster were so crowded into their short term of power, that after thirteen months they were compelled to resign. This is more remarkable, as the Ministry was called 'The Ministry

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of all the Talents,' on account of the acknowledged abilities of its members. Again, after the passing of the Catholic Emancipation Act, 1829, came two years of unprecedented distress. Lord Stanhope, who moved the amendment to the king's speech, Feb. 4, 1830, said that, 'All the great interests —agriculture, manufactures, trade, and commerce—had never at one time been at so low an ebb.' Securities of all kinds sank forty per cent. There was a sudden depression in trade. The wages of silk weavers reduced from 17s. a week to 9s. The country filled with violence and incendiary fires. Ireland so *unusually* disturbed as to call for a renewal of the Insurrection Act, and all these troubles were followed by the cholera, which caused the greatest mortality known in this country since the plague of London.

"For many years the reign of our present gracious Queen continued bright and glorious, but it cannot be denied that an ominous darkness is now obscuring the long sunshine of our prosperity. Its decline has been remarkably coincident with the growth of Romanism, and its spurious counterpart, Ritualism. History once again repeats itself. Mr. Gladstone's late administration might well claim, from the acknowledged ability of its members, the title of 'All the Talents,' conferred on the Fox and Grenville coalition Ministry. It deserves also to bear the name of the 'Roman Catholic Administration,' from its undoubted sympathy with Romanisers. Not only was a popish viceroy appointed to rule in India over 200,000,000 of the Queen's subjects, but diplomatic relations—discontinued for three centuries—were practically revived with the Vatican, and precedence was given in Ireland to popish bishops over Protestant ministers; whilst the highest dignities in the Established Church have been conferred on men avowedly desirous of re-union with Rome. And this 'talented' administration, which came into power with a vast majority of 130 in 1880, was repeatedly discredited and finally beaten by a majority of 12 in 1885. It blighted everything it touched; alienated almost every European power; strained the loyalty of the colonies to the utmost; involved the country in a series of unnecessary, costly, sanguinary, disastrous, fruitless wars, and raised the annual expenditure of the country to one hundred millions; while the lament of commercial and agricultural depression was raised throughout the land. Hence the decline of our national Protestantism and the decline of our national prosperity under a late administration are equally evident and universally admitted. When will the people and their rulers learn to associate cause and effect? A priest-ridden nation never has been, and never can be, a prosperous nation, and not until the people of England determine steadfastly to resist every encroachment of Rome, both in politics and religion, to banish the superstition and idolatry of bread-worship, wafer-worship, cross-worship, Mary-worship, saint-worship, and priest-worship, and return to serve the one living and true God, and Jesus Christ, whom He hath sent, can they look for the return of national prosperity."

The picture, drawn by a master hand in the above, corresponds singularly with the story of our nation's Israelitish origin. Ephraim was ever prone to idols and idolatry. "Because Ephraim hath made many altars to sin, altars shall be unto him to sin," is the testimony of Hosea viii. 11, and it is true to-day of this nation. The sin of our race connected with the false gods of Popery, necessarily brings on us the "corrections in measure" of a loving, but jealous God who will not allow His beloved son to depart from Him willingly; but recalls him by chastisements and punishments to His side. Israel's duty is to witness for her God—to protest against false worship and every evil way. But her history has been one great lapse from this her bounden duty—one splendid sin against her Maker from first to last!

Now, at the end of the dispensation, although there is a marked improvement in her witnessing operations, and she is really sending the Gospel to all the nations, to all the families, and to all the kindreds of the earth, there is a constant tendency in her to backslide into popish, ritualistic ways, which need the corrections of her God to restore her to the paths of righteousness. Nevertheless, there is no fear of any final falling away such as the Rev. Hely Smith, we suppose, evidently dreads. For this our nation is God's people Israel, and with them God has an everlasting covenant which will prevent their final lapse. "Thou hast confirmed to Thyself Thy people Israel to be a people unto Thee for ever," is the testimony of God's servant David in 2 Sam. vii. 24. But how is this people Israel's recovery to God's favour to be effected while they on their part are so prone to fall, that their stability from one day to another, left to themselves, cannot be counted on? Under God, and for His Son's sake, the remedy is amply provided for. God has promised to His people the baptism of the Holy Spirit, and also that gift of the new covenant which will "put His laws into their mind and write them in their hearts;" so that they shall become God's people and He their God; whereby they shall all know Him, from the least of them to the greatest of them; and their sins and their iniquities He will remember no more (Heb. viii. 10—12). Israel, praise ye the Lord!

THE COMING "FAMILY SHOW."

THE time for the opening of the Indian and Colonial Exhibition draws near, and then we shall have a tangible and visible illustration to present to ourselves and our neighbours of the size and extent of our Queen's dominions. The fact that bewilders us all in regard to our British Empire is its magnificent territorial extent. Few can realise the size of its component parts. We remember once being interrogated by one in humble life as to whether, during our residence in India, we had ever come across his son, who was a private soldier in the army. "Where," we asked, "has he been serving?" The reply was that "he had been principally in Mirut, in the North-west provinces." "Ah," we replied, "that is about 1,000 miles from the nearest point of that Presidency in which our lot had been cast, and consequently we never had had a chance of seeing him."

A similar anecdote was narrated in our hearing lately by the Right Rev. Bishop Helmuth, formerly Bishop of Huron in Canada. An inquirer asked him if he knew a certain relative in Canada. It turned out the latter resided in a spot "just 3,000 miles" from where the Bishop had lived, and both were in British-Canadian territory. Such facts as these give us a hint respecting the vast areas over which our nation rules, and the splendid inheritance God has given us literally within the four quarters of the earth, West, and East, and North, and South (Gen. xxviii. 14). When the Exhibition opens a few days hence we shall have ocular demonstration of the variety of races over whom the Queen exercises rule, and of the amazing profusion of products which help to supply the wealth of God's people Israel. The *Standard* newspaper, on March 17th last, published a fine review of what we may expect to see at the coming Exhibition, and introduced the subject in a way not unworthy of Our Identity; thus:—

We have had the Fishery, the Health, and the Inventions Exhibitions. This year the field from which competition is invited is sufficiently wide, since rather more than a third of the human race may send to the capital of the British Empire samples of what their lands yield or their work-shops produce. India is itself not a country, but a collection of countries. Nor are the Colonies any easier to classify. Canada, reaching as she does from the Atlantic to the Pacific, can fill her courts with the riches of a vast stretch of the American Continent. The West Indies are more homogeneous. But when we cross to the mainland, we have Colonies as tropical as British Honduras and Demerara, and as temperate as the Falkland Islands, from which to collect examples of the means by which our fellow-subjects prosper and grow rich.

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Australia is in itself a continent, and from the sugar fields of Queensland to the wheat-covered plains of the South can offer almost any crop of almost any climate, whilst in New Zealand we have a region not unlike the old country, but rather more agreeable, so far as the winds and weather are concerned. In the Cape and Natal we find another land, not so varied perhaps, but equally interesting, and though there is little to be said for either Sierra Leone or the Gambia as homes for our own race, it must be remembered that men of the most varied complexions are interested in the forthcoming display.

The distinguishing feature of the coming Exhibition, however, according to the *Standard*, is that the Show is a family affair. "No foreigners are allowed." It will be a meeting of Israel and her children, the Home and Colonial stock, helped by the alien but now adopted sons of the Hebrew race; a meeting to compare their progress in the arts and manufactures of civilization. It will be, as the journalist tells us, "a competition among the dependencies of these little islands, which have become the Mother of so many nations, or of colonies, which are independent in everything but name." These words recall to memory God's blessing on Sarah in Gen. xvii. 16, R. V., where He told her "she should become the mother of nations," or "nations," as preferably rendered in the margin. The *Standard* is particularly impressed with the magnificence of India as a possession; and justly! For it is not one country or one nation we have there for our inheritance, but sixteen races and sixteen nations, numbering 250 millions in all, who look upon the British as the paramount Power, and on the Queen as their "Empress Mother."

We talk of India and the Indian people, says the *Standard*, with the ignorance of islanders. We might with far more justice speak of Europe and the "European people," for the "Western Peninsula of Asia," as some geographical generaliser has termed it, does not contain anything like the same variety of races, or tongues, or climates, or products, or religions, as this greatest of British dependencies. From wheat to pine apples, from Afghans, whose homes are in the mountains near Peshawur, to languid Bengalees, from the moist plains drained by the Lower Ganges, from gold and diamonds to iron and coal, from the deodars of the Himalayas to the costly cabinet woods of the South, peoples and products of the most widely different character will pour into the Kensington Exhibition. A true Oriental durbar hall is to be erected, and every nook and corner of the space at the disposal of Hindostan will be filled with the products of her soil, and the teeming arts of her workmen, from the muslins of Dacca to the brasses of Benares.

The Indian Courts at the coming Exhibition will represent the Heathen Empire which God has given to our nation, that we may bring the whole to Christ; but the wonder of the new Exhibition will be that it will be that of a united federated family; that nation and company of nations which God promised to Jacob in Gen. xxxv. 11 (compare Gen. xlviii. 19), and St. Paul in Rom. xi. 25, told us to expect as the sign whereby we might know that "the blindness in part" now afflicting Ten-tribed Israel, would cease and determine, and so all Israel should be saved. The coming "Family Show," therefore, will, properly viewed, be a remarkable prophetic sign to this nation, as proving to them that the time of the discovery of the Identity is near at hand, and that the federation of the Empire is at the doors. The Exhibition will convince our thoughtless folk at home that the Colonies are truly nations now, in their size and importance, and they may well reflect when they see the signs of their greatness exhibited before them, that these our daughter-nations are robust and prosperous states, "as populous as, and in many cases more wealthy than, some European kingdoms." Their cities, like Sydney and Melbourne, are European in their magnificence and culture, and worthy of the race from which these nation-daughters have sprung.

These nation Colonies are Israelitish in their origin and in their outcome, and they are standing proof, if only our eyes were open to see the fact, that this nation, of which they form so grand a part, are the House of Ephraim, now developed into Melo-hag-goim, or the fulness of the nations of Jacob's prophecy, as well as of St. Paul's teaching and prophecy too of Rom. xi. 25. Israel, praise ye the Lord!

ISRAEL'S CHURCH AND STATE AND DISESTABLISHMENT, AS VIEWED BY THE IDENTITY.

A Lecture by Philo-Israel.

(*Continued from page* 170.)

In the Thanksgiving for plenty after dearth and scarcity, we have it declared that "Thy Church"—that is, God's Church, had devoutly prayed and was heard, and God had given cheapness and plenty to "our land," plainly pointing to the Church of England as "God's Church." In the Thanksgiving for deliverance from plague or sickness, we have "God's Church" described as the Church of this land—namely, "the Church of England," English worshippers thanking God "in the midst of "Thy Church" for mercies vouchsafed. These, and other similar prayers, plainly prove that the Church of England herself, in the Book of Common Prayer and in her Articles regards herself, and in God's sight claims to be "the visible Church of Christ" of this nation—*i.e.*, "the Church of God." But this nation, as we all know, is the modern representative, because the direct heir by lineal descent, according to the flesh, of the House of Ephraim-Israel. And therefore the Church of England, which is the "Church of God" and of Christ, is the Church of the congregation of Israel—a Church established in these islands in the Apostolic times—admitted by historians to be the very first and earliest nationally established Church in the world and the parent of the State. It is known to have been so established about the end of the second century A.D., in the time of Lucius, King of the British, and it then, as well as for centuries afterwards, was the Church of every British subject of the State with which it was incorporated. Now the Church of Christ was "founded on the Apostles and Prophets" (Eph. ii. 20); and therefore the Church of England was founded (as we know it is) on the same basis—"the Apostles and Prophets" of the Hebrews. The Church of England thus is founded on a Hebrew basis—it belongs, as we know, to a Hebrew race, its formularies are Hebrew formularies—the chief corner-stone of the edifice being the Lord Jesus Christ, the Hebrew God-Man of the tribe of Judah.

The Hebrew Church of Old was allied to and incorporated with the State when the Government was a theocracy, under the Lord Jehovah. When the people rejected their God and demanded an earthly king, Saul, the unworthy and ungodly monarch, was given them in God's wrath; but he ruled, remember, a united State and Church as viceroy for the Lord. To him succeeded David, who received from the Lord a perpetual covenant—a covenant of salt—whereby the sovereignty over both Church and State united was vested *in him and his heirs for ever*—till He come, whose right it is—that is, till the Lord Jesus Christ come—the King of both Church and State in Israel. (Ezek. xxi. 27; 2 Sam. vii. 16; Jer. xxxiii. 17—21; Luke i. 32, 33; Matt ii. 6 and i. 21).* Thus God had joined in perpetuity the State and Church of Israel. He united them

* Ezek. xxi. 27. Speaking of Coniah's crown and mitre: "I will overturn, overturn, overturn it: this also shall be no more, until He come whose right it is, and I will give it to Him."

2 Sam. vii. 16. In regard to David's throne and heirs. "Thine house and thy kingdom shall be made sure for ever before thee. Thy throne shall be established for ever." And Solomon's blessing is stated in ver. 13, uniting Church and State. "He shall build an house for My name—(the Church)—and I will establish the throne of his kingdom for ever" (the State).

Jer. xxxiii. 17—21. "If ye can break My covenant with day and night in their season, then may also My covenant be broken

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in Old Testament times, and He tells us they will be one in Millennial days, when Christ comes to reign upon the earth over Church and State. In the interim, which is our day, "the kingdom of God," including the spiritual rule of Christ, or Christ's Church, once vested in the House of Judah, was by Christ's own decree made over by transfer to "the nation—mark that!—bringing forth the fruits—the spiritual fruits, mind!—of that kingdom"—namely, to the House of Israel, the British people. Matt. xxi. 43 declares that fact. "Therefore (He said to the Jews) the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." The kingdom of God was the State and the Church in one; that united temporal and spiritual polity which had been vested in David, of the House of Judah, was transferred then to the other House of Israel, united still and inseparable from David's House and throne *over Israel*, for what God had joined together no man might put asunder. And no one can disunite them now!

Dr. Grant has lately put this very clearly. "God never promised perpetuity of duration," he wrote, "to the Churches of Corinth, Rome, Ireland and Scotland, but only to the Church of *Israel*: so that we need not be discouraged by what has already happened, or may happen around us. Every nation or people in the world, *except Israel*, may sever the connection between Church and State, or have it severed by a stronger hand than its own; but no power of man or devil can sever the connection which God has established between His own kingdom and His own Church."

A writer on our subject, John Leechman, of the Colony of Victoria, has just published a 10s. 6d. volume in London, called, "Jehovah Triumphant," a remarkable and valuable Identity work, in which, writing on the subject of the Church of England, in 1882, he says (p. 34), "Sec. 32. There is but one kingdom of God, and it must have a visible character and organisation, and an all-subduing influence before it leaves this world, and there is but one authenticated Church and Congregation in the kingdom of our Lord Jesus Christ. It is a great and glorious fact that, under divine control, the British Protestant Church Ecclesiastical is the Church of God in the veritable Israelitish kingdom of God." This testimony to the accuracy of my own view by a writer in Melbourne, whose book, dated two years ago, is just published in England, is a great satisfaction to myself, and I trust a confirmation to you of the truth of the matter as I am presenting it to you to-night. But it may be, and has been objected, that this description of the "Church of England which deems it 'the Church of God,' virtually excludes from the latter all who are not in the communion of 'the Church.'" "Surely, the 'true Church,'" our opponent adds, "consists of all those in Israel who love the Lord Jesus Christ in sincerity, whether in or out of the Church, or beyond it; with the Gentiles of every nationality, who by faith are allowed to share in the spiritual blessings, promised to the Abrahamic seed. Much of the evangelistic work of the world is done by men and women outside this Church. The great Church of America is not established in connection with the State, and yet it does a great missionary work, is honoured of God, keeps the Sabbath, and works for Christ in every part of the world. Can those Churches be excluded from the Church of God?"

Such is the argument of those who are greatly shocked at the idea I enunciate to-night, when I say that "the Church of England is the true, visible, God-founded, God-appointed, Church of God in Israel, and there is none other!" My answer to the opponent is this, God had a visible people chosen for His name, to show forth His praise, and He had no other! *That people was Israel*, and that people now is British Ten-tribed Ephraim-Israel, God's firstborn. We all here, I suppose, allow that. But does this fact excommunicate and consign to everlasting perdition and destruction all who are not within the ring fence of the national privileges of the firstborn? Surely not! Israelites of the chosen race may reject Christ and be lost! Gentiles, non-Israelites, aliens from Israel's commonwealth, may accept Christ and be saved. The national privilege has no necessary bearing on the question of salvation. So as regards the Church of God, which He has formed for Himself in Israel. It is an instrument for good to the world at large, established in connection with Israel to do Israel's spiritual work, for the benefit of the world at large. It is God's machinery—human, but not perfect yet—for the blessing of the world; but the agents who work it and compose it may not all be (as we know well to our cost) spiritually-minded and saved ones, or truly willing to serve the Lord! The shepherds of Israel of Ezek. xxxiv. no doubt represent the shepherds of the visible Church of Israel, God's appointed means to benefit the nation. But while their misconduct and selfish actions show they are unworthy agents destined to be cast forth, it proves nothing against the fitness of the Church itself as an instrument, if only its pastors were renewed in their minds, or replaced by men after God's own heart. The Church is of God. The pastors or shepherds of it may be and often have been, and many now are, unworthy of their vocation, and destined to be deposed, if God in His mercy does not first give them the changed heart and needed qualification. The Nonconformists and Dissenters, whose existence outside the Church is deemed fatal to the Church's claims, are part of God's plan during the present dispensation, and afford a powerful argument by their bare presence in our midst, and by their dissent and protest that we are Israel, and that the Church is the nation's Church. Such texts as Isa. lii. 8, lx. 5, Zeph. iii. 9, Ezek. xi. 17 to 19, prove these facts.* These texts show that the time is coming when "they shall see (as Israel's watchmen) eye to eye when the Lord shall bring again Zion." But before that they shall be found exhibiting diversity of view, and nonconformity to the national Church's action.

The Church of England, then, being God's visible Church, is the appointed instrumentality in Israel for doing God's work in the world, to promote its evangelisation. But many men now in this Church are not worthy of it. On the other hand,

with David My servant, that he should not have a son to reign upon his throne (the State), and with the Levites the priests—My ministers" (the Church).

Luke i. 32, 33. "He (Jesus) shall reign over the House of Jacob for ever, and of His kingdom there shall be no end" (Church and State united under one Head—Christ!).

* Isa. lii. 8. "Thy watchmen (Israel's) shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." It depends on the Return, and till then there will be nonconformity in Israel!

Isa. lx. 5. "Then (when Israel's light comes) then thou shalt see and flow together, and thy heart shall fear and be enlarged, because the abundance of the sea shall be converted unto thee," and so on.

Zeph. iii. 9. "For then"—when the Gentile nations suffer God's wrath—"then will I turn to the people a pure language, that they may all call upon the name of the Lord and serve Him with one consent (or shoulder, marg.)." Therefore, till that day there will be dissent and nonconformity, and no consent and no conformity universally.

Ezek. xi. 17 to 19. "I will give you the land of Israel, and they shall come thither, and I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and I will give them an heart of flesh," &c. (one heart).

Ezek. xxxiv. 11 to 16, 23. 23rd: "I will set up one Shepherd over them, and He shall feed them—even My servant David. He shall feed them and He shall be their Shepherd."

Jer. iii. 15. "I will bring you to Zion"—(one of a city and two of a family)—"and I will give you shepherds according to Mine heart, which shall feed you with knowledge and understanding."

Jer. xxiii. 4. After gathering the remnant of His flock out of all countries. "And I will set up shepherds over them which shall feed them, and they shall fear no more nor be dismayed; neither shall they be lacking, saith the Lord."

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many good and saved men too now are out of it, refuse to obey it, and dissent from its discipline and order. But the Church of God stands all the same, waiting the coming of the day when Dissenters and Churchmen alike shall yet see eye to eye in it; when they shall flow together in it, and call upon the name of the Lord, to serve Him with one consent in it, and prove they are "the Church," or the faithful, visible congregation of Israel, which is God's chosen, believing nation.

We come, then, to the conclusion that the Church of England, being the Church of God and of His Christ, cannot be severed from the State, since, both together, they form God's kingdom, visible upon the earth even now, nonconformity and dissent being the accident and exception. The throne of Britain is David's throne; and it is Jehovah's too, involving the idea of God's Church, being His throne over and Church in Israel. "He hath chosen Solomon my son," said David in 1 Chron. xxviii. 5, "to sit upon the throne of the kingdom of Jehovah over Israel." And, again, 1 Chron. xxix. 23, we have the corresponding historical statement, "Then Solomon sat on the throne of Jehovah as king, instead of David, his father, and prospered; and All-Israel obeyed him." The same race, "All-Israel," now obeys Queen Victoria, who is queen regnant over Israel, seated as a descendant of David and Solomon upon the throne of Jehovah in Britain. This, therefore, is literally "the kingdom of God." The people of this realm, her subjects, are God's people and nation.

(*To be continued.*)

THE ASSYRIAN CHURCH.

By A Watcher.

I do not remember to have seen in the Banner anything calling the attention of Israelites to the piteous appeals of our undoubted brethren in Assyria, to the Church of England, to "Come over and help us."

Dr. Wolfe pronounced them to be an undoubted remnant of the Ten Tribes, and they inhabit the borders of Kurdistan and Persia, just where they were placed by Shalmanesar. They have for years been giving the liveliest evidence of this fact by their fraternal devotion to England and the English Church. Perhaps it was an instinctive feeling of blood-relationship which made me take a warm interest in the appeals of these (so-called) Nestorian Christians to successive Archbishops of Canterbury, in 1838, 1868, and 1876. Small attempts have been made in a half-hearted way, to give them the instruction they begged for. But now our good Archbishop has taken up their cause with characteristic energy. In 1884, he sent out Mr. Riley to report upon the condition and wants of these Christian Israelites, and is following it up by sending two clergymen to open a college for educating youths for the ministry, in the neighbourhood of Lake Van. For this work more than £1,000 a year will be required; and I earnestly appeal to Anglo-Israelites to join in this charitable work towards our brethren. All particulars of this and Mr. Riley's Report, can be obtained by application to Rev. R. M. Blakiston, 2, Dean's-yard, Westminster for sevenpence.

These Assyrians furnish one of the most conclusive Identities yet produced, and their Church history singularly resembles our own. There is no doubt that they are one of the oldest Churches in the world, planted by one of the apostles who preached in Asia, and they have always held stoutly by their threefold orders in the ministry, and their apostolic succession is as unbroken as our own. In the 5th century they were led by Nestorius into heresy on the doctrine of the Trinity, as we were, a few centuries later, by Rome on other points. This Church and our's are the only two in the world that have had innate vitality enough to reform their errors and abuses, without letting go their hold on *all* that is holy and good in the doctrine and discipline. The Vice-Consul now at Beyrout, held that position for two years in Kurdistan, and denounces them as dishonest, liars, and drunkards, and says that their aspirations for English help are due to a desire for temporal help and protection from the Turks and Kurds. This is disproved by the fact that Rome and America have well supported missions in all the districts occupied by Nestorians, but they will not accept protection which involves the acceptance of Papal supremacy, or the rejection of their long cherished episcopal succession. They are, therefore, at this time suffering horrible cruelties from their rulers rather than forsake the faith which *they have held for ages in common with us.*

But the Vice-Consul gives us a still stronger Identification in the fact that they were always pestering him with questions as to why England did not annex them, as they knew that such must, sooner or later, be our destiny! How marvellous it is that all the descendants of Abraham, both through Isaac and through Ishmael, should be guided to this prophecy, while those amongst ourselves who do not acknowledge their origin, can see no probability of such an event.

And what if these poor Assyrians *are* thieves, drunkards and liars? Have we none in England? It is our fault for not sooner attending to their call for instructors. It is all they ask of us, and it shows that they have the truest wisdom—to know that they are ignorant. It rests with us to raise the tone of their morals. If they are as warm-hearted and tractable, as our Syrian Fellaheen, they will soon excel our English labourers, for I have found that seven weeks contact with English straightforward honesty and kindness makes them quite as trustworthy in giving "A fair day's work for a fair day's pay," as the men of any county in England.

Beyrout, March 18th, 1886.

A GENTILE'S OPINION OF GREAT BRITAIN IN THE NINETEENTH CENTURY.

By John S. Anderson.

Since our own countrymen, clerical as well as lay, are so backward in acknowledging the enormous importance of our steadily increasing Empire, it devolves upon foreigners to endeavour to point it out to us. This is striking and significant, for were not the facts most patent they would be only too ready to write in a very different strain.

In this instance we allude to a work which the Paris correspondent of *The Times* informs the world has just been published by Baron Hübner, the Austrian ex-minister and ambassador, called "A Travers l'Empire Britanique, 1883—1884." Hachette, Paris.

The description of his tour shows, that in traversing Africa, Australia, India, Oceania, and North America, he accomplished 13,000 miles by land, and 47,000 miles by sea, making a grand total of 60,000 miles.

The two volumes he has just published are remarkable for the closeness of the observations, the geniality, and the political, philosophical, and social views, which they contain. The few extracts from his concluding observations are worthy of consideration as relating to pending questions.

"Not very long ago," he says, "most of the colonies were simply scattered factories in archipelagoes, and on the coasts of continents which were more or less inaccessible. The English Parliament took little heed of them; and in this way gave ample scope to the action of the Government. The statesmen who succeeded each other at the Colonial Office followed nearly the same path, and were guided up to a certain point by the same principles which then constituted by a tacit, but general agreement, the policy of England with regard to her trans-oceanic possessions.

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"The machine was well put together, and worked wonderfully well. It had the priceless merit of giving stability in the management of colonial affairs. Such was still the state of matters about thirty years ago, but since then it has entirely changed. The factories have become rich and flourishing communities; the narrow areas which surrounded them, immense territories; the colonies, states; the populations, nations. While this transformation was proceeding in Canada, and at the Antipodes, Old England was passing through a phase without precedent, and without analogy, in the history of the world.

"Abstention from foreign politics became a sort of article of faith and a fundamental law. . . . . It was under the inspiration of an exceptional man, to whom the country had confided the control of affairs; it was in the midst of the tumult of a great war in the East of Europe, that England woke up. From that day no more has been said of abandoning the Colonies, or even India. On the contrary, there appears for the first time—earliest in Australia—an idea, of confederation with England. But the two movements—that of separation, which belongs to the past, and the opposite tendency which gains ground daily, chiefly in the colonies, but also in England—have the same origin, although they are opposed.

"It is the conviction which is spreading more and more, that it is impossible to remain in the old tracks. The antiquated machinery will no longer work. It must be replaced. A new mechanism is wanted. It is a problem which is put. I do not think it is possible to delay its solution.

"In seeking a solution it would be wise, it seems to me, to keep in view three ends—to secure for the direction of Imperial affairs in the colonies the utmost possible stability; to reserve for the exclusive action of the Imperial Government the control over the interests of men of colour, where they exist; and lastly, with these restrictions, to leave the field free for the development of the local autonomy which is enjoyed by the colonies possessing a responsible government.

"I now come to the question so frequently discussed—the loyalty of the colonies. I am one of those who believe in the loyalty of the Australians, and I see only one contingency in which that loyalty might suddenly and completely disappear—that is, in the case of the British Government replying by a final rejection of certain aspirations of public opinion.

"Two ideas seem rooted in the minds of Englishmen: the ambitious views of Russia, and 'Herat the key of India.' The latter phrase is attributed—I know not with what foundation—to the Duke of Wellington. But in the lifetime of that great captain, an immense space separated the Afghan fortress from the frontiers of Russia. Now they reach it. If it be true that Herat is the key of India, it is unfortunate for England, for that key is hung up at the door of her adversary. From his window, the latter has only to put forth his hand to seize it, unless it be guarded by one equally powerful. But it is not the English who can guard it. Enormous distances separate them from it. The custody of the key is confided to a friend, and that friend is the Ameer of Afghanistan. . . . Truly, if she had no other means of defence, British India would be nothing but a magnificent palace built on shifting sands. But there are other means. There is the sword of England. If Afghan hordes attack the Russian outposts, if some officer commanding a Russian detachment crosses during a walk the frontiers of the Ameer's territory, there is a *casus belli*. In other words, the axiom of 'Herat, the key of India,' involves war between two of the greatest Powers in the world, and indirectly European war. Happily, in the course of this year—perhaps thanks to the incident of Penjdeh, so rich in instruction—a sudden change has taken place in the ideas entertained on this subject. Herat begins to disappear from among the anxieties of the Anglo-Indian public, and the new Government concentrates its care on the natural frontier of India. It is fortifying the passes, and has recommenced the construction of railways. It is no longer at Herat that the English, placing 400 miles of steppe between them and their base of operations, will go forth to meet the enemy. It is on the Helmund they will await the enemy, if one really exists. The parts to be played will be reversed."

This is the manner in which a Gentile writes on the most important questions of the day, and we must admit that he deserves great credit for his discernment. Had he been one of our leading Anglo-Israelites he could not have put the case more clearly. In fact, as far as he goes, he proves our case, and blind, indeed, must those be who, with the Bible within their grasp, and all the light vouchsafed to them on every side, even by lay writers of another nation, will not see. Our Saviour's rebuke in the parable may well be applied to them, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (St. Luke xvi. 31).

"BLESSED SHALT THOU BE IN THE CITY"

(DEUT. XXVIII. 3).

THE blessing of God was promised to "Israel obedient," and the blessing was especially to appertain to their city. We look then, since the British are Israel, to find them distinguished by a city, the chief of all the cities of the earth, and expect to find it rise to fame and exalted greatness, wealth, and power, after the 16th Century, when Israel's Church and nation were blessed with the Reformation of Religion, and all the blessings of the covenant were showered down upon them for Christ's sake, according to the prophecies.

We find London just such a city as that described, and observe that after A.D. 1550, it began to wax larger and more prosperous continually, increasing in population in an incredible manner. A monograph respecting the incredible "growth of London" has just appeared in the December number of the *London City Mission Magazine* (No. 589, vol. l.). We think we shall serve our cause by transferring a portion of the article to our columns. The facts are an apt illustration of our contention that the British are Israel, since they show that God has blessed our people as He promised to bless "Israel obedient" in respect to multitudinousness generally, and in regard to their chief city, London, in particular. The article is taken from the annual report of the West Middlesex Auxiliary, and is a fine specimen of "blind testimony." The writer is perfectly unaware, while dealing with the wonderful facts of the history of London's growth, that he is blindly corroborating the Scriptures in reference to their testimony to Israel's population, greatness, and urban pre-eminence. The first of all the blessings which were to be Israel's, on obedience to the Lord, was the blessing on the people "in the city," and we find accordingly that our chief city, London, has been blessed from the very beginning. It is now the greatest and wealthiest "this world ever saw!" The account is as follows:—

"Slowly and stately, like an oak, London has grown from 'a cluster of stockaded huts' in the time of Julius Cæsar to its present immense proportions. A century after Cæsar's first landing (A.D. 62), Tacitus speaks of it as already a place highly celebrated for the number of its merchants and the confluence of traffic. In the third century London became renowned for its commerce; and, a hundred years later, no less than 800 vessels were regularly employed in the exportation of corn alone. That the city, however, grew slowly in these times we have abundant evidence; and early Roman London—though, perhaps, thickly populated—was scarcely larger than Hyde Park. When, after 500 years' occupation, he Romans quitted their pleasant villas on the banks of the

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Thames, their luxurious baths, their forum, and their temples, the native British burnt London, as they did the other Roman cities, and erected new habitations among the ruins. Thus the history of its growth began anew. London still continued to maintain its reputation amidst the desolation caused by plague and fire as a great commercial city, and the venerable Bede calls it a 'mart town of many nations which repaired hither by sea and land.' Under King Egbert, who had united the several kingdoms under one head, in 819, it sufficiently increased in importance to induce the king to make it his capital city. Twice rebuilt by King Alfred in 961, a fever carried off many of its inhabitants, and in 982 another tremendous fire—the seventh which had occurred by design or accident—again swept away the greater part of the city. In 1090, again, 600 houses and several churches were blown down.

"Without attempting to give further details of London's early struggle for existence, in the twelfth century FitzStephen could scarcely find words to express the grandeur of the city. Possessing twenty-six parochial churches, and thirteen conventual establishments, it contained 40,000 inhabitants. The city was then, and for many years afterwards, girdled with a great and high wall, having seven gates, which were made double, and on the North and South it had towers and turrets at intervals; but on the South side the wall was worn out and washed away by the ebb and flow of the Thames. Ludgate was the extreme West-end of London. The space between it and Westminster was a tract of fields and gardens; Smithfield—which was then really a field—was the great mart for cattle; Moorfields was a lake, formed by the confluence of several mill-streams; the country about the City-road was corn-fields, pasture, and delightful meadows, intermixed with pleasant streams; Pentonville and Islington were forest tracts, stored with wild boars, and the resort of sportsmen with gun and dog; St. Pancras and St. Giles alike were still 'in the fields'; and Marylebone was famous only for its 'hunting park, its gardens, and its bowling-greens.' London Bridge, a crazy structure full of tumble-down houses, was the only road into Southwark, which was then represented by Winchester House, 'a stately palace, with gardens, fountains, fish-ponds, and an extensive park.' Yet London was, in wealth and magnificence, the admiration and the envy of foreigners.

"In 1348 began the first of the eleven awful pestilences which decimated the inhabitants, when the streets of the city were filled with the dead and dying. Still, in the middle of the sixteenth century, London was considered to be one of the largest cities in Christendom, 'its extent being nearly a league,' and in 1631, on requisition by the Privy Council on the occasion of an expected scarcity, the Lord Mayor of London returned 'the number of mouths esteemed to be in the City of London and the Liberty' as 130,268. In 1637 London was computed to contain 145,000 inhabitants, and in 1661, four years before the Great Plague, it had 384,000. In 1685, although the great fire of 1666 had swept away 400 streets and 13,000 houses, London was, perhaps, the most populous city in Europe, as the number of its inhabitants—more than seventeen times that of the next greatest towns in the kingdom, Bristol and Norwich—was said to amount to 530,000. Every year since that period people have been flocking to this great centre of population and wealth from every county and every part of the empire, as well as from the Continent of Europe, until the population was in

1801 ... 958,863	1831 ... 1,654,994	1861 ... 2,803,989
1811 ... 1,138,815	1841 ... 1,948,417	1871 ... 3,254,260
1821 ... 1,378,947	1851 ... 2,362,236	1881 ... 3,814,571

Now 'Greater London,' as it is called, co-extensive with the Metropolitan and City Police District, has 704,000 inhabited houses and an estimated population of 5,199,000.

"In the 'good old times,' when the Strand was yet only a great highway, 'full of pits and sloughs very perilous and noisome,' but where palaces with their gardens stood along the river shore, and when bitterns were caught at Dockside, and wolves in the thickets by the Fleet Ditch, and laws were actually passed 'forbidding the building of any fresh houses by cause of the trouble to govern such a multitude, the dearth of viand, the multiplying of the poor, and the impoverishin' of other cities,' the 'Outer Ring' of this huge human hive was, as we have seen, given up to the pleasures of the chase, the cultivation of corn fields, or formed a large undrained morass. Now this mere fringe to our 'province covered with houses,' as the Metropolis has been happily designated, can boast alone of its 800,000 persons. One writer on this subject of ever increasing interest, as an aid to our apprehension, has estimated that the 520,000 houses of which Inner London is composed would make, if they were all extended in a row, at least 1,300 miles of buildings, or a line long enough to reach all round Great Britain, from John o' Groats to Land's End, and from the Land's End to the North Foreland, and from the North Foreland back to John o' Groats. Or, what is more striking still, such a line of buildings would be more than enough to make one long street stretching right across Scotland, England, France, and Switzerland, from Dunnet Head, in Caithness, to the shores of the Mediterranean.

"It may, indeed, be safely asserted, that *London is the greatest city this world ever saw.* Never before in this planet's history has there been gathered together such a concourse of human beings. Nineveh might boast of a population, according to the Book of Jonah, of 800,000 or 900,000; Rome, which, like most of the olden cities, resembled London as the centre of a world-wide empire, never reached a third part of its population, good authorities setting down the highest number its people ever reached, which was in the days of Nero, at about 1,020,000; and Pekin of modern times is said to be the only city which has any claim to rank beside it, but eye-witnesses tell us that Pekin is rather a peopled district than a city. Paris, Vienna, and Berlin united would but a little more than equal it in the number of its people; and twenty-three of the other largest cities of these Isles must be rolled into one to make a second London. Sir Salar Jung, in visiting it, may also, while describing Paris as 'the city of pleasure,' well refer to 'the severe aspect and activity of London,' seeing that 10,488 vehicles course through twenty-four of its principal thoroughfares *every hour*, and 384,000 pedestrians and 75,000 vehicles pass over its bridges *daily*. In the words of Sir Joseph Bazalgette, 'It is now without a rival as regards size and population, not only in the present, but, as far as we know, in the past history of the world. Its population is equal to that of the whole State of Holland, is greater than that of Scotland, and double that of Denmark, and if it continues to increase at the same rate until the end of the century it will then equal that of Ireland, as, indeed, Outer London, now does.'*

"And this London of ours is still growing. Every five minutes a soul goes out of London to its account before the Great Judge, and every three minutes a new immortal enters upon this scene of its probation. To-day 287 more persons live within its charmed circle of 'fifteen miles round Charing Cross,' than yesterday, and to-morrow there will be the same addition, until, within the short cycle of a year, some 105,000 new souls are added to its already teeming multitude; and in the last ten years the population of London increased to the extent of 878,671, which is nearly equivalent to the addition of the entire population of Liverpool and Manchester combined, or of the county of Durham.

"This enormous growth is, as might be expected, greatest in the more outlying districts, as, in addition to the natural increase of population, by the excess of births over deaths, there is always a large 'attractive' influence at work, resulting

*Address at the Institute of Civil Engineers, January 8th 1884.

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in the year to little less than 40,000 persons. What this growth has been in some of our suburban parishes is shown by the following figures:—

	1801	1851	1861	1871	1881
Parish of Kensington, Pop.	8,556	44,053	70,108	120,299	270,369
Parishes of Fulham and Hammersmith ,,	10,028	29,646	40,058	66,041	114,839
Parish of St. Pancras ,,	31,779	166,956	198,788	221,465	236,258
,, Islington... ,,	10,212	95,329	155,341	213,778	282,865
,, Camberwell ,,	7,059	54,667	71,488	111,306	186,593

"In face of such veritable new 'flesh and blood' year by year—fed, it may be remarked by the way, bodily, by a sort of daily miracle—it is not surprising that the Bishop of Peterborough should think 'that the great pressure upon the Church of to-day was to meet the rapid ingathering and surging increase of population,' and, 'that the great danger of the Church was in the great centres of industry.' For if the Church does not enlarge and adapt its organisation with the increase of population, the rank weeds of infidelity and ungodliness, ever followed by anarchy, will surely spring up in the uncultivated portions. Unfortunately, in the metropolis, and in some of our other centres of industry, in the mining and manufacturing districts, 'the population has outgrown the Church,' and baffled the efforts of all parties to meet and Christianise the advancing tide of new people, until, startling as it may appear, so far as even accommodation for religious worship is concerned, *London is the most destitute part of great Britain, while the number of those who never enter the churches and chapels which have, at great cost, been erected for their benefit, is variously set down at from one to two millions!*"

A CLERGYMAN'S DIFFICULTY.

THE following anecdote illustrates the fact, that apart from Our Identity, the clerical mind is absolutely unable to accept or explain God's promises to the Hebrew fathers, but avoids the difficulty by ignoring them. Whether this state of things can be right in the sight of God, let our clerical brethren explain. The story (a true one) is this—anonymously told:—

"A certain vicar held a Bible-class, which, when the occurrence took place, was busy with the consideration of the chapter so dear to Anglo-Israelites—namely, Gen. xlix. A friend who attended that class, found the vicar at his wits end to explain that chapter, and was unable to answer the questions with which he was plied by the class. At the next meeting of the Bible-class, the friend in question heard the vicar say 'they would pass on to the next chapter, and that he was so glad to have now got rid of the blessings, *as they could not be explained!*'"

The correspondent who gives us the information, adds, "Is it not a mercy, in these dark times, to know that we cannot, if we would, 'get rid of the blessings' bestowed by the faithful God of Abraham on the Houses of Israel and Judah!" It appears the vicar considered Gen. xlix. to be a piece of obscure, old Hebrew poetry, of no present interest. Men ask us *Cui bono?* when we speak of Our Identity. We reply, that the above gives us a very good answer to the question. The Identity throws a flood of light upon Gen. xlix., read in connection with Gen. xlviii., its context, and tells us, that in these latter days, the Houses of Israel and Judah must be visible to the world fulfilling the prophecies which these passages contain; Joseph as the owner of the birthright, and Judah as the royal tribe from which the Lord Jesus Christ has sprung. We accordingly find, to-day, that the Saviour came of the tribe of Judah, and so fulfilled ver. 10 of Gen. xlix. Whereas, the British people being Joseph, or Ephraim-Israel, have responded, in all particulars, to Gen. xlviii. 19, and to xlix. 22—26. The other tribal blessings cluster round the House of Joseph, and all are present with us to-day in Britain.

Those who reject Our Identity close their eyes against the light, and are forced to "get rid" of the splendid blessings God Himself bestowed upon His servants, and like our vicar, are "glad" to shirk the consideration of the two chapters, because they fail to see how they can be explained; nay, declare "they cannot be explained at all." But the explanation is very easy, if only our clergy would admit that the House of Israel still exists in separation from the House of Judah, and that God, foreseeing that, has, in these two chapters, told us by the spirit of prophecy, that in "the last days," or in the Christian dispensation, we should discover the descendants of Ephraim and Manasseh as two mighty nations, the one an independent and great people, the other greater than he, because of the House of Ephraim would come Melô-hag-goim, or "the fulness of the Gentiles," mentioned by St. Paul in Rom. xi. 25. These chapters tell us that Ephraim or Joseph would, in these last days, be endowed with all the blessings which Gen. xlix. 22—26 enumerate; the multitudinousness, the conquering power, the favour of God, the mineral wealth of the earth and of the hills, the power of the sea, and world-wide dominion throughout the globe; all conferred and enjoyed by reason of the gift and help of God Almighty Himself, the gracious promise-keeping Giver of those good things we nationally enjoy.

ANOTHER CLERICAL OBJECTION.

IN reply to a friend who sent him some Identity literature to read and to circulate among his neighbours, a clergyman after thanking his correspondent for his offer, went on to comment on the subject in the following manner:—"I ought to tell you that this is a subject I am but little interested in; as I look on the inheritance of faith as far exceeding any natural lineage. The promise that he should be 'Heir of the world' was not to Abraham or to his seed through the law, but through the righteousness of faith (Rom. iv. 13—16; Gal. iii. 14). One of our greatest arguments against the Mahommedans of Zanzibar was, that *we* are the witnesses of the higher covenant of Isaac, *they* of the lower covenant of Ishmael. We the spiritual Israel—they the descendants of Hagar" (Gal. iv. 31). So far our clerical friend—he cannot be called an opponent! For in truth his argument leaves him defenceless in our hands, and ready for the acceptation of our Identity. He looks on the inheritance of faith as far exceeding "in value any natural lineage," which doubtless it is, if the natural lineage is always to be separated from faith. This, however, is not the case; since Israel is destined to be "betrothed" to the Lord in faith (Hosea ii. 20); to be blessed with the new covenant (Jer. xxxi. 33—34; Heb. viii. 10—12); to be baptized with the Holy Spirit of Jehovah (Joel ii. 28); and "to blossom and bud, and to fill the face of the world with fruit," "to show forth God's praise" (Isa. xxvii. 6; xliii. 21). In embracing our Identity views then our clergyman need not by any means abandon "the inheritance of faith" while he accepts the honour of the natural lineage we offer him as one sprung from the House of Joseph, the blessed. Nay, to put the argument on a lower ground still, we ask our cleric whether, accepting and enjoying the "inheritance of faith," as we are confident he does, is it his practice to contemn and disdain his "natural lineage" as an Englishman, enjoying all the blessings that that great distinction gives him? We are sure he does not. Then why is he bound to turn from his Israelitish lineage which we offer him, when he knows it will make him heir to all the glorious blessings God swore to confer upon that race, and makes him besides, literally, the brother according to the flesh, of the Lord Jesus Christ, the God-Man and great Redeemer of the world?

But our friend goes further and quotes Scripture quite in our own Identity sense! He says that the "promise to

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Abraham that he should be 'heir of the world,' was not to him or to his seed, through the law, but through the righteousness of faith" (Rom. iv. 13—14). This is exactly our own argument! "The heirship of the world" was promised to Abraham and to his seed (Gen. xvii. 4—7), but the enjoyment of the blessing was not to be while Israel was under the law of Moses, and therefore is not the portion of the Jews to-day; but was to be the possession of Israel under Christ—that is, of Ten-tribed British-Israel, God's Lo-Ammi people, called to-day by friends and foes, "The sons of the living God," the Christian nation (Hosea i. 10). Our cleric uses this argument with the Mohammedans of Zanzibar, it appears, but why he literalises the Arab's position as the sons of Ishmael in Zanzibar, while he spiritualises our own as the sons of Isaac in England, and the Isles of the West, he does not explain! If we are properly to be regarded as "spiritual Israel," then surely by the same canon of interpretation of the Scriptures the Arabs of East Africa must be deemed "spiritual Ishmaelites," or "spiritual Hagarenes!" Will our clergyman descend to such absurdities? He dare not! It results then, that if the Arabs in question are the descendants of Ishmael and Hagar, we are, on his own arguments and reasoning, "the sons of Isaac," in a true and literal sense, which is our contention, pure and simple! To fortify our position we too can quote Gal. iv. 31: "So then, brethren, we are not children of the bondwoman but of the free." We are "sons of the living God," and therefore, on the testimony of God's Word in Hosea i. 10, not only true believers as a nation (John i. 12), but multitudinous Lo-Ammi Israelites as well, belonging to the House of Joseph, alias Ephraim. Our clergyman lastly maintains that we British are "witnesses" of the higher covenant of Isaac; therefore, of course, God's witnesses that He is faithful and true. But this is God's declaration in Isa. xliii. 8—10, and xliv. 8, regarding His people Israel. God has but two witnesses, Israel and Judah—the blind people and the deaf—and as the Jews are the latter, the British, according to our clerical friend, must be God's witnesses of the higher and better covenant the witness established in faith, which testifies that He is faithful and true; the God and Father of our Lord Jesus Christ, the God of all the families of *Israel*, blind though we certainly are!

WHEN AND BY WHOM WAS THE GOSPEL FIRST INTRODUCED INTO BRITAIN?

THE British being Israel, it becomes an important question to ascertain how and when the Gospel was first brought into these islands after the Christian era. Our Lord said to the Jews, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43). This was said by the Lord about A.D. 33, and the Jews had their privileges entirely removed by the destruction of their polity in A.D. 70, when the Roman armies under Titus dispersed that people and razed their capital to the ground. We expect therefore to find, in accordance with the prophecy of the Lord, that "the kingdom of God"—that is, the Church and State of Israel—were given to the Ephraimite nation (which was to bring forth the fruits of the kingdom), about the time of the destruction of Jerusalem. Our object is now to inquire if this was the case or not. We propose to take for our guide in this inquiry the lecture of an opponent, the late Rev. Thomas C. Price, M.A., vicar of St. Augustine-the-Less, Bristol, delivered in 1876 in Clifton, and to be had of Hamilton Adams and Co., 32, Paternoster-row, E.C., for 3d. a copy. It is an admirable lecture, and one all Anglo-Israelites should keep by them for reference, entitled, "The Introduction of Christianity into Britain."

We are well pleased to follow Mr. Price in the historical disquisition on which he entered, because he throughout was an unconscious supporter of Our Identity, though bitterly opposed to it. His opposition was so marked while he lived that he on one occasion preached against our views and lost no opportunity of attacking them. Yet his historical lecture gives Our Identity some strong corroboration, and is a learned and carefully-composed essay on the subject on which it treats.

Confessing the difficulty which surrounds the subject, Mr. Price stated that the oldest British historian who threw light on the subject was Gildas, who was born A.D. 493, and wrote his history about A.D. 546. Gildas's testimony was this. Having briefly mentioned the revolt and defeat of the Britons under Boadicea in A.D. 62, in the reign of Nero, the British historian adds, "In the meantime Christ the true sun first afforded His rays—that is, His precepts—to these islands, stiff with cold and frost." St. Paul arrived in Rome between the years A.D. 56 and 61. The first date coincided with the last two years of the detention in Rome of Brân, a druid priest, the father of Caractacus, who was kept in that city as hostage for his son. It is possible Brân may have been one of St. Paul's converts, and the idea receives confirmation from the statements of the Welsh Triads. In Triad 35 it is stated, "The three blessed princes of the Isle of Britain. First Brân the blessed son of Llyr the stammerer, who first brought the faith of Christ to the Cambrians from Rome, where he had been seven years as a hostage for his son Caradaug, whom the Romans put in prison, after being betrayed through the enticements, deceit, and plotting of Boadicea," &c. (Caractacus was taken a prisoner to Rome A.D. 52, Tacit. Annal., lib. xii., c. 36.) "There came with Brân the blessed, from Rome to Britain, Ilid, Cyndav, Arwystli Hen (Aristobulus the Aged), and Mawan his son." Ilid and Cyndav are said to have been "men of Israel," converted Israelites; and Arwystli is styled a man of Italy, or a Roman. St. Paul, in Rom. xvi. 10, salutes "those which are of Aristobulus' household." There is evidence that Aristobulus was bishop of Britain, and probably a contemporary, as we see, of St. Paul himself. One of the ancient authorities mentions that Aristobulus was ordained to the office by Paul himself. There is, further, some good grounds for thinking St. Paul himself visited Britain in one of his journeys. Clement of Rome, an apostolic father (says Mr. Price), and believed to be he of whom the apostle makes mention in Phil. iv. 3, says that St. Paul "taught righteousness to the whole world," and in doing so, travelled to the utmost bounds of the West;" *Epi to terma tēs duseôs*, an expression which may well be understood of Britain, as it was then regarded and spoken of.

Theodoret, a Church historian, in A.D. 423, says that "St. Paul, after his release at Rome, went to Spain, and from thence carried the light of the Gospel to other nations;" and again, "St. Paul brought salvation to the islands that lie in the ocean"—expressions that seem to point to the British Islands.

Tertullian, in his book against the Jews, A.D. 209, says that the prediction in Psa. xix. 4, "Their words have gone out to the end of the world," were fulfilled by the wide preaching of the Gospel; and he instances districts of Britain which, unsubdued by the Romans, had been subjugated to Christ" (c. vii.).

Origen, in A.D. 230, asks, "When did Britain before the coming of Christ consent in the worship of one God?" Gildas tells us in sec. 12 and Bede in i. 7, that when Constantine was proclaimed Emperor in York in A.D. 306, the Christians rebuilt their churches which had been destroyed to the ground, and erected new ones in honour of the martyrs, among whom was Alban. From that time the British Christian Church flourished, and in A.D. 314 three of its bishops appeared as its representatives in the council of Arles in Gaul, proving thus that there was an organised established British Church existing nearly 290 years before St. Augustine and his 40 monks visited Britain first in A.D. 596, as Pope Gregory's delegates for the subjugation of British Christianity to the popes of Rome. The British bishops who went to Arles as the representatives of their Churches in A.D. 313, were Eborius from York,

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Restitutus from London, and Adelphius from Caerlon, with Sacerdos, a priest, and Arminius, a deacon. British bishops were present at the Council of Sardica in A.D. 347, more than 240 years before Augustine's time; and at the council summoned by Constantine in A.D. 359 at Ariminum, three British bishops also were present.

Athanasius assured the Emperor Jovinian that at the Council of Antioch, A.D. 363, the bishops of Spain, Gaul, *and Britain*, adhered to the faith of the Council of Nice. During the latter period of the Roman occupation (*i.e.*, A.D. 409), Mr. Price states Christianity was established throughout England and Wales (p. 12). Later testimonies of the existence of a pure apostolic Church in these islands, before Rome sought to corrupt her faith, abound. Jerome, in A.D. 378—220 years before Augustine—speaks of British Christianity as "the way here open to heaven" (Ep. xii. ad Paulinum). He added in the Ep. ad Evagrium (quoted by Bishop Burgess, p. 97) that Gaul, and Britain, and Africa, Persia, and the East, and India, and all barbarous nations, adore one Christ and observe one rule of truth." Chrysostom, in A.D. 398—200 years before Augustine's time—said (as bishop of Constantinople), "For the British Islands, those which lie beyond the sea" (the Mediterranean) "and are situated in the ocean itself, have experienced the power of the Word."

Gibbon, in chap. xxxi., says that "South Britain" was ruled by the authority of the clergy, the nobles, and the municipal towns; . . . and the episcopal synods were the only councils that could pretend to the weight and authority of a national assembly." This was in A.D. 409 to 449. Bede, in bk. i. 17, tells us that the British clergy, in A.D. 446—150 years before Augustine's era—held a solemn conference and disputation with the Pelagians at Verulam in order to put down that heresy, and that by the help of St. German, who came to Britain, the mischief was eradicated here. Ninias, bishop of North Wales, called by Bede "a most reverend bishop and holy man," introduced Christianity into the Southern parts of Scotland. He laboured among the Picts, South of the Grampians, from A.D. 412 to 432—over 150 years before Augustine came from Rome. Patrick, the apostle of Ireland, lived A.D. 387 to 465; 200 years before Augustine. He was a native of Britain, born of Christian parents, he was consecrated bishop of Ireland, and his commission was not derived from Rome. He entered on his work in Ireland in A.D. 432, and died about 465. Columba was a missionary to Scotland in A.D. 563, and founded the famous Culdee establishments of North Britain thirty years before Augustine's arrival here.

This, and much more, can be said and will be found in the Rev. Thos. E. Price's lecture. "We have seen," he writes, "that the Christianity of the British Churches was derived from sources independent of Rome, and may be traced back to the apostolic age, and to a date coeval with the reception of the Gospel by the Romans in Italy"—that is, in St. Paul's day, or ten years or so before the destruction of Jerusalem by Titus "During the first six centuries of the Christian era these British Churches maintained their independence of Rome and of all foreign jurisdiction. Their bishops took their share in the controversies which agitated the Christian world, and in the councils which were summoned to deliberate upon them. They furnished eminent divines and devoted missionaries through whose labours Christianity was widely propagated."

The reasons which actuated Pope Gregory, bishop of Rome, in A.D. 590, to send Augustine and his forty monks to Britain to bring the Christian Churches there into subjection to the Papal See, are well told by Mr. Price, and we must refer our readers to that most excellent *precis*. The result was that the British bishops refused to submit, and the power and influence of Rome declined. In the South of England only did Rome acquire an ascendency; but in every other county, from London to Edinburgh, the heptarchy was brought to Christ and His holy religion by the exertions of the ancient apostolic Church of Britain, and not at all by those of the Romish emissaries of the popes. Britain, in short, received the pure faith of Christ in the apostolic times, probably through the ministry of St. Paul himself, ten years before the destruction of Jerusalem by the Romans; and so, literally, then, "The kingdom of God was taken from the Jews and given to a nation," the British Israelites of the Isles of the West, who have from that time to this "brought forth the fruits of that kingdom," according to the prophecies (Matt. xxi. 43). Israel, praise ye the Lord!

THE "LOST" TEN TRIBES.

An objection has been made to our Anglo-Israelite use of the word "lost" in connection with the Ten Tribes by one well acquainted with the Greek language. He says that the verb *appolumi*, as used in the New Testament, invariably means the spiritually "lost," not those physically lost in the mode suggested when we speak of the Lost Tribes—that is, tribes mingled with other races, and therefore now unknown or disappeared from human knowledge and recognition. He added that he believed the examination of the word "lost," as used in the Hebrew of the Old Testament, would prove that it does not apply to men, races, or things, physically, but morally "lost."

Acting on the suggestion, we have examined the subject, and find as the result, that the word translated "lost" in the Old Testament occurs there only fourteen times. In nine the original word is *abad*, in one *naphal*, and in the remaining four *abedah*. Of the nine represented by the Hebrew *abad*, two are from 1 Sam. ix. 3 and 20, "The asses of Kish, Saul's father, were lost, and Kish said to Saul, his son, Take now one of the servants with thee and arise, go, seek the asses." Ver. 20 is of the same kind, "And as for thine asses that were lost, set not thy mind on them, for they are found." There is clearly no spiritual signification here. The asses strayed, or were "lost," and they were found. The next passage is Psa. cxix. 176, "I have gone astray like a lost sheep: seek Thy servant, for I do not forget Thy commandments." Here the word lost is used in a figurative sense, but points to a sheep actually strayed away and lost, like Kish's asses, and found like his. The next is Jer. l. 6, "My people hath been lost sheep; their shepherds have caused them to go astray." Here, again, is a figure, but it represents literal sheep literally straying and lost; caused to stray, too, by reason of unfaithful shepherds. Ezek. xix. 5 is next in order. Here is a historical passage, and God illustrates Israel's story by likening her to a lioness whose whelp was captured by its enemies. The mother (Israel) saw her hope was "lost," and made another of her whelps a young lion. No spiritual meaning is concealed here under the guise of the Hebrew word *abad*. In Ezek. xxxiv. 4 and 16, we have the word occurring twice. The words are figuratively used of Israel ruled with violence by their shepherds. They refused to seek for the lost sheep of Israel, and God announced His intention of searching and finding the "lost" people Himself. "And ye, My flock, the flock of My pasture, are men, and I am your God, saith the Lord God" (ver. 31). In Ezek. xxxvii. 11 we have a use of the word which cannot be applied in a spiritual sense. There Israel complains, "Our bones are dried, our hope is lost: we are cut off from our parts."

The disinherited and forgotten nation complains that their hopes are lost, alluding, we conceive, to political but not at all to spiritual rights and privileges. These nine instances exhaust the occasions when the Hebrew word *abad* represents the English word "lost," and in no instance can it be said justly that the word represents the spiritual view of our objector. In Numbers vi. 12, the Hebrew *naphal* is translated "lost" in the Authorised Version, apparently in-

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correctly, as the Revised Version mends the translation by making the reading thus, "But the former days shall be void," instead of, "The days that were before shall be lost."

The four instances remaining are where the word *abedah* occurs, translated "lost thing." They are Exod. xxii. 9, Lev. vi. 3 and 4, and Deut. xxii. 3. In each case the idea is, as far as possible, apart from a spiritual meaning, and refers to "things lost," but found by the Israelites, and the laws regarding their restoration to the owners. In the New Testament (A. V.) the word "lost," being the translation of *appolumi*, occurs eleven times, and in all but two, or perhaps four, we believe, refers to the actual, literal, physical, as apart from the idea of spiritual, loss. The first and second cases are connected (Matt. x. 6 and xv. 24), "Go rather to the lost sheep of the House of Israel," and, "I am not sent but unto the lost sheep of the House of Israel." Here reference is made to Psa. cxix. 176, where Israel are likened to a flock of sheep—lost and strayed. The same word and idea occur in Luke xv. 4, 6, 15, and 32, being four out of the eleven New Testament instances. In these cases the sheep were literally lost to the owner, and the son was literally lost to the father. The facts are stated, and spiritual lessons may be learnt from the literal physical facts. In Matt. xviii. 11, and Luke xix. 10, are two instances where the idea seems to cover a spiritual meaning. John vi. 12 is decidedly literal, "Gather up the fragments that remain, that nothing be lost." This clearly referred to the miracle, and deprecatingly alluded to the broken food. In John xvii. 12, and 2 Cor. iv. 3, we have reference to the lost condition of Judas in the one case, and to the damned in the other—those from whose eyes the Gospel is hidden. The use of the word, of course, in these two instances is figurative of the condition of those who for lack of faith miss salvation, and may therefore be reckoned as covering a spiritual meaning. Four instances then only, out of eleven New Testament cases where the word "lost" (*appolumi*) occurs, can justly be said to cover a spiritual meaning, but the remaining seven are clearly physical and literal in their reference.

In fifteen other instances in the New Testament the word "to lose" (*apollumi*) occurs, but in eight of these the word refers to the loss of sheep, a coin, or a man's soul. (See Luke ix. 24, 25; xv. 4, 8, 9; Matt. x. 39, 42; xvi. 25.) In the rest the expression seems to be figurative. On the whole we think we have shown that in the Old Testament the word in the majority of instances is equivalent to a Hebrew expression pointing to the literal and physical loss or disappearance for a time of some animal or chattel, and that in the New Testament word "*apollumi*," "to lose," or "lost," means in the majority of instances the loss literally and truly of something or some creature, the spiritual sense of the word occurring in the minority of cases but not otherwise. At any rate, we have shown that our opponent's first impressions are not correct, and that we Anglo-Israelites have ample grounds to justify us in using the expression, "The Lost Tribes," in the sense of these Tribes being "lost" to history, and human ken, but destined ere long to be "found" and then blessed with the outpouring of the Holy Spirit, to the praise of God's grace and love.

AN IDENTITY DISCUSSION EVEN IN NORTHAMPTON.

DURING the months of January and February last, quite an animated controversy took place in the *Northampton Herald*, on the subject of Our Identity, between Major G. E. Liebenrood, on the side of the opposition, and Messrs. J. Chambers and E. J. Tallet, who were champions for our side. Half-a-dozen letters passed between the combatants, and the result was that the attack was converted into defeat and Major Liebenrood beat a somewhat hasty retreat. The position of the opponent was weak from the first. He evidently knew nothing of the matter, but got up three of Mr. John Wilkinson's weakest arguments, and thought with the aid of those to demolish our friends. But he did not know that Mr. Wilkinson had been already triumphantly answered in THE BANNER, and that the former had entered on the contest with a false statement on the very fore-front of his pamphlets, to which he has unblushingly adhered, although he has been courteously reminded over and over again that in respect thereto, he was putting forward what was not the truth. This matter has again, in Northampton, been exposed by Mr. Chambers, who tells Major Liebenrood that Mr. Hine has been misquoted by Mr. Wilkinson, and that he never denied, but always affirmed that all "the Jews are Israelites," though he always added the obvious truth, that "not all the Israelites are Jews." We propose to transfer the bulk of the correspondence to the pages of THE BANNER, because it will be interesting to note how persistently error is repeated by those who will not read or study for themselves, and how triumphant is the answer which instructed Anglo-Israelites are capable of making when they adhere, as our champions have done, to the Word of God alone, and to the historical facts of our case. We omit Mr. Chambers' letter, which is somewhat confused in its arguments, and place before our readers the replies of Mr. Tallett, which seem on the whole fair and conclusive. The correspondence commenced as follows:—

To the Editor of the Northampton Herald.

SIR,—I was pleased to see in your paper of the 20th ult., a report of a discussion of the theory of Anglo-Israelism, which I think is a subject worth considering, as it is of world-wide importance, affecting as it does the destinies of this and every Empire of the world. Although there are many who ridicule the idea, yet the Lost Tribes must appear sooner or later, and when found, will be found as a nation and a company of nations. The head and not the tail, above and not beneath, holding the Gates of their enemies, circling the earth with their possessions, a lending and not a borrowing nation. Whether the British are the descendants of those tribes waits to be proved. At all events the prophecies fit the British nation in every way. We have both historical and Biblical evidence to prove our theories, and the more the subject is discussed, the more clear it becomes.

Yours obediently,
ANGLO-ISRAELITE.

To the Editor of the Northampton Herald.

January 29th.

SIR,—In your weekly issue dated January 22nd, I see some account of a discussion by the St. Giles' Mutual Improvement Society on the question whether Englishmen are descended from the Ten Tribes of Israel. I should recommend anyone who holds these false ideas to read two pamphlets by John Wilkinson, entitled "Englishmen not Israelites; and the Ten Tribes, where are they not, and where are they?" Publisher, John Shaw and Co., 48, Paternoster-row, E.C. If, after reading these, they are not convinced of the impossibility of such a theory, I shall be much astonished. In conclusion, I quote from one of these pamphlets three reasons why Anglo-Saxons cannot be descended as our friends seem to think.

1. "The people shall dwell *alone* and not be reckoned among the nations" (Numb. xxiii. 9). Whatever we may be under the next Government, we certainly have been up to this reckoned among the nations.

2. Israel is to remain many days without *a king* or *prince* and without a true knowledge of God (Hosea iii. 4, 5). Can this be said of England?

3. The Twelve Tribes *out of Palestine* are to be few in number, under national curse, but to be increased when restored (Deut. iv. 26, 27; xxviii. 62, 66; Jer. xxx. 3, 4, 19; Zec. viii. 13). The Anglo-Saxons are *out of* Palestine, and are not cursed or *few* in number.

Yours faithfully,
G. E. LIEBENROOD.

Mr. Chambers' letter followed, to which the reply was as under:—

To the Editor of the Northampton Herald.

Sir,—I see in your issue of Feb. 6th an attempt to reply to part

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of my note of the previous week. There is really nothing in Mr. Chambers' letter which requires an answer, and it is hardly necessary to point out that many of his statements are not borne out by the history of our country. Why Mr. Chambers finds fault with me for drawing my conclusions from another man's ideas, I am at a loss to understand. Surely he must plead guilty to doing the same thing, as he cannot wish us to believe he is the originator of Anglo-Israelism. If our friends like to ride their hobby, I suppose they must, and, after all, it is comparatively harmless. I only hope, if Anglo-Israelism spreads, all those who consider themselves Anglo-Israelites will join the Primrose League, in memory of the great Anglo-Israelite, the late Prime Minister of England. Yours faithfully,

G. E. LIEBENROOD.

To the Editor of the Northampton Herald.

February 5th, 1886.

SIR,—My attention having to-day been called to a letter signed "G. E. Liebenrood," respecting the above subject, I shall feel obliged by your favouring me with an opportunity for reply. In the first place we are told that our ideas are "false," and secondly, that if after the perusal of certain pamphlets we are not "convinced of the impossibility" of our theory the writer referred to will be "much astonished." We are then favoured with a specimen of the reasoning which proves the falsity and impossibility of Our Identity with the children of Israel. Well, sir, perhaps you will not be surprised if I deny the falsity or impossibility of such a thing, and I hope Major Liebenrood's astonishment will have no injurious effect when I tell him that I read the pamphlets referred to four or five years ago and laid them aside with the feeling that they were the weakest productions I had then found emanating from our opponents. He might have referred us to the Rev. J. B. Clifford's "Anglo-Saxons," or the effusions of "Philolethes" with more hope, but I am afraid with the same result so far as I am concerned. It is not my intention to advance arguments in favour of our views in this letter, but simply to examine the "three reasons" advanced against us by Major Liebenrood, for, having recommended the pamphlet in which they are contained, been convinced by them and endorsed them with his sanction and approval I think we may fairly hold him responsible for their accuracy and inaccuracy, although they may have originated with Mr. Wilkinson. With respect to the first, I am pleased to have the opportunity of stating clearly the value I put upon it, as it has constantly been quoted as an insurmountable difficulty in our path by almost every opponent I have met with, yet if we may place any faith in the opinion of Bishop Ellicott, the better rendering of the passage would be "Lo, it is a people who dwelleth alone, and that is not numbered among the nations." What becomes of Major Liebenrood's objection if we accept this rendering? Clearly there is nothing in it. The passage referred to time present, not future, and this position is further strengthened if we read the Bishop's comment upon the passage—"In the fact that the host of Israel dwelt by itself in a separate encampment Balaam discerned a type of the essential separation of Israel from the surrounding nations." When Israel adopted the ways of the heathen nations it speedily lost its external independence" (*vide* "Old Testament Commentary for English readers"). What then was this external independence which constituted the peculiarity of the Israelitish nation, which separated them from the surrounding nations, and caused them to "dwell alone and not be reckoned among the nations" in the only sense in which any people can exist in the world and fulfil that condition? Clearly it was that their polity, their feelings, their manners and customs, religious, social, and political, so essentially differed from those of the nations by which they were environed that they literally dwelt alone and reckoned not themselves among them. And now, lest some opponents should say, "But you benighted Anglo-Israelites claim that the British nation fulfils the conditions of this prophecy as rendered in the Authorised Version," let me add, we have good reason to do so whilst such an authority in matters pertaining to English history, as Lord Macaulay says (speaking of the thirteenth century), "Then it was that the great English people were formed, that the national character began to exhibit those peculiarities which it has ever since retained, and that our fathers became emphatically islanders—islanders not merely in geographical position, but in their politics, their feelings, and their manners." Is it not possible to conceive the "Islanders" of Lord Macaulay's utterance as a convertible term for the "dwell alone," or "dwelleth alone," of Balaam? A candid examination of this objection, I think, rather tells in our favour than against us. With regard to the second, Major Liebenrood quotes two words from the passage to which he refers, and asks triumphantly, "Can this be said of England?" I answer—No. But I would ask him to go back a little farther into the world's history than the establishment of the kingdom of England, and would then say that our progenitors fulfilled all the conditions of the quotation when, as nomadic tribes, they migrated across the continent of Europe from the land of their captivity to find rest in the British Isles. As to the third, surely Major Liebenrood is not in earnest. I am seriously inclined to ask whether he can possibly have looked beyond the mere verse or portion of a verse he quotes. I should be sorry to think that in his interpretation of the Bible he has fallen into the foolish error of interpreting passages without reference to the context, yet when I examined the quotations given in his third objection I could not help feeling that such was the case. Take Deut. iv. 26, 27 as an instance. These verses, read alone, leave the impression that the Israelites should be "scattered among the nations" and be "few in number" (although I find nothing of the inference drawn by Major Liebenrood that this condition should always remain during their exile from Palestine), but if we read on to 31st verse we find a very important proviso coming in to the effect that if in the land of their exile they sought the Lord their God," He "would not forsake them, nor destroy them, nor forget the covenant made with the fathers" of their nation." Now, what was the covenant made with the fathers? Its main provisions will be found in the following passages—Gen. xxii. 17, 18, xxvi. 3, 4, xxviii. 14, xxxv. 11. I must leave your readers to examine them for themselves, but one of them was the promise of a multitudinous seed or progeny, and if we are to believe the words of Moses, this promise would not be forgotten, even when the Children of Israel were in exile. The inference Major Liebenrood evidently wishes us to draw from the remaining passages he quotes is that although not forgotten, the promise would not be fulfilled until the Restoration to Palestine; yet it seems to me hardly necessary that this should be done representatively (*vide* Jer. iii., 14, 15) if the Israelites were only "few in number." Further, Major Liebenrood holds, I believe, as I do, that the promises of the Patriarchal Covenant were fulfilled in Christ (*vide* Gal. iii. 16-18, Acts xiii. 32, 33), consequently Israel must be found somewhere at the present time enjoying the temporal as well as the spiritual blessings of the covenanted promises; and our contention is that as we can show that the British nation is enjoying all the privileges of those promises, and in numerous other minor points corresponds with prophecies relating to Israel, we have reasonable grounds for believing that we are descended from that nation, apart from arguments deducible from historical, philological, and ethnological facts. In conclusion, I would urge Major Liebenrood to thoroughly examine the arguments in favour of "the theory" as well as those against it before he again ventures into print, either with his own or borrowed plumes; and I am bold enough to believe that if he does so he will not so hastily condemn it as he at present appears to have done. Apologising for the length of this communication.

I remain, Sir, yours obediently,

E. J. TALLETT.

To the Editor of the Northampton Herald.

February 13th.

SIR,—I do not intend occupying much of your space; in fact my object in first writing was, not controversy, but simply to direct enquirers on this subject to where they could get sound teaching. I must say I am rather amused at the cool way in which Mr. Tallet tries to put his foot on the excellent and clear statements of Mr. Wilkinson, a man who has been for many years a deep student of prophecy, who is a good Hebrew scholar, and has for many years worked among the Jews, in whom he takes the greatest interest. That anyone after reading Mr. Wilkinson's pamphlets and searching the Scriptures therein quoted, can still hold these ideas, is only proof of how blind a man with a hobby can be to truth. It is sad to see Scripture twisted and misapplied to suit a preconceived theory. 1 St. Paul, Romans xi., speaking of Israel as a nation, tells us that blindness in part is fallen upon the nation till the times of Gentiles (in which we are now living) is come in or ended. Surely England has had more light and less blindness than any other nation. (2) History, secular and Scriptural, tells us that Israel went into captivity into Assyria B.C. 721, history to 5th century of Christian era tells us they were there then. Since then we have no account of their having moved. Unfulfilled prophecy (Isa. xi. 11), tells us that

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when Ten Tribes (or Israel) are brought back they are to come from Assyria, the inference therefore is, that they are there still. I could bring forward other Scriptural arguments, but refrain, and as far as I am concerned this Anglo-Israelite correspondence will be at an end.—Yours faithfully,

C. E. LIEBENROOD

To the Editor of the Northampton Herald

February 16th, 1886.

SIR,—How much better it would have been had Major Liebenrood followed the "policy of examination and inquiry" recommended in my former letter before again writing on this subject. The Major has beaten a retreat; for his credit's sake let us hope it may not end in rout. 1. He has not even attempted to refute the facts or reasoning advanced against his position. 2. Like a prudent general he covers his retreat by a new position and a reserve force. We will examine that position shortly. The reserve force—ah! what possibilities are there not here? How grateful his opponent ought to feel for the generosity that caused him "to refrain" from advancing those forces which doubtless could have done so much execution. 3. He is amused at my coolness. It's an admirable quality in a soldier; but in this case is more than equalled by the audacity of Major Liebenrood's assumptions and the dogmatism underlying his utterances. One might imagine him a zealous Catholic of the Romish persuasion, Mr. Wilkinson a pontiff, and his pamphlet an *ex cathedra* Encyclical, so implicit is the faith reposed in them. 4. "Mr. Wilkinson is a Hebrew scholar, a student of prophecy, and a missionary to the Jews"—*ergo*, he is entitled to greater respect as an authority in textual criticism and Scriptural exegisis, than the Bishop of Gloucester and Bristol, or the learned revisers of the Old Testament. 5. I am blinded by a hobby. Strange, very strange, Major, that many of the most intimate friends and relations of this rider of a hobby-horse, have only learned within the last few days, that he held the reins you have chosen to oppose. Evidently the horse has not been over-ridden or furiously driven. The fact is, I have never made this matter a hobby or endeavoured to force my views on others. 6. Now for the new position. "Blindness in part hath happened unto Israel." Again a quotation without due reference to the context. Partial blindness or ignorance as to what? According to the context the fulfilment of the covenanted promises. This is not applicable to the Jews, for they still anticipate the coming of the person in and through whom they were to be fulfilled. Hence the Jews are in total not partial blindness. 7. "England has more light than any other nation." Granted, but that knowledge is but partial. How many Britons look for the temporal portion of the "promises made to the fathers" to be fulfilled? Yet these were as integral a portion of the Covenant as the spiritual promise. Hence they are partially blind, and will remain so until the fulness of the ingathering of the Gentiles. 8. "History, secular and Scriptural, tells us that Israel went into captivity into Assyria B.C. 721." Granted, and Sharon Turner, the great authority on Anglo-Saxon history tells us that our progenitors first made their appearance "in Asia, to the East of the Araxes (the place of Israel's captivity) about the 7th or 8th century B.C., and thence migrated into Europe." 9. "Isaiah xi. 11, tells us that when Ten Tribes (Israel) are brought back it is from Assyria." Oh! Major, it is sad to see Scripture twisted and misapplied to suit a preconceived theory. I read in the verse referred to, that "the remnant of outcast Israel is to be recovered not only from Assyria, but also from Egypt, Pathros, Cush, Elam, Shinar, Hamath, and from the islands (or coasts) of the sea." One more instance of Major Liebenrood's method of quotation. But what of Israel being in Assyria 500 A.D., and even now, if they are scattered in all the places given in the above quotation? Further, who now inhabit the islands and coasts of the Earth? Is it not the maritime British nation with her colonies and dependencies? Therefore we occupy to a large extent the position from which Israel is to be recovered. I now leave your readers to judge whether Major Liebenrood is not blinded by preconceived ideas and deep-rooted prejudices more than I by adherence to what he is pleased to call my "hobby." I thank you, Sir, for your courtesy in inserting my former letter, and by anticipation for this also, and remain, yours obediently.

E. J. TALLETT.

So far the parties to this contention. The Anglo-Israelites had much the best of the argument. Only one question we would ask Major Liebenrood for ourselves. How has he ventured, when dealing with the Scriptures against our case, to misquote the Word of God? In his third letter he quoted Romans xi. 25, and put into St. Paul's mouth words the Spirit of God never dictated to him! He did not say there that "blindness in part is fallen upon the nation (or Israel) till *the times of the Gentiles* is come in," or ended. The Major recollected the phrase "times of the Gentiles" in Luke xxi. 24, and jumped to the conclusion that St. Paul in Rom. xi. 25 used them then! But he did nothing of the sort! The apostle declared that the "hardness (or blindness) of Israel," would last until "the fulness of the Gentiles be come in"—quite a different matter! If the Major does not know what the *Plerôma tôn Ethnôn* may mean, we would ask him to refer to Gen. xlviii. 19, where alone the words recur, but nowhere else in the Bible; and he will see they point to the *Melo-hag-goim* to come of Ephraim's seed—"the nation and company of nations" of Israel (Gen. xxxv. 11). Israel's blindness is to last, in short, till "the nation and company of nations" of the House of Ephraim is manifested to the world, and "so all Israel shall be saved" (Rom. xi. 22).

We think that our opponents, when they sit down to lecture and instruct us, should take care first to understand the subject they treat about, and next, always to quote God's Word as it is written, but never according to their own ideas and notions of what it ought to say.

"A WATCHER" IN THE PROMISED LAND.

WE have received a letter from our friend, "A Watcher," writing from Beyrout, in the Land of Promise; and as our correspondent has had now full twelve months' experience of what that land is like, we think it would interest our readers if we imparted to them some of the details with which we have been favoured. Speaking first of the BANNER, our friend says:—

"You have a wider field than most of the theological writers, and I congratulate you on the continued and increasing success of the BANNER. You and your writers are working your field to its foundations, ably and successfully, and your opponents are becoming less contentious and quarrelsome. I think any one reading the BANNER of 1885 carefully would think your case much stronger than it was five or six years ago. The only thing I dislike in your view is that Russia is to gain any power in these glorious lands. Dan. xi. was so literally fulfilled in the days of the Maccabees that I cannot believe that it is yet future, and everything is progressing so fast in preparation for the Great Return that I do not think it will be interrupted. You have no idea what a good land this is, and what a paradise it would be with English government! The country is beautiful, and the only cultivation it is capable of, improves instead of spoils it. The climate is absolute perfection. I had no idea that anything so *via media* existed upon earth! Thirty-five (35) degrees covers the range of the thermometer in our room during 12 months, and it is hardly any greater outside!

"I have bought an estate of about four acres, and laid the foundation of "Mispeh," "Ain-auoub," which is to be our resting-place till we can pass on to Mispeh, Neby Samwil. It is as grand a watch-tower as the other, only it surveys the lower range of Lebanon instead of Jerusalem and Mount of Olives. About the same height above the sea, the temperature in Summer and Autumn was absolutely delicious! The clearness of atmosphere all day, and every day for six months, is a cure for all defects of sight and hearing, and the beauty of heavenly bodies, especially a very bright star in the East, which I generally see from my bed, is very cheering. All the bad weather comes in fierce storms for a few days at a time in the winter. We had a very bad week at Christmas, but the instant it is gone the sun comes out, and the weather and roads

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can be compared to nothing but your May weather, only more delicious and *clearer*. But what I am most agreeably surprised at is the fellaheen—the hewers of wood and drawers of water of the future in Israel. I have had much experience of labourers in Yorks, Oxon, and Kent, and don't bring one of them in your exodus! We have a far finer race here! With very few exceptions they are the finest, handsomest, jolliest, most warm-hearted, intelligent set of fellows I ever saw! They are the most docile, willing, and skilful labourers I ever had. All classes in the Lebanon are devoted to the English, are delighted at our settling among them, and wish for English government, while they detest that of the Sultan. All the Syrians and Druses must be of Semitic origin. . . . I wish some more Israelites who love the fatherland, or retired clergy or officers who have nothing to do, would follow our example. They would find living cheap, and building easier and cheaper than in England. They would have a warm welcome, and be thoroughly trusted by the natives. We do not like Beyrout, and no one can live here in summer; but in houses with English comforts Lebanon is perfect. . . . What a 'fix' you are in, in politics! . . . If Lord Salisbury could only be persuaded to open Tara now, what a new face it might put on everything! Church and State transported here. Hodge and Paddy rejoicing in their dictators C— and P—, and as many 'acres and cows' as they can get out of them, while my grand fellaheen are too glad to let us British swallow up their acres and cows as fast as we like, if we only give them their labour at one shilling a day!"

So far "A Watcher," and it must be confessed the account of the Lebanon is a very tempting one for the poor, oppressed, and starving Israelite here! Yet for all that we would recommend our readers to pause awhile before they follow our venturesome friend to the land of the inheritance before the Lord's appointed time for the united return of Israel with Judah! At present the Western Antichrist, Mahommedanism, is in possession, and when it is driven out, as it must be, it will "die hard." Great commotions may, nay, are sure to, take place during the operation, and those who go now, as "A Watcher" has bravely done, "to settle," in order to prepare the land, will find, we fear, that they run great risks, and will wish, during the turmoil, that they had never gone there to incur them. The Holy Land, before it can be ready for the occupation of the House and Sons of Isaac, will, we may be certain, have to pass through many serious troubles, and those connected with the fall of Islam must be convulsive and cataclysmic. We do not read in God's Word that He has ever invited His people to go and occupy their land one moment before the appointed hour, when He will Himself lead the United Tribes of His inheritance to their possession.

It is on this ground we have deprecated the step "A Watcher" took; and even now, though the account we publish places the surroundings of the situation in a very roseate light, we see by the eye of faith that the storm clouds are gathering already in yonder Eastern lands, and we are sure that the cyclone will burst ere long, if not in the Holy Land, at least in lands contiguous, making further domicile in those territories impossible for the peaceful settler from these "Islands of the West." We trust, however, in spite of these dismal prognostications that "A Watcher" may be kept safely in the future, as during the present times, in the Land of the Inheritance, chosen as the residence of one of the most zealous and faithful, able and sanguine, Anglo-Israelites that we know anywhere.

NOTICE.—We regret that papers by Surgeon-General J. M. Grant, Mr. J. Thomson, and others have now been unavoidably crowded out. We shall arrange for their publication in our next number.—ED.

SIR SALAR JUNG ON THE ARMIES OF NATIVE STATES IN INDIA.

"THE anniversary of his Highness the Nizam's accession to the musnud was celebrated by a dinner given at Hyderabad on Feb. 5th, by Nawab Salar Jung, the minister. Upwards of 300 guests were invited, among those present being Mr. Cordery, the resident; General Gordon, commanding the Hyderabad subsidiary forces; Lady Prendergast, and a large number of ladies and gentlemen from Secunderabad. The gardens were beautifully illuminated with the electric light and thousands of oil butties, and after dinner there was a display of fireworks. Before the company adjourned to witness the fireworks, the minister proposed the health of the Nizam, and Mr. Cordery also made a speech.

"Sir Salar Jung, after alluding to the agricultural prospects of the country, and stating that 'the revenues have come in steadily and regularly; trade in its different branches has prospered, and is increasing apace, as the customs returns show; and order, peace, and prosperity have prevailed throughout the length and breadth of his highness's dominion,' went on to say:—'With the incidents that have occurred outside of Hyderabad we have nothing to do, but I may be allowed to touch upon one memorable event, which at one time seriously threatened to disturb that peace and security which all of us, from prince to peasant, enjoy under the just and benign rule of the paramount power throughout this vast peninsula. Gentlemen, you will at once understand that I am alluding to a time during the last hot weather, when the North-west frontier of our empire was overhung by dark clouds, and the invasion of Afghanistan was threatened by Russia. The inevitable evils of war would have followed, had it not been for the great genius, sagacity, and skilful diplomacy of the illustrious nobleman who presides over the Government of India, which alone averted that calamity. And here I may be allowed to state that, in touching upon this subject, I am not out of place, because it not only affects these provinces just as much as it does the rest of India, but also because, when rumours of an impending war were in the air, his highness, with that true friendship and loyalty which have ever distinguished the relations between his illustrious house and the British Government, at once proffered the assistance of his own troops for service with those of the imperial army on the distant frontier. This offer was not made in a merely complimentary spirit; it was not a nominal offer made simply with a view to show the British Government the good-will towards them of the first native prince in India; but it was put forward after calm consideration, careful thought, and in all sincerity and earnestness. Other native princes did the same, and their deep loyalty and true devotion met with a most generous and hearty acknowledgment, not only from the government of India but also from her Majesty the Queen-Empress. This acknowledgment has but recently taken a tangible shape in the restitution of the historical fort of Gwalior to its rightful owner—the Maharajah of Scindia. This measure has not only been hailed with general satisfaction throughout India, but it has also made an indelible impression upon the minds of the different races who inhabit this vast empire, of the good faith, generosity, and justice of the paramount power. Should, unhappily, the time ever come (and heaven forbid that it may) when this fair country is made the theatre of war, I earnestly trust that our humble offers will not merely receive the generous approbation and acknowledgment of our Queen-Empress, but that her Majesty will be pleased to utilise the armies of her native states. I trust it will not be considered presumptuous on my part to express an opinion on this important question, but I may be permitted to state that it would be wise and politic on the part of the paramount power to make use of the armies of the feudatory princes of India, instead of letting them eat the bread of idleness, and thus convince them of the

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confidence and trust that their Queen-Empress reposes in their loyalty and devotion. All native princes would, I feel sure, hail this measure with satisfaction, and as for his highness himself, I know it would be a source of great pleasure and gratification to him if our troops were employed side by side with British soldiers in fighting the enemies of England. For, gentlemen, we boast to consider the British flag as the national flag of India, I am perfectly justified in saying that we consider the British flag as our national flag, for the Queen-Empress now occupies precisely the same exalted position in India as the Mogul Emperors did before. Within the last two or three hundred years hardly a native state existed which did not in a measure owe allegiance to the Mogul Emperor. Thus the analogy is complete, but with this difference, that whereas under the Mogul empire native states were not secure from external aggression, they now enjoy perfect immunity from such danger."

The above taken from *The Homeward Mail* of March 2nd, 1886, illustrates our position, that the princes of India are of one mind and one accord with Israel the paramount power in that Eastern land, that they regard the Queen-Empress as they used to regard their Mogul Emperors, and the British flag as their national flag. Nawab Sir Salar Jung is a Mahommedan statesman and nobleman who speaks with authority as the exponent of many of the South and Central Indian native potentates. His words give support to our contention and illustrate the prophet's words in Isa. xli. 2. God has indeed given us in the East "nations" to govern. He has "made us rulers over kings." Nawab Sir Salar Jung is God's witness to-day that this thing is true. Israel, praise ye the Lord.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

The number of cards now issued is 1,393. Three new members have joined the Union during the past month, one residing in New Zealand. All subscriptions for the *Monthly Comments*, by Philo-Israel, should in future be paid up to January, 1887, inclusive, as that number will complete the second series.

The card of membership will be sent on receipt of three stamps. The *Comments*, prepared by Philo-Israel, will be sent post free monthly for 1s. per annum; two copies 1s. 6d.; three copies 2s. For less than a year the cost is 1d. per month, for one copy, post free. The "Prayers for Daily Use," being a prayer for each day of the week, by Philo-Israel, are 1d., or 9d. per dozen, postage extra.

The prayer of the Union, as on the card of membership, may now be obtained printed in larger type, price 1d. for three copies, post free; or 1s. per 100 for distribution.

The bound volume of *Monthly Comments* (first series) may be had in paper covers for 1s., postage 2d., or in cloth 1s. 9d., postage 3d. Address: Miss J. Lawrence, Rosslyn, Upper Teddington, Middlessex.

J. Lawrence, *Hon. Sec.*

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

The distributors of the Free Distribution Fund desire to inform all who have so kindly supported the fund, and helped forward the work, that it has become necessary to make an important addition to the staff. The Treasurer has not received any offers of *voluntary* help in response to the letter in the Banner, of March 31, and being compelled reluctantly to give up work which it is impossible for the Hon. Secretary to take over, it has been decided, after much consideration of the subject, and in view of the continued increase in the work which is hoped for, to accept an offer made by Mr. C. Horner, whose name is well known to many Anglo-Israelites. Mr. Horner is unable, under existing circumstances, to devote the necessary time to the work without some remuneration, but he would gladly give it were it possible; he is therefore appointed Secretary, and will receive the small honorarium of £1 per month for this year. As without some such step being taken a dead-lock would have been arrived at, it is earnestly hoped that the right thing has been done, and that our subscribers and friends will approve, and justify the course it has been necessary to take, and will kindly prove it to us by the continuance of their support with increasing interest, so that the work may, with the blessing of God, continue to increase in the future as it has done in the past, and is still doing, and by which so many people benefit.

For the future all letters relating to literature (except from Sowers who receive their supplies from the Hon. Secretary) should be addressed to C. Horner, Esq., 34, Sheen Park, Richmond, Surrey, who will also receive subscriptions and donations to the fund, as well as the Treasurer and Hon. Secretary.

(Signed) Jessie Lawrence, *Treasurer.*
E. M. Rush, *Hon. Sec.*

The following subscriptions, received from March 20 to April 16, are very gratefully acknowledged:—J. L., £1; Mrs. W. F. L., per Messrs. Guest and Co., 10s.; Mrs. C., Chippenham, £1 1s; H. G., Tooting, monthly subscription, 1s.; C. B., South Hayling, 6s. Received by Miss E. M. Rush:—Miss C., Clifton, 2s.; Rev. T. W. B., £1 1s.; Mr. D., Chatham, 5s.; E. V. B., Stirling, 2s. 6d.; E. P., Birmingham, 2s. 6d. Total £4 11s. 0d. We hope our friends will note the small amount received, and endeavour next month to make up for the deficiency, as the work is at present practically at a standstill, owing to want of funds. During the past month we have only been able to forward literature to Birkenhead, Chippenham, South Hayling, Weymouth, and Southsea.

Miss E. M. Rush has sent out parcels to Blackheath, Carlisle, Caterham, Chatham, Deal, Devonport, Fort George, N.B., Guildford, Lee, Montrose, Netley Hospital, Southampton, Sizewell Gap, Rome, Malta, Barbadoes; Morar and Trimulgherry, India; Pietermaritzburg and Port Nolloth, South Africa.

The following encouraging letter comes from a Sower in the North of England:—"'Hallelujah! Israel, praise ye the Lord.' Readers of the Banner often see these words, and every true Israelite will rejoice to raise his Ebenezer of gratitude to our loving Heavenly Father, for all His goodness to us His people. You will remember my telling you about a friend of mine, who received the great truth of Our Identity some time since, through the literature I gave him, by means of the Free Distribution Fund. He has a Bible-class of about twenty young men every Sunday, and has introduced the subject of Our Identity with Israel in the course of his teaching. This morning he told me that several fine young fellows were already deeply interested in the matter, and he asked if I had any literature to spare would I give it him to distribute. Seeing the finger of God plainly in this, in answer to earnest prayer for a blessing on each paper given out, I have just sent him all my remaining stock. I can, therefore, do with large lots of everything as soon as funds permit. The work is God's, He is blessing it. It is doubly blest, for I feel a blessing on myself in this work also. This morning I visited the home of a fine English workman, to whom I had given a set of papers a week ago. He thanked me much for the literature, and said it was altogether a 'new light' to him. He is still studying the subject with great interest and profit. So the work grows and extends, and to Him be all the glory and praise."

J. Lawrence, *Treasurer.*

Contributions to the Fund will be thankfully received by the Treasurer, Miss J. Lawrence, Rosslyn, Upper Teddington, Middlesex; by the Hon. Secretary, Miss E. M. Rush, 103, Burnt Ash-road, Lee, London, S.E.; or by the Secretary, C. Horner, Esq., 34, Sheen Park, Richmond, Surrey.

Prince Bismarck on Egypt's Value to Israel.—The following from the *Times*, of January 4th, 1886, on Professor von Kanke, Berlin, January 1st, 1886:—"Here again the 'Altmeister,' great master, professed his extreme interest in the history of England, of whose development and *world embracing* power he spoke with great enthusiasm, as a *phenomenon unique* in the annals of the human race; and referring to Egypt—'but only, mind you, as an historian, not a politician'—he declared his conviction that the course of history and the development of events all pointed to the absolute necessity of the English converting Egypt into another link in the chain which binds India to England. The force of circumstances and of *facts* always prove much stronger than the aims of mere policy; and that Mr. Gladstone has already found out."—*Forwarded by S. S.*

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NOTICES.

All communications intended for the Editor, to be addressed: — "Philo-Israel," Woodcot Villa, Tyndall's Park, Clifton, Bristol.

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EDITED BY PHILO-ISRAEL.

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IMPERIAL CONSOLIDATION, OR IMPERIAL DISRUPTION?

THE question of the day is, whether the British Empire is presently to be consolidated by the federation of its parts, now widely separated in the four quarters of the earth; or whether, pursuing a policy of disintegration and disruption, which Mr. Gladstone counsels in the case of Ireland, "the United Kingdom of Great Britain and Ireland" shall fall asunder into two nations, entirely separate from each other? It may be denied, and probably will be, that the tendency of Mr. Gladstone's Home Rule and Land Bills is to sever Ireland from Great Britain. It is true that the Prime Minister may have no intention of dividing the Empire; but he is taking measures which the whole world sees have that tendency, and which his own plans will never obviate.

The "safeguards" which he has recommended, and his limitation of the power of the Irish Executive and future Parliament, are really illusory, and impracticable schemes for effecting impossibilities. He proposes taxation for Ireland from a British Parliament, but denies the Irish a voice in that taxation by removing them from St. Stephens. He appoints a "Receiver-General" for Ireland, a device only known to such countries as Egypt, but sure to be rejected by an Irish independent Parliament. He gives Ireland a Parliament of two houses, or orders, voting one against the other, and certain to lead to a dead lock, leaving the Bills with one tendency only—namely, the separation of Ireland from Great Britain, and the repeal of the Union.

That this is the real object of the Bill, whatever the Prime Minister's avowed aim may be, is manifest from the declarations and action of such skilled politicians as Lord Hartington, Mr. Trevelyan, Mr. Goschen, Mr. Chamberlain, Mr. Jesse Collings, Mr. Rylands, and even Mr. John Bright. The latter, though he has not yet spoken in regard to the Bills now before the country, wrote in 1872, in reference to what is really the vital principle of the proposed legislation, thus:—"To have two legislative assemblies in the United Kingdom would, in my opinion, be an intolerable mischief, and I think no sensible man can wish for two, within the limits of the United Kingdom, who does not wish the United Kingdom to become two or more nations, entirely separate from each other."

The existence of two independent legislatures in a country where racial animosities have risen to such a height as they have done in Ireland, must lead to separation, however many and scientific may be the safeguards invented by sanguine statesmen to ensure unity of polity. Such being the character of Mr. Gladstone's proposals, we have to consider whether he can carry them into operation.

There are sanguine ones who believe the second reading of the first Bill will pass by a majority of twenty to twenty-five votes; but will be wrecked in committee. Others think it may be passed by the Lower House, but rejected by the Upper; and that if the latter cannot be frightened by the Prime Minister into destroying the Union, the constituencies will be appealed to, and that they will, because of their love and reverence for the name of the Prime Minister, pass the measure, and so set their seal on the wisdom, sagacity, and patriotism of Mr. Gladstone, in effecting the object of his heart, with the result, patent to every one but himself, to the unfortunate country thus ruined.

The question at stake is indeed an Israelitish, Identity question. It is nothing more nor less than this: Shall the prophecies and promises of the Word of God be literally and faithfully fulfilled, by the confederation and consolidation of the component parts of the British-Israelite Empire; or, shall the policy of a favourite, wonderfully able, and astute Prime Minister prevail, who has devised a scheme which he believes will pacify Ireland, and make her a friendly nationality at the side of Great Britain, but which really will result in the disruption of the Empire, the breach of the union between Ireland and Great Britain, and the ruin of the former? To these questions there can be but one answer. What saith the Scripture? Israel's history is the subject of the precious volume, and does that Book lead us to imagine that, under any possible circumstances, Ireland and Great Britain will become, in these last days, what Mr. John Bright so well described—"two entirely separate nations?"

Nothing of the sort! These are "the isles afar off," given to Israel as their "appointed place" of safe domicile in "the latter days"; and as to the chance of the disruption of the

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Empire, the guarantee is entirely the other way. Ephraim is destined to throw off only one tribe—Manasseh—and that was done two hundred years ago, when Manasseh went Westwards and founded the American Colonies, afterwards the Great Republic of the United States. Henceforth the Book is silent about the further disintegration of the House of Joseph. The union of Israel with Judah finds only two sticks ready to be united, whereof one was the stick of Judah, the other that of "Joseph in the hand of Ephraim, and the Tribes of Israel his fellows" (Ezek. xxxvii. 15—20).

There is no place in prophecy, therefore, for Bills like those of Mr. Gladstone, which presuppose that the British Empire is like other Gentile nations with whom liberties can be taken, and which may be dismembered and destroyed by a minister, with a sufficiently powerful will. This cannot be attempted with the British Empire. That Empire, being Israel, is under guarantees from God of perpetual prosperity and union; and instead of disintegration, which Mr. Gladstone intends for it, he will be forced to build up the mighty fabric of the new state of things, the keystone of which is the confederation of the whole Empire, including all its parts.

We may safely conclude, then, that Ireland will not be legislatively disunited from Great Britain, but will, on the contrary, remain in union with the larger island, her disloyal rebels being purged out by emigration and other methods, till there will be no cry for separation, but, on the contrary, a united people; baptized by the Spirit of God, and carrying out His will by loving union and united national acts of beneficence towards all the other nations, families, and kindreds of the earth.

THE SCRIPTURAL EVIDENCE THAT EPHRAIM-ISRAEL WAS TO BE A POWERFUL NATION DURING EXILE FROM PALESTINE.

It is necessary to have the above point cleared up in a concise and succinct manner, because many of our opponents stumble at this matter, and declare that there is no positive proof that during their captivity, or exile from Palestine, the Scriptures provide for Ephraim-Israel's development into a powerful nation. The problem then is, to find direct Scriptural evidence to show that we are to look for Israel in such a nation as the British, in these our modern days—that is, as a Western, maritime, powerful, wealthy, gate-holding, colonial, military and dominant race in the "last days." What saith the Scripture?

In the first place we have by the testimony of Jer. xxxi. 36, to find Israel, that is, the Twelve Tribes, or some part of them, "always a nation before the Lord." There were two Houses or families of Israel—the House of Judah and the House of Israel or Joseph. Israel ceased to be a nation in the technical sense in B.C. 720, when their captivity was completed, and therefore, Judah was existing as a nation from that date, till A.D. 70. At the latter period Judah was destroyed and ceased to be a nation. Therefore, as the Jews still remain, not a nation, but a scattered people, we are bound to find (that the Scriptures be not broken) the House of Joseph somewhere to-day localised and consolidated "as a nation" before the Lord. This argument is perfect. Let our opponents try and destroy it.

But taking another view, we arrive at the same result. In Gen. xlviii. 19 (R.V.) we have the well known promises to Ephraim and Manasseh, the favoured grandsons of Jacob, recorded. They were separately blessed, and their gifts were manifestly to be contemporaneously enjoyed by them. "Manasseh," said the patriarch, "shall become a people; and he also shall be great; howbeit his younger brother shall be greater than he, and his seed shall become a multitude of nations." Not one nation only was Ephraim to become, but a "fulness" or "multitude of" *Gentile* "nations" (melo-haggoim), which was clearly a repetition of the precious blessing Jacob had separately received from the Lord, when He told him in Gen. xxxv. 11. "Be fruitful and multiply; a nation and a company of nations shall be of thee." Here we have Ephraim singled out to enjoy this blessing, in which Judah had no share; and therefore we look to find Ephraim a nation with a cluster of daughter nations round her, at some time or other. But when? Before the first Advent? Nay; history denies the fact. After the second Advent? Nay; prophecy negatives the idea; for then, the House of Ephraim and the House of Judah will be united as "one stick" in the Lord's hand, one nation, and one kingdom on the mountains of Israel, sharing and sharing alike, in all the blessings which will then be the splendid heritage of the thirteen consolidated Tribes of the children of Israel. It follows then that "the nation" of Ephraim and her "company of nations" must now be existing; and it is obvious that outside the British Empire they are not to be found. This argument, too, has no flaw, and invites the consideration of our opponents.

We approach a third. Our Lord, in Matt. xxi. 43, said to the House of Judah, or the Jews, "the kingdom of God shall be taken from you, and given to a nation (*éthnei*) bringing forth the fruits thereof." What nation was that? Does the Scripture anywhere specify what race shall in God's sight be ever the fruit-bearer? "Israel shall blossom and bud, and fill the face of the world with fruit," is the testimony of Isa. xxvii. 6. Is any other race, or nation, designated in God's Word, the "fruit-bearer"? Not one! Besides "Ephraim," whose name denoted, and meant in Hebrew, the fruitful one (Gen. xli. 51—52), no other nation has that honour. The kingdom of God, then, was to be transferred from one House of Israel to the other; from Judah, in short, to Ephraim-Israel, and the latter, by the Lord's own description, was to be "a nation;" which is the point we have to prove. It is almost needless to add, that even Jewish converts to Christ are obliged to admit, apart from Our Identity, that the British nation, being the fruit-bearer, was the one our Lord designated in Matt. xxi. 43 (see sermon of the Rev. J. C. S. Kroenig, vicar of St. Barnabas, Hull, on "England's Divine Mission in the East, or England's Identity with Israel proved"). This argument is cogent, and calls for reflection on the part of our clerical friends.

But we have further evidence. There is the Scriptural description of what Israel is to do in the latter days; a description which can only point to the status of a nation, and that a strong one in the last times.

She is to be in her Lo-Ammi condition abnormally multitudinous. Hosea i. 10 tells us that she is to be "among the Gentiles, in the midst of many people, as a lion among the beasts of the forest, and as a young lion among the flocks of sheep;" such lion, and young lion, being conquerors, but not otherwise (Micah v. 8); a "strong nation," in short, among the many Gentile weaker races (compare Deut. xxxiii. 17). If men ask when that is to be, Micah v. 7 replies that it will be during the Christian teaching dispensation, that is *now!* Further, Gen. xxii. 17—18, informs us this same Israel (not Judah, mark! because modern facts deny it) will be a "blessed" nation, multitudinous to a degree (as Hosea told us) —the gate-holder of her enemies—and (to mark the chronology) the evangelist for Christ during the present dispensation—since all the nations, or Gentiles of the earth, are to be blessed in her seed or race. But it may be asked, when is that to be? Not before the first Advent, because history would negative that assertion. Not only after the second Advent, because the blessing, teaching function of the Christian Church, was begun by the command of Christ, as soon as He ascended into heaven, and His last words to His own chosen Hebrew Church and nation were, "Go ye, therefore, and teach (or make disciples of) all the nations . . . . and, lo, I am with you alway,

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even unto the end of the world" (or age) (Matt. xxviii. 19—20, R.V.). This is a Scriptural, evangelical argument, which surely the clergy and ministers of religion must take into their careful consideration.

But, again. The consolidation of scattered Ephraim into a separate nationality is clearly taught in Ezek. xi. 16—17, R.V., where, after declaring that they were removed far off among the Gentiles, or nations, and scattered among the countries, God promised to be "to them a sanctuary for a little while in the countries where they are come;" and He added, "I will gather you from the peoples, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel," the land not only of the inheritance, but also that "appointed place," "the place of their own," mentioned in 2 Sam. vii. 10, R.V., where "rest from their enemies" was to be their portion, as it is this day in these "isles afar off," "the Isles of the West," the abode of the most powerful nation of modern times.

Verily, we may say, taking a broad and wide view of all the facts, "the little one has become a thousand, and the small one a strong nation. The Lord has hastened it in its time" (Isa. lx. 22). And that nation, the strong one, is the House of Joseph, even Ten-tribed Israel, in her western island home (Hosea xi. 10; Isa. xxiv. 15; Jer. xxxi. 10, R.V.).

MILITARY PROWESS OF THE BRITISH.

By J. Thomson.

In his very interesting volumes, "Retrospect of a Long Life; from 1815 to 1883,"* Mr. S. C. Hall briefly touches upon several of our national characteristics, particularly noticing the fighting propensities of the modern Briton. Thus, in vol. i., p. 79, he has a paragraph headed, "Hatred of the French;" and says, that "sixty years ago France was considered the natural foe of England, and England of France. The threatened invasion of the first Napoleon, and the enthusiasm with which in 1800, and 1805, more than 200,000 volunteers sprang to arms," were matters of "fresh recollection" to all in his youthful days. Apropos to this, he tells a good anecdote: Some twenty-five years ago, "France was growling a similar threat, when Napoleon III. was pressed by his marshals to do what no one knew better than he, would have been madness—viz., attempt a landing on our coasts." At that time Mr. Hall was in Paris, and had the honour of conversing on the subject with one of Napoleon's most distinguished generals. The latter explained to Mr. Hall the feasibility of the plan, and concluded a long harangue by saying, "You know we have plenty of transports." "Yes," replied Mr. H., "and you will want them; but *one will suffice to bring you back.*" Mr. Hall adds, "I think I see the old soldier now, with his look of indignation, as he suddenly rose and left the room." Yes, indeed, the threat of invasion has often been held out against this country by some one or other of the Continental Powers, or their despotic rulers. But we may fear them not; the fate of the "Invincible" Spanish Armada will be a warning to them for all time; and unless they would court the almost certainty of similar destruction, they would do well to think not once, twice, nor thrice, but many times, before engaging upon such a venture. In the words of our Israelitish poet:—

"O Britain, praise thy mighty God,
And make His honours known abroad;
He bids the ocean round thee flow;
Not bars of brass could guard thee so.

Thy children are secure and blest,
Thy shores have peace, thy cities rest;
He feeds thy sons with finest wheat,
And adds His blessing to their meat.
* * * *
To all the isle His laws are shown,
His Gospel through the nation known:
He hath not thus reveal'd His Word
To every land; praise ye the Lord."
Watts (Psa. cxlvii.).

Mr. Hall goes on further, and says, "I can well remember the earliest lesson I received from my father—an officer of the good old school of pig-tails and hair powder. The lesson was this: he would put me on his knee, pat me on the head, and say, 'Be a good boy, love your mother, and hate the French.' Such counsel would be almost invariably followed up by this: 'Now, my boy, if you meet *six* Frenchmen, run away; if there are *three*, lick them!' Such was the invariable teaching received by boys, of all ages, early in the century. Three Frenchmen were thought but a fair match for one Englishman, and I believe nine out of ten of the soldiers of the Peninsula considered three to one made even forces. There cannot be the slightest doubt that the belief, prejudice—call it what we please—thus inculcated as it were from the cradle, was the source to which England owes many of her victories, both by land and sea."*

These may be, under God, some of the secondary causes of our national pre-eminence in arms. But prophecy, and our Identity with the chosen people of old, furnish us with the true reason. "The remnant of Jacob shall be among the nations, in the midst of many peoples, as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he goeth through, both treadeth down and teareth in pieces, and none can deliver." "The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth; their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall be afraid of Jehovah our God, and shall fear because of Thee" (Micah v. 8; vii. 16, 17).

In illustration of his remarks, Mr. Hall again writes:—"I cannot say how it is now, but about thirty years ago, when I visited the 'Invalides,' the great hall was hung with the banners of every military power, except the English. Of English flags there was not one. A venerable custodian, who had shared in a hundred fights, took me round, and with the pride of the soldier and the Frenchman (either would have been ample) named to me, one after another, the battles of which they were the prizes. When he had made an end of that long and splendid battle-roll, I startled him by the simple and natural question:—'And where are the English?' He made me no answer, but turned away with a changed and gloomy look. There was not one!"† This anecdote is again eminently characteristic; for while innumerable victories over our foes have been vouchsafed to us by our great Captain, Jehovah, who is a "Man of war," few have been the occasions when they have triumphed over us, and spoiled us of our possessions. These latter, apparently untoward events, have also, indeed, occasionally been permitted by the same divine and gracious Hand, as chastisements for national sins, and to lead us to repentance; which end attained, they have been followed by more abundant national blessings. This fact in our history is so well known, that it is unnecessary to do more now than simply thus refer to it.

At the time of which Mr. Hall writes—viz., the Napoleonic wars, there were "many thousands" of French prisoners of war in the prisons of this country. No doubt they had therein little comfort, and limited supplies of food; for English prisons, at that time, were a disgrace to the nation. This is not what we now desire to call attention to; but the fact, that "English prisoners in France were as *one to ten* in comparison with the number detained on British soil":‡ another proof of the superiority of British over French prowess.

* London: Richard Bentley & Son, 1883.

* "Retrospect," &c., i., p. 80.
† Ibid., &c., i., p. 80, note.
‡ Ibid., p. 87.

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These characteristics of the modern British have not always secured for them unmingled respect, or "fear," from our Continental neighbours; but sometimes violent threats have been indulged in by feeble envious potentates. Writing about thirty years ago, Mr. Gadsby quotes the following passage from a pamphlet then recently published at Naples, and supposed to be under the sanction or permission of the then Neapolitan government:—"The world will never have peace until all the sovereigns united shall be able to destroy this plundering people" (the British), "and wipe them away from the nations of the earth—until the English people are dispersed, like the Hebrews—until London, like Jerusalem, shall be in ruins and ashes; then Europe will be safe. Let us console ourselves in God. France will do it; the time approaches."* Mr. Gadsby's book was published in 1855, and since then Europe has seen many changes; but among them has not been London in ashes, though the French nation has been made to "lick the dust," and her capital again been in the hands of invaders. Indeed, in the light of Our Identity, the ardent hope of the Neapolitan writer seems farther off than ever among human probabilities. May we not again confidently quote from our Israelitish poet?—

"This Northern isle, our native land,
Lies safe in God th' Almighty's hand;
Our foes, of vict'ry dream in vain,
And wear the captivating chain."

"Almighty grace defend our land
From their malicious power:
Let Britain with united songs
Almighty grace adore."

"Let tyrants make no more pretence
To vex our happy land;
Jehovah's name is our defence,
Our buckler is His hand."

"He builds and guards the British throne,
And makes it gracious like His own;
Makes our successive princes kind,
And gives our dangers to the wind."†

The Israelitish ring in this last stanza is a very remarkable instance of "blind testimony." The poet asserts that God "builds and guards the British throne." But Holy Scripture assures us that Jehovah promised this of David's throne only. "Once have I sworn by My holiness, that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before Me. It shall be established for ever as the moon, and as a faithful witness in heaven," &c. (Psa. lxxxix. 1-37; 2 Sam. vii.). "David shall never want a man to sit upon the throne of the House of Israel," &c. (Jer. xxxiii. 17—26). Hence, if the British poet is right in his assertion, the British throne must be that of the House Israel, and ever occupied by a descendant of King David. Jehovah also, he says, makes this throne "gracious like His own." Are we to esteem this as a bit of poetic licence merely, or of sober fact? If the latter, it is only the light of the Identity that can explain it, and give a satisfactory reason for this pre-eminence among the thrones and nations of the earth ascribed to the British. Israel, praise ye the Lord! "He hath not dealt so with any nation; and as for His judgments, they have not known them" (Psa. cxlvii. 20).

RUDIMENTARY NOTES.

By Surgeon-General J. M. Grant, M.D.

God promised Abraham that He would make of him a great nation; and not only that, but the greatest of all nations, "the head and not the tail" (Deut. xxviii. 1—13) obviously of all nations which had preceded or should come after him; also invincible (Isa. liv. 17). It is evident that this promise was not fulfilled in Palestine; and the Bible gives us no reason to suppose that it would be; on the contrary, it states very plainly that its fulfilment would be "in the last days" (Gen. xlix. 1). This expression occurs also in Numb. xxiv. 14, and Dan. x. 14; and on comparing those passages with their contexts, we find that the Christian dispensation is intended. For example, the time of Israel's greatness predicted by Balaam was to be when "there shall come a Star out of Jacob; and a Sceptre shall rise out of Israel." The same expression occurs in the New Testament; and in Heb. i. 1; 2 Tim. iii. 1; 2 Peter iii. 3, is applied to the Christian dispensation. Israel was also to be "a kingdom of priests, and a holy nation, God's witnesses, and the messengers of His salvation to all the world" (Exod. xix. 6; Isa. xliii. 10; Acts i. 8).

Now it is very certain that Israel, as she existed in Old Testament times, was neither the greatest of the nations, nor God's witnesses to all the world. Greater nations had preceded and greater have succeeded her; and that she was not invincible needs no demonstration. We do not read that Solomon's trading fleet did much missionary work; neither was it God's purpose that the mission of Israel as a kingdom of priests and a holy nation should be accomplished at that time, as we find clearly stated in Deut. xxxi. 16, etc. Such a mission has not, up to the present time, been accomplished by the Jews, so that there must be a House of Israel distinct from them fulfilling these prophecies now; a nation witnessing for God in all the world, and therefore Christian; greater than any other nation that has *ever* gone before it; and one that has never been conquered. There can be no uncertainty here. The prophecy must have been fulfilled, or be in course of fulfilment, or it must have failed. The only question upon which there is any room for speculation is, which of all the nations of the world is fulfilling it at the present time? We say Great Britain; and no other having better claims has ever been suggested by those who differ from us. Indeed there is no room for doubt, because a nation possessing *all* the blessings and privileges which were promised by God to Israel alone must be Israel, as God is true.

When we say that Great Britain has never been conquered, or invaded, we do not take into account the so-called invasions of Saxons, Jutes, Angles, Danes and Normans. Those we regard as the tribes of Israel flocking into the sanctuary provided for them by God, and finally becoming amalgamated into the existing population of these islands; but we say that since the last of them, the Normans, found sanctuary in Britain, there has been neither invasion nor conquest. Our national experience has been exactly that promised in 2 Sam. vii. 10, and Ezek. xi. 15—21 (R.V.), which latter pasage shows, by the way, that Israel will be found established as a Christian nation before the final return of the tribes to Palestine, but that the Jews will remain in unbelief.

The importance of distinguishing between Judah, or the Jews, and Israel, will be apparent from the above passages, because they describe a state of things diametrically opposed to the present and long past condition of the former; and if the two kingdoms were united at the time of our Lord's advent and ever since the return from the Jewish captivity in Babylon, as many eminent divines affirm, then the whole nation rejected Christ, and the purpose of Jehovah in separating Israel as a nation to proclaim His salvation to all the world has failed, or been abandoned!! In fact, this distinction is the key to prophecy, and if we apply it to those prophecies regarding Israel of the Ten Tribes which have been recklessly applied by our theologians to the Church, transferring to the heathen the promises made by God on oath to the seed of Abraham, we shall find that it throws an entirely new light upon the Bible, or in other words, that the visions of the prophets are speaking in these latter days (Habak. ii. 3; Dan. x. 14). I cannot think that we have received any new revelation. It rather appears that we are now beginning to see that we have heretofore despised and rejected the revelation which God has given us in His holy Word; and which, we may be sure, is the only one that He will ever give us; for if any other book had been

* "Wanderings," i., p. 572, note.
† Watt's "Hymns and Spiritual Songs," b. ii., 1, 92, 111.

interpreted as the Bible has been, the interpretation would have been laughed down long ago by sensible men of the world; and the only reason why the spiritualising interpretation of prophecy has not been scouted, instead of being allowed to remain a stronghold of infidelity, is that the Book is treated with such supreme indifference by the masses that they have accepted the mythical rendering of many important passages which one or two dreamy spiritualisers have adopted; and which has passed unchallenged down a long posterity of dreamers like themselves. It is time that the Church were awakened out of this torpor; but the awakening will not be by any new revelation, but by the reiteration of a command long ago given to the Jews, when as yet there was no New Testament—"Search the Scriptures, for they are they which testify of ME." Anglo-Israelism does not set up any new creed, or doctrine, or revelation. There is nothing sectarian, or sensational in her teaching. She merely points with a steady and unswerving finger to that commandment of her Lord's.

With regard to the Teutonic theory, it is only necessary to say that although waifs and strays *may possibly be* found amongst the continental nations, Israel can have no national existence amongst them because, in that case, she has not been *gathered* out of, but *established* in the territory of the nations amongst which she had been scattered; and the house of Joseph has developed into more than *two* great peoples, which is at variance with the prophecy of Jacob recorded in Gen. xlviii. 19.

That prophecy has had an exact fulfilment in the separation of America from England, and the subsequent expansion of both, while nothing having the most remote connection with it can be found in the history of any other nation; and to divide Israel into more than the *two* houses of Judah and Joseph, the latter subdivided into *two* peoples, is without any warrant from Scripture.

ISRAEL'S CHURCH AND STATE AND DISESTABLISHMENT, AS VIEWED BY THE IDENTITY.

A Lecture by Philo-Israel.

(*Continued from page* 177.)

PART III.

The Church established by God's Providence and determinate counsel and foreknowledge in this land of England, where David's throne is placed, being here for a special purpose, is, as it claims to be, "God's Church." Men declare it is so, speaking merely from a secular point of view, as we have seen. Can such a Church be disestablished and separated from the State? How can it be so under the circumstances? God saw fit to unite Church and State all through the ages, from Moses to the Messiah, and since Christ came we see a Church nationally established where Israel was domiciled in these "Isles of the West," as the first so established in all the world. From the second to the nineteenth century, with one interval after the Saxon invasion, it has remained "Established," and connected, more or less closely, with the State, with no likelihood even now, though men are striving hard to separate them, of ever becoming disunited. "Lo, I am with you alway, even unto the end of the age," was our Lord's promise; and the fact answers to the promise! Green, in his valuable "History of the English People," says on page 30 that the Church was "established in A.D. 607, in Theodore's time, then Archbishop of Canterbury, before the British Kingdoms of Mercia and Wessex were compelled to submit to Northumbria; before, too, the Saxon Witenagemote of All England was organised and constituted a national Parliament." "It was," says Green, the historian, "the Ecclesiastical Synods, which, by their example, led the way to our national Parliaments, as it was the Canons enacted in such Synods which led the way to a national system of law." Well may the Rev. Wm. Butler Doherty, of Bristol, ask in reference to the above, "Who, possessed of any candour, will not say it was the Church of England which established the State rather than the State the Church?" The Church, then, my friends, is the parent of our national British polity—that is, of God's kingdom of Israel; and is it likely a body so honoured of God will be ever cut adrift from the State, dishonoured, and discarded? We Anglo-Israelites have not the slightest expectation or fear of that sort. But here we are met by an objection, which it is needful I should quote and answer. It has actually been stated to me lately by a Dissenter, an Anglo-Israelite, who cannot accept the fact that the Church of England is "the Church of God" in any sense. "There is one point (she says) which presents a great difficulty when you speak of the continuity of Israel's ecclesiastical existence. The Established Religion of England during several *centuries* was Roman Catholicism. The Reformers broke away from the trammels of Popery, and inaugurated a purer faith. They were the *dissenters* of the age in which they lived. Did they by their separation from Rome leave Israel's Church? If not, where was Israel's Church prior to the first dawn of the Reformation? I know, of course, that there was a pure Israelite Church in Britain in very early times; but from the date when the Church of Rome began to dominate in Israel's state where was her Church and how preserved till the Reformation era?" To these difficulties and questions I have to answer thus. During the early centuries Christ's, or God's Church, was established in Britain, and was a pure Church. After Augustine's visit here with his 40 Roman monks, in the sixth century, God's Church became a corrupt and evil Church, but it never ceased thereby to be God's Church or Christ's Church! It was God's Church backslidden into Popery, and waiting for God's grace to restore it, as He did! So in the earlier days of Moses. God's Church, which He Himself organised at Sinai, soon fell away and lapsed into gross idolatry, as in Aaron's time; into open uncleanness, as in Eli's days; into flagrant disobedience, as in Caleb's; and into gross contempt of God's authority, as in Corah's; and yet surely it never ceased to be "the Church in the Wilderness" of Acts vii. 38. The Church of Ezek. xxxiv. will be God's Church in Israel when that prophecy is fulfilled. But it is described as a degraded, wandering Church, with careless, negligent shepherds, destined to be removed from the teaching and feeding functions in Israel. Will *the Church* thereby cease to exist? Will it not rather, as promised, have new and better pastors, according to God's heart, to conduct its ministrations among God's people and the world? (Ezek. xxxiv. 11—16—23; Jer. iii. 15; xxiii. 4).

(*To be continued.*)

THE "FAMILY HERALD" AGAIN—NOW AS A BLIND WITNESS.

PART I.

At pages 370, 404, &c., of vol. ix. of the Banner, we drew attention to the opinions of the *Family Herald* as a violent opponent of Our Identity. To-day we have the pleasure to introduce that journal to our readers under another aspect—as a blind witness to the truth of our Israelitish origin. In what follows, which is indeed a remarkable and wonderfully-interesting production, published in the issue of Jan. 23, 1886, we have the writer placing before us facts concerning our Empire which positively identify our race with the Ten Tribes almost in the very words of Scripture.

The Bible tells us that Israel's influence for good shall be world-wide (Isa. xxvii. 6), and the *Family Herald* responds by saying, "The Englishman, seconded by his Celtic brethren,"

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are everywhere, administering an empire "so pervasive, so widely distributed, so territorial, so maritime, and so universal, as the world has never yet seen."

God's Word says of Israel, "Thou shalt reign over many nations, but they shall not reign over thee" (Deut. xv. 6). The *Family Herald* responds by telling us that the Queen "reigns" over Frenchmen, semi-Italian, semi-Arab populations, over Spaniards, over Germans, Danes, Dutch-Boers, and mixed races, everywhere — besides over Hindoos, Mussulmans, Chinese, Malays, Negroes, Esquimaux, Papuans, Indians of South America and Polynesians.

God gave Israel "the Gates," but the *Family Herald*, avoiding the name, tells us that the Queen possesses in every sea her "minor possessions," such as Gibraltar, Heligoland, Malta, Aden, Mauritius, Hong Kong, Fiji, St. Helena, Ascension, Bermuda, and the Falklands.

God's Word points to Israel's Heathen Empire as an illustration of "the power of His works" (Psa. cxi. 6, ii. 8); but the *Family Herald* points, with great astonishment, at the fact that 90,000 British souls (about half the inhabitants of Brighton!) keep the 250 millions of India in check! This is indeed a standing miracle; but it is, as Psa. cxi. 6 expresses it, an instance of the power of Jehovah, and therefore supernatural.

We quote nearly the whole article, which is too important to pass over, and ask for it our readers' attention. It is as follows:—

GREATER BRITAIN.

Probably there never existed in all the world any organisation so vast, so varied, so complex, and so strangely constituted as the British Empire at the present moment. No corner or quarter of the globe now remains into which the intrusive Englishman, ably seconded by his Celtic brethren from Scotland, Wales, Ireland, and the Isles, has not pushed his nose, like a ubiquitous Paul Pry, and settled down at last, bag and baggage, taking with him his goods and chattels, his wife and children, his oxen and his asses, and all that is his. Go where you will, you still find him, with his laws and his customs, his plum-pudding, and his tall, silk hat. The Roman Empire, in the days of its greatest extension, was no doubt a very big concern indeed. It included, roughly speaking, England, France, Spain, Portugal, Belgium, Italy, Turkey, Greece, Syria, Egypt, and North Africa, together with small slices of Austria, Switzerland, Germany, and Scotland. That seems at first sight an immense empire to us nowadays, because the countries it included are mostly European; they lie near our own shores, and we have a better idea of their relative size than in the case of dependencies separated from us by half the breadth of the Atlantic, the Pacific, or the Indian Ocean. But, as a matter of fact, the dominions of Rome in her palmiest days, when her legions spread from the Firth of Forth to the Cataracts of the Nile, were but a mere fraction of the gigantic empire now wielded by our Sovereign Lady the Queen and the Commons of England in Parliament assembled. India alone nearly equals in size the whole territories of Trajan or Domitian; British North America, with its endless wilds, vastly exceeds them. Nay, if we owned no land at all outside Britain itself except Australia, our dominions would still be greater than those of any ancient state or potentate whatsoever, be they Egyptian, Assyrian, Babylonian, Persian, Macedonian, or even Roman.

Russia, to be sure, in the modern world, presses us hard as a numerically great rival. In actual square mileage of soil she now very nearly approaches the total area of the British Empire. But then a large part of the territory claimed and loosely ruled by the Russian Crown consists of mere ice and snow, barren mountain or unproductive Arctic bog. More than half her dominions lie in Siberia; and Siberia has never been accounted even by its most enthusiastic admirers an eligible site for a winter residence. Acres alone go for little. In population, on the other hand, the Russian territories are simply nowhere. India itself far outnumbers by more than double the sum-total of the subjects of the White Czar all the world over. Russia, in short, is an Arctic power, which puts forth here and there a few occasional straggling feelers into the temperate regions of Europe and Asia. But Great Britain is a world-wide power, with interests to guard and duties to perform in every zone and region of the earth. Look at them in detail. In Europe she has her own right little, tight little islands; in Asia, she owns India, Burma, and Ceylon, not to mention Aden, Hong Kong, and Socotra; in Africa she now holds one foot tentatively planted in Egypt and the other firmly pressed down at the Cape; in America she starts at the North with the Canadian Dominion and ends at the South with the Falkland Islands; in Australasia she simply sweeps the board with Australia, New Zealand, and New Guinea firmly secured and Borneo attacked from two separate points in its vulnerable sea-board. She has her own Siberia among the Eskimo of the North-west Passage; her tropics in the West Indies, in Southern India, and in Ceylon and Singapore; her temperate regions in New Zealand and the Cape, in Canada and Australia. Every sea is studded over its expanse with her minor possessions. In the German Ocean she holds the stranded rock of Heligoland; in the Mediterranean, the rearing rock of Gibraltar. Malta gives her one station on the road to India; Aden secures her the passage of the Red Sea. In the Indian Ocean she keeps Mauritius; in the China Seas she retains Hong Kong; crossing the Pacific, she rests at Fiji; on the broad Atlantic her vessels coal securely at their ease at St. Helena and Ascension, at Bermuda and the Falklands. An empire so pervasive, so widely distributed, so territorial, so maritime, so universal, the world has never yet seen.

The complexity of our wide English organisation, however, more than equals the vastness of its extension in space. In blood, in colour, in tongue, in religion, the British subject is infinitely diversified. Here he is of one race, governed in one way; there he is of another race, living under other laws, other customs, other creeds, other institutions. In one dependency, white Englishmen rule autocratically over black subject peoples; in another dependency a majority of black voters rule constitutionally (for all practical purposes) over a minority of white and half-caste fellow-subjects. In some places the complexity and intermixture become almost grotesque, as where, at Hong Kong, one sees the great swarthy white-turbaned Sikh policeman, imported from the Punjaub, keeping order, in the name of the English power, among the mongrel Chinese, Portuguese, and Malay elements of that strangely-commingled cosmopolitan population; or when, at Singapore, one observes the villa of that prosperous British subject, Ah Sing, Esq., swept daily in the morning by a Madras coolie, and supplied with meat from Australian cattle by a European butcher.

In religion, it will perhaps come with a slight shock of surprise to many to learn that the vast majority of Her Majesty's lieges are really heathen, and that among the remainder the Mohammedans seem somewhat to exceed the numbers of the Christians. Most English subjects worship still the many gods of their Pagan ancestors. This curious result is mainly due, of course, to the immense numerical preponderance of India, among whose two hundred and fifty million inhabitants about one hundred and ninety millions belong to the Hindoo faith, while over fifty millions devoutly profess the creed of Islam. In addition to these, we have Buddhists in Ceylon, in Burma, and in British Tibet, together with a vast variety of assorted heathens, fetish-worshippers, and other queer, low religions among the native races of South Africa and the Gold Coast, the Australian Black-fellows, the Indians of British North America, the Hill Tribes of India, the Dyaks of Borneo, the ex-cannibals of Fiji, and various others of our less familiar black, brown, and yellow fellow-subjects. Hence, strange as it sounds to say so, if one is merely informed of any hypothetical person that he is a British subject, the chances are two to one that he is a complete heathen, or, if he be not that then about even upon the question of his being a Mohammedan or a Christian.

(To be continued.)

TESTIMONY FROM SHAKSPEARE.

By John T. Gott.

Shakspeare's ideas of men and things were in strict conformity with Bible teaching, and there is every reason to believe that he derived much of his keen insight into human character, not from observation only, but from a deep study of the sacred record.

As a thinker, he was far in advance of the men of his day,

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as indeed, he is far ahead of many of the so-called thinkers of the present day, who "in their tall talk about atoms and animalculæ, ignore God and all spiritual existences," who "spurn the teaching of the Bible, while they chant the praises of Shakspeare. Illustrious sages! Where is your consistency?"

The following graphic description of England (or, as we should say, of Britain) will be found in *King Richard II.*, act ii., scene 1:—

GAUNT—

"This royal throne of kings, this sceptered isle,
This earth of majesty, this seat of Mars,
This other Eden, demi-paradise,
This fortress built by Nature for herself,
Against infection and the hand of war;
This happy breed of men, this little world,
This precious stone set in the silver sea,
Which serves it in the office of a wall
Or as a moat defensive to a house,
Against the envy of less happier lands;
This blessed spot, this earth, this realm, this England,
This nurse, this teeming womb of royal kings,
Feared by their breed and famous by their birth,
Renowned for their deeds as far from home,
(For Christian service and true chivalry,)
As is the sepulchre in stubborn Jewry,
Of the world's ransom, blessed Mary's Son,
This land of such dear souls, this dear, dear land,
Dear for her reputation through the world,
Is now leased out, (I die pronouncing it,)
Like to a tenement or pelting farm."

This play was published about the year 1593 (Malone).

In the above paragraph, Shakspeare enumerates the leading characteristics of England in his day. Her royal line of kings; the warlike character of her people; their safety and security; and the natural defences of the land. He calls England "a little world," notes the multitudinous character of her people, her Christian philanthropy, and her renown both at home and abroad. But the most suggestive idea is where he speaks of Britain as

"This precious stone set in the silver sea."

We have no evidence that Shakspeare gave any thought, or had any idea of the whereabouts of Lost Israel. The British Empire has made rapid strides since his day, and these characteristics have increased tenfold. He has certainly given us, in this paragraph, a string of leading identifications, which belong only to God's chosen people, the lost House of Israel. The "precious stone set in the silver sea" diverts one's thoughts at once to the "stone kingdom" of Nebuchadnezzar's vision recorded in the book of Daniel.

We submit the above to the notice of the readers of the BANNER, feeling sure, that after a little reflection, they will see that the paragraph in question is a very remarkable one, and further, that it is simply Scripture paraphrased.

Review.

The Answer to the Eastern Question, with some facts concerning the Identity of the British with Israel. By the Author of the "New Old Story." Sixth and revised edition. Price 3d. Robert Banks and Son, Racquet-court, Fleet-street.

THE sixth edition of this useful pamphlet has been prepared and issued to draw attention to the Eastern Question, on the part of those who, from ignorance or indifference, are unable to understand what their special interest in this subject is. We, already, some time ago, reviewed the Author's work, as presented to us in its earlier editions. It will not be needful, therefore, now to enter into details as to the objects of the writer, or in regard to the subjects discussed in treating of the Eastern Question. Suffice it to say that the author deals, in the concluding part of the essay, with the Anglo-Turkish Convention of 1878, with the value of Cyprus to us now; with the three wars of Afghanistan, with that in Zululand; pointing out how the massacre of Isandlwana was, after all, a "blessing in disguise"; with the Transvaal and its re-transfer to the Boers, showing the fatal connection through these events with the destructive "policy of surrender," by which all the Liberal action of our recent times has been vitiated. Meanwhile, the hope of the Empire, as the writer of the pamphlet proves, is the Confederation of the British Empire. Events which have recently transpired in Australia, New Guinea, Ireland, Egypt, the Soudan, Khartoum, and Upper Burmah, are all passed in rapid review, pointing to the certainty of "the future Confederation of the British Empire for all purposes that touch the common interest and concern the welfare of her sons and daughters in the four quarters of the globe" (p. 29), and indicating that the new non-British "surrender policy" is unwise, costly, non-English, selfish, and nationally disgraceful (p. 30).

With the last words of our author we perfectly agree, and so, we believe, will all our readers, of whatever shade of political opinion they may be. The author says, "Governments may come and go, work well or ill for the British Empire on this point or on that; but we may rest assured that all is overruled by the good Providence of God for the benefit of the Anglo-Saxon people—the House of Israel. We may cast aside precious gifts for a time, but we shall have to stoop to pick them up, learning to prize them rightly. The British Empire will extend until it reaches the bounds set for it; the people will fulfil their destiny, being first and foremost in the world; living witnesses to, and proof of the truth of the Word of God" (p. 32).

Correspondence.

LEAVEN.

To the Editor of the "Banner of Israel."

DEAR SIR,—As I have expressed in some of my published papers, which are largely read by subscribers to the BANNER, a view of the parable of the leaven in the meal different from that which you express in your article in last BANNER, will you allow me a few words on the subject?

It appears to me that you transpose the figures and make the meal the mass acted upon, the kingdom instead of the leaven, the active ingredient operating on the mass. I think, too, that the simile of leaven is used merely to indicate an all pervading influence or power of expression in the temporal kingdom, and that it is not necessary to give it a spiritual significance; and this is quite in harmony with the other parables and with our Lord's general teaching, which was that this kingdom should grow first, and be cleared of everything that offends afterwards. The stone indicates its growth by accretion, and the leaven by assimilation, but the growth, I conceive, is in both cases that of the temporal kingdom, and consists of the pushing aside of the weaker races, and the absorption of the stronger.

But if we give the parable the spiritual interpretation for which you and many others contend, there is nothing intrinsically bad in leaven. The thing represented by "the leaven of the Pharisees" was hypocrisy, and our Lord's caution against admitting the smallest particle of it into the spiritual nature was given because it would spread like leaven, "bringing forth fruit unto death"; but the result of unchecked leavening on nature is LIFE; and so leaven becomes a very apt type of the kingdom of God, which, with the spiritual laws, imparts life, for "to be spiritually minded is life."

No allusion is made to bread in the parable, neither does there appear to be any necessary connection between it and the Levitical law. It is quite true that when the baker puts the dough into the oven, he kills, or extinguishes the life which the leaven had begun to impart to it; and, in this sense, there are too many bakers amongst ourselves to make it necessary for us to look for them in the Church of Rome.

Yours very truly,
J. M. GRANT, M.D., *Surgeon-General.*

Cheltenham, April 7th.

THE COLONIAL AND INDIAN EXHIBITION was opened on Tuesday, May 4, by Her Majesty the Queen. It contains exhibits from all the Colonies and India, also an Indian Palace, erected at considerable cost. The representation of an old London street is maintained, and will probably be interesting to our Indian and Colonial visitors.

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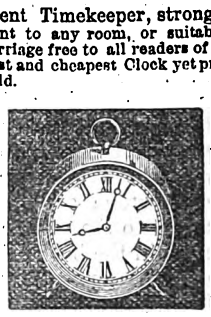
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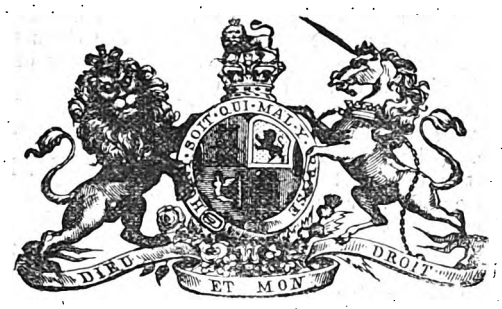
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"His glory is like the firstling of his bullock, and his horns are like the HORNS OF UNICORNS: with them he shall *push* the people together to the ENDS of the EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4.

VOL. X., No. 490. [Entered at Stationers' Hall.] WEDNESDAY, MAY 19, 1886. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

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ARE THE IRISH "FOREIGNERS"?

THE Prime Minister of "England" told us in his famous speech of April 8th, on the Irish Home Rule Bill, that what the Irish wanted was "laws stript of their foreign garb"—in other words that because the British were foreigners in respect to the Irish people, the latter would never be satisfied with British-made, that is, with *foreign* law. A tremendous fallacy of course underlies this statement, for while it is true that a certain proportion (the majority) of the Irish people are of Phœnician or Canaanitish, and therefore foreign origin, a large number, perhaps quite 25 per cent. of the population, are derived from the very same Hebrew-Israelitish stock as the English, Scotch and Welsh people. The race which inhabits the North of Ireland, Ulster, is, in fact, of the same Celtic origin as the Northern Scots, and are blood-relations of the Highlanders and North Britons. The majority in the South of Ireland are of a totally different racial stock, Phœnician by origin, and in no way can be regarded as derived from the same people as the Irish of Ulster. The distinction is not clear even to those who have some knowledge of our Identity, for we have lately heard it stated by one of these, that "inasmuch as the Irish nation, taken as a whole, are Canaanitish, it matters not whether they are to be separated from the British-Israelites or not. The whole race is foreign and alien to ourselves, and therefore may properly be cast off and finally separated from the British Empire." The conclusion thus arrived at, however, is quite erroneous; because the Identity requires that the two islands called in Jer. xxxi. 10, "the isles afar off" given by the Lord as *Israel's* "appointed place" of refuge and of safety, must remain in possession of His people to the end. There can be no second disruption of the Tribes of the House of Joseph, after the departure of Manasseh to the now United States of North America, and therefore it is simply an impossibility that the island of Ireland, which is occupied by Israel now, can be severed from that larger one, entitled "the United Kingdom," because some of the Irish are of foreign extraction. Mr. J. Chamberlain, in his speech at Birmingham, on April 21st, 1886, and Lord Hartington, on April 26, at Rawtenstall, used plain and significant language in reference to this subject.

They spoke with no uncertain voice regarding the "two nations" and two communities now occupying Ireland, North and South, separated, they both declare, by religion, by race, by politics and by social conditions. The governing factor in this enumeration is, of course, that which alleges the races are of diverse ethnic origin. The Southerners are Phœnicians, or Canaanites, and foreigners. The Northerners are God's Witnesses, therefore Protestants; they are the wealthy, dominant race, to whom God has given His blessing, which shall never be taken from them, even Israel. Mr. Gladstone's proposed legislation for Ireland ignores this important distinction, and also the existence of the two separate nations in Ireland. It treats the whole nation as Irish of one homogenous ethnic character, totally ignoring the crucial fact that two antagonistic peoples exist upon the land, for both of whom no laws which can be devised will ever prove equally acceptable. In this connection we quote first some words of the Duke of Argyll in which he indignantly denies that the Irish (meaning, we suppose, the Northern Irish) are, as a race, "foreign" to us, and then Mr. Chamberlain's remarkable speech before alluded to, of which, of course, we can only present a few sentences to our readers now.

The Duke of Argyll denies and repudiates the "monstrous word foreign," which Mr. Gladstone used. "The Irish," said the Duke, "are not foreign to us, and we are not foreign to them. They are bone of our bone, and flesh of our flesh; they have contributed to our glory, great warriors, great lawyers, great statesmen," and "we wish to keep them united to us, members of our glorious dominions, under the security of our united lands."

Mr. Chamberlain, on the other hand, remarked *inter alia*:

There is one other point which I wish to put before you in reference to the Bill for the Better Government of Ireland. In the debate on the introduction, my friend, Sir William Harcourt —(laughter)—in a speech which was very witty, very amusing, and very good-tempered, said, among other things, that he thought he detected an Orange flavour in the arguments which I used. (Laughter). I think no man knows himself, but I don't think I have any sympathy whatever with bigotry—(hear, hear) —whether it is exhibited by the Orangemen of the North, or by the Roman Catholics in the South—(hear, hear)—but, on the other hand, I cannot blind myself to the facts of the situation. We have been accustomed, perhaps, a little too much, to talk of Ireland as if it were one people. There are two nations in Ire-

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land—(hear, hear)—two communities, separated by religion, by race, by politics, by social conditions. There are in Ireland at this moment something like 1,250,000 of Protestants, most of them in the Province of Ulster, a great number in Dublin, and others scattered up and down the country in little groups, everywhere working for their existence, by becoming the centre of honest, praiseworthy industry and enterprise. (Cheers). This minority; it is not a small one—(hear, hear)—it is one quarter of the whole population, and through good repute and evil repute, has been loyal to the British connection. (Cheers). It has been industrious, and it has been prosperous. Now they are bitterly opposed to this scheme, rightly or wrongly. Under the protection of the British Government they have lived on terms of amity with their Roman Catholic neighbours. They believe that their property, their religion—aye, and their lives—could not safely be trusted to a Nationalist Parliament in Dublin. (Cheers). For my part, I hate coercion, and I am not disposed to coerce these men by British soldiers. (Loud cheers). I am not prepared to disregard altogether their wishes and their feelings. (Hear, hear).

Let the Radical leader then correct a popular error, one on which Mr. Gladstone's Bills are unfortunately based. Let men thus learn that there are Irish and Irish. Some of these are of the same Hebrew stock as ourselves in Great Britain, and these share all our God-given blessings, because of their Israelitish origin. The rest are the majority, Canaanites and foreigners, who have no blessing from on high—are bigoted Roman Catholics, without energy, or industry, or capital, or wealth, or prosperity of any sort; but are "pricks in our eyes, and thorns in our sides," according to the Prophecies (Num. xxxiii. 55). These last are destined yet to disappear from the face of the Israelite earth, because they refuse to serve Israel, and are accordingly by emigration, famines, and misery, disappearing from Ireland at a rapid rate, as we have lately shown (Isa. lx. 12; Jer. xxx. 11). Mr. Gladstone's proposed legislation, then, is based on defective, and partial information; it is opposed to Scripture, and to the facts of the case. It is distasteful to the majority even of the Liberal party, if they would only vote according to their conviction, and not according to the demands of that "hero-worship" so common in our day. We are confident, therefore, that these Bills are doomed to defeat, and that we shall never see Ireland separated from the sister island, since both are, in fact, now the abode and God-given property of Israel. God's blessing is on that race, defying the power of the enemy to effect the ruin of His people, and the disruption of a nation whose future (being Israel) is not to be one of division into fragments, but of national rehabilitation, till the world itself—and therefore Ireland—shall acknowledge that "the kingdom and dominion, and greatness of the kingdom under the whole heaven" is theirs, because they are "the heir of the world," according to the prophecies (Dan. vii. 22—27; Rom. iv. 13).

A FRENCHMAN'S LAMENT.

Our readers have probably noticed in *The Standard* of April 24, the Paris correspondent's remarkable statement respecting M. Paul Bert's experience on his way out to Saigon, to take up his appointment as "Resident-General for Tonquin and Anam." He lamented that on his road out he saw nothing but evidences of Britain's power, nothing but the Union Jack, nothing but the English language everywhere. The correspondent's words were these:—

Paris, Friday night.

M. Paul Bert seems to have been greatly distressed at the evidences of English enterprise which he everywhere met with in his progress to the extreme East to assume the post of Resident-General for Tonquin and Anam. At a reception given at the Saigon Palace, he declared that he was doubly thankful to reach a town where he saw French faces and heard the French tongue, because his patriotic feelings had lately been exposed to a severe trial. "From Port Said," lamented M. Paul Bert, "England alone reigns by her language and her commerce. Everywhere I saw her flag waving—at Aden, Colombo, Singapore, and even in the Suez Canal, that work created by a French genius with the money of Frenchmen." In an address to the Saigon Chamber of Commerce, M. Paul Bert affirmed that the greatest anxiety of his administration would be to furnish French commerce with means of action under cover of a necessary protection.

The fact is, M. Paul Bert never realised, before he travelled to the East, that God had given to the British people the possession of the Gates, according to the prophecies. The Gates at the Suez Canal, at Aden, at Colombo, at Point de Galle, at Singapore, at Labuan, and at Hong Kong, all being God's gifts to Israel, they are naturally in the grasp of the British, who are the House of Joseph. Consequently, we hold the supremacy of the sea, the dominion of the Eastern Ocean highways of the world, immense territories in the East, like India, Ceylon, the Malayan Peninsula, North Borneo, and Sarawak, with the stupendous commerce and resultant wealth thereof. But the French, who are not Israel, therefore lack the Gates, the wealth, the commerce, and all the rest. They grieve and sorrow for the terribly discouraging fact, but Israel properly praises the Lord for His pity, love, and kindness towards His chosen ones (1 Chron. xvi. 13). The Frenchman, very wisely, selects two points, whereby our world-wide supremacy is maintained—namely, first, the prevalence of our English language; and next, our world-wide commerce. Where the language goes the race which speaks it has previously gone; and as to commerce, that follows the flag, and brings wealth in its train. M. Paul Bert thus noticed two of the crucial tests of our Israelitish origin, for he declares, that in the Eastern world, from the Suez Canal to the coasts of China, our language is becoming the vernacular, or *lingua franca*, of mankind—"England, alone, reigning there by her language." Also, that by her commerce, she was testifying to her possession of God's blessing to the children of Israel of "the power to get wealth, that He may establish His covenant which He sware unto their fathers, as it is this day" (Deut. viii. 18).

M. Bert means to signalise his administration by furnishing French commerce with means of action, under cover of a necessary protection. To protect French commerce in time of war with Israel, the French must obtain some "Gates." But where can she hope to find them? Israel has them all! Egypt is hers, the Red Sea is a British lake! Perim owns the meteor flag, and Aden is a British fortress. The French cannot obtain Socotra, for we have forestalled the foreigner, and the mighty Continent of India and Ceylon, with all the islands thereof, have given in their adhesion to the British raj! Does France covet a hold upon some Gate in the Straits of Malacca? She cannot have it, because the thin red line surrounds Penang, Malacca, and Singapore, and the territories contiguous thereto. North Borneo shuts out the Frenchman, for the Union Jack has obtained all that long sea-board in peace. How, then, can M. Paul Bert hope to "furnish" French commerce "with means of action, under cover of a *necessary* protection?" Without "the Gates" the thing is simply impossible, for God has given them all, without exception, to His people Israel—the British! God's gifts to His people, and His denial of them to France, are best illustrated by M. Bert's lament about the Suez Canal. It was the work of a Frenchman, paid for by France, but it is truly the property of Britain; is situated on soil protected by her flag, and forms the ocean highway for her multitude of ships voyaging to her possessions in the far-off East, South-east, and South. British shipping constitute nine-tenths of the vessels which use this wondrous channel! In short, the Empire of the world (with the commerce thereof) is not for France! It is reserved, by the decree of God Himself, for His people Israel, and the British, being Israel, enjoy the same because He is faithful and true. In regard to Saigon itself, M. Paul Bert will find, on enquiry, that three-fourths of the commerce of that very French port is carried on in British bottoms. The French mail ships must

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be deducted from the computation, however, because they are heavily subsidised by the French Government, and could not keep the seas, except for such help. The French faces M. Bert sees at the seat of his government, are only office-holders, and apart from these the representatives of France and its civilization are almost all priests.

M. Paul Bert's words remind us of those of Mr. Hepworth Dixon, published in the BANNER, so far back as vol. iii., No. 123 (on May 7, 1879), p. 194. Our readers, probably, have forgotten them now, and we shall, therefore, venture to repeat them here. "It appeared that the Chinese minister in London told Mr. Hepworth Dixon that a Russian agent, at Pekin, had shown him a map of the world before he started for England, in which the British territories, as compared with Russia, 'seemed no bigger than a leaf compared against a tree.' But on his journey from Canton to Southampton, the minister had learned to understand, that what the Muscovite showed him was the land-Empire, not the sea-Empire, and that the lesson of his map was altogether wrong. In fact, from Canton to London, he had never been out of the Queen's dominions, never beyond the sight of her flag, and the cover of her guns! At Hong Kong, English ships and English troops; at Singapore, English ships and troops; at Point de Galle, English ships and troops; at Aden, English ships and troops; at Port Said, English ships; at Malta and Gibraltar, English ships and troops; and at Southampton, English ships and troops! In all his journey of 10,000 miles he had never once seen the Russian flag. The tree was nowhere. The leaf seemed to cover all the earth. By this ubiquity of the flag, men's minds are thoroughly impressed. Ours is an Empire on which the flag never droops."

So far Mr. Hepworth Dixon. We feel that M. Paul Bert has had the same experience as the Chinese minister, and that from Port Said to Saigon he has seen nothing but English ships and troops, but has wholly missed the sight of French ships or French troops. In short, he failed to see French faces at all, or to hear the beloved language of his *Belle France*, and hence he had sorrowfully to acknowledge the fact, that Israel is destined to dominate the earth, and therefore, is already in possession of the East, and of the route which leads to it, past the fortified doors of "the Gate of her enemies." Israel, praise ye the Lord!

"THE BRITISH PROTESTANT" BRINGS FORWARD A FRESH OBJECTION.

THE Rev. James Ormiston, rector of St. Mary-le-Port, Bristol, is the able editor of *The British Protestant*. He has in his leader to the May number (29) just given the world a new reason why people should reject Our Identity, and that reason in duty bound we proceed, without delay, to examine. It appears in the article on "Who is on the Lord's side—who?" on pp. 68 and 69 of the magazine, comparing the "crime" of Great Britain in 1829, when the Catholic Emancipation Act was passed and Roman Catholics were admitted to Parliament, with the iniquity of the backsliding children of Abraham, Isaac, and Jacob in desiring an earthly sovereign instead of the Lord Jehovah their King. The writer quoted Hosea xiii. 11, and pointed out that the king God gave Israel was given to them in His anger. "With what result?" "Why that in the issue the kingdom was divided, and civil war brought ruin and wretchedness on the land."

The editorial continues thus, admitting (1st) that Israel was divided in respect to the kingdom, and continued divided, "while the surrounding heathen swooped down upon the divided posterity of the patriarchs, putting them under perpetual tribute." This admission puts upon *The British Protestant* the burden of proof that the *divided* portion of the kingdom of Israel afterwards reunited, and since the Babylonish captivity have, as "the descendants of Abraham," ever since been "kept free by divine interposition from complicity with idolatry." We defy the rev. editor to establish proof of such re-union! and failing that, we beg to tell him that the presumption of continued separation which he admits, must prevail; and that there can be no argument founded on his hypothesis, till he shows us that *both* the houses, now in separation, "have been divinely kept free from idolatry." Herein Mr. Ormiston must fail, because his hypothesis is flatly contradicted by the Scriptures of truth. What he wrote was this:—

> And, let it be well remembered, Israel stood in relation to Jehovah upon conditions essentially superior to those on which rests the favoured Protestant kingdom for which, both as Christians and patriots, we plead to-day. With the theory that Israelites and Englishmen are identical terms we need scarcely here observe we have no sympathy. On the contrary, we maintain that the descendants of Abraham, ever since the Babylonish captivity, have been divinely kept free from complicity with idolatry; whereas, guilty England for ages before the Reformation, and now, at a period three hundred years later, has entered into covenant with "the abomination of desolation," and, with full knowledge of the consequences, has forwarded the schemes of "the Man of Sin," and promoted the interests of "the son of perdition" at the expense of that blessed Word of God which is the secret of all our national prosperity and the palladium of our civil and religious liberties.

When the editor of *The British Protestant* has proved that the divided kingdom was re-united, we shall be able to grapple with his argument; but as it is, we prefer to abide by the Scriptures which speak of Ephraim and Judah as two separate nations or peoples up to the time of the end, and of their re-union just before the united restoration takes place, as Jer. iii. 18, Hosea i. 11, Ezek. xxxvii. 15—28, and other Scriptures prove. But as Mr. Ormiston quotes Hosea xiii. 11 with approval, we may do so also without impropriety in reference to Ephraim or the House of Israel, the burden of that entire prophecy. There we find (chap. viii. 11) that Ephraim's sin was always idolatry. "Because Ephraim's hath made many altars to sin, altars shall be unto him to sin." "Ephraim is joined to his idols; let him alone" (chap. iv. 17). These verses and Hosea xiv., *passim*, prove that idolatry was to be Ephraim's or the Ten Tribes', constantly besetting sin; and therefore if Mr. Ormiston will only realise the fact that the two Houses of Israel and Judah are still in separation, he will perceive that while Judah is, as he justly says, "divinely kept from complicity with idolatry," at the present time, Ephraim (or the British people, as we believe them to be) must, on the other hand, be showing, as he affirms we do, strong leanings to idolatrous worship, after the manner of the Romish sorceress. This fact is really an Identity, but does not in the least upset our case, if only the truth be grasped that Israel and Judah are not yet re-united but are separate peoples still.

But we have something more to say to the rev. editor of *The British Protestant*. He declares this country is "guilty England"; guilty, ages before the Reformation, and guilty still; because of our wicked furtherance of the schemes of "the man of sin," and because of our promotion of the interests of "the son of perdition." What then, we ask, prevents our instant destruction as a nation? Why are we not visited at once with the wrath of God? The writer of the article has a ready answer. "We have the blessed Word of God, which is the secret of all our national prosperity, and the palladium of our civil and religious liberties." What! Is the bare possession of the Bible a shield against the wrath of God?—a sort of saviour and redeemer to protect our guilty and polluted nation from the consequences of our horrid insult to the King of heaven, by reason of our dealings with the Romish harlot? Where does Mr. Ormiston find that strange doctrine laid down in the Holy Scriptures? The Jews once had the Word of God;

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did it protect them? How come we, being so vile and wicked a nation, as alleged, to have that "blessed Word of God"? Who gave it to us? Surely Mr. Ormiston knows it is the gift of God? And if so, how is it God has given it to a rebellious, idol-worshipping nation such as we have been for three hundred years, and as we were for "ages" before the Reformation too? Does God reward iniquity in such a way as this, and give His choicest gifts to idolaters, to a guilty, Gentile, non-Israelite nation, and that for ages? Nay! We ask what God Himself says regarding His Word, and to whom alone He declares He gives it.

Let Mr. Ormiston turn to Psa. cxlvii. 19, 20, and read. "He showeth His Word unto Jacob; His statutes and His judgments unto Israel. He hath not dealt so with any nation, and as for His judgments they have not known them." This is decisive! That blessed Word of God is God's gift! and He gives it only to Israel, but not to a Gentile nation at all, such as Mr. Ormiston supposes we British are! The Bible is God's gift to the British, because they are Israel; just as "our national prosperity and our civil and religious liberties" are His gifts for the same reason. The fact that we are an idolatrous race, ever making many altars to sin, thus causing altars still to "be unto us to sin," does not affect and never has affected, God's promises one iota! Nay, because we are vile He sends us His Word, to cleanse us by the blood, and because of Our Identity He graciously leads us to repentance, and gives more grace to us because of our election. With these Scriptures before him, how our opponent can reconcile the fact of our possession, nationally, of God's most blessed Word, and of His gifts to us of civil and religious liberty, with our supposed Gentile origin, we cannot see.

But it may be asked why God took His oracles from the custody of the Jews, and why He entrusted them to Israel, admitted to be an idolatrous race (just like the British), making many altars to sin, and finding consequently altars to be unto them an occasion to sin? The Jews were deprived of the Scriptures, with the kingdom of God as well, not because of idolatry at all, but *because they put the Son of God to death.* Matt. xxi. 33—46 teaches us that. Turning from the Jews, therefore, the Lord sought the other House of Israel, (innocent of that awful crime) as Isa. lxv. 1 declares, a chosen nation to bring forth the fruits of the kingdom, because it is *Ephraim* by name and by engrafted nature too (Gen. xli. 52). God's grace and Holy Spirit given to that House, will be yet the cure for Israel's inbred sin; and as Hosea xiv. teaches us, God will cure her. "From Him is her fruit found." Then Ephraim in penitence (God given) will cry, "What have I to do any more with idols?"

Such being the case, as the Scriptures plainly present it to us, we may assure our antagonist, the editor of *The British Protestant*, of one thing—namely, that his views are in direct contradiction of the Word of God; and if his teaching could prevail, it would lead not to that popery which he so vehemently and faithfully opposes, but to downright infidelity and atheism and rejection of the Word, as utterly unreliable and false. Historically, our opponent is wrong; for he supposes the Jews to be *All*-Israel now, freed from idolatry; and he ignores entirely the separate existence of the House of Joseph, which history affirms. Theologically he is wrong too; because he imagines that our possession of the Bible acts as a charm, protecting our nation, and is the cause of our prosperity and liberty besides; whereas God's Word should teach him that we have all God's blessings, including the Bible, simply and solely because we are His redeemed people, blood-bought Israel, and because God is a faithful God, as He represents Himself to be in the Holy Scriptures, performing what He has promised to His own.

Our opponent describes Him to be a God who is faithless to His promises and oath regarding the gift of His Word, and unmindful of His people, whom by the very name of Ephraim He declared He would not cast off; but would "redeem, save, increase, prosper, bless, and restore to His favour," as it is here this day (Zech. x. 6—9). Therefore, Israel, praise ye the Lord!

THE "FAMILY HERALD" AGAIN—NOW AS A BLIND WITNESS.

(*Continued from page 194.*)

PART II.

In race, we rule over a mixed population of at least equally singular complexity. Great Britain itself comprises the Gaelic Scot and the Cymric Welshman—the one, by-the-way, usually a Presbyterian, and the other a Wesleyan—as well as the true Anglo-Saxon Englishman; while it has hitherto long governed the Roman Catholic and Celtic Irishmen for the most part as a practically subject race. Among European stocks, the Queen reigns over Frenchmen in Lower Canada and the Channel Islands, over a semi-Italian, semi-Arab population in Malta and Gozo, over Spaniards in Gibraltar, over Germans and Danes in Heligoland, over Dutch Boers at the Cape of Good Hope, over mixed communities of varied origin in Trinidad, Mauritius, Cyprus, and Demerara. Of our non-European subjects the name is Legion. We act in India as earthly providence over Hindoos, Mussulmans, non-Aryan aborigines, and Central Asiatic peoples like the Ghoorkas and the Assamese. The Chinaman owns our sway in Hong Kong; he crowds as a coolie into the Straits Settlements and the Australian towns; he cooks dinner for the Anglo-French British subjects at Port Louis, and he sweeps out the office for the wealthy merchants of Penang and Brisbane. Malays recognise our sovereignty at Labuan and Malacca; negroes obey us at Sierra Leone, Lagos, and the Gambia. The North American Indian is our vassal in Manitoba and British Columbia; the Eskimo owes us a shadowy allegiance among the ice and snow of the Arctic Circle. In South America we have Indian subjects in British Guiana; in Central America the descendants of the Mayas do us homage in British Honduras. The frizzy-headed Papuan is now our fellow-subject in New Guinea, the Maori in New Zealand, the Polynesian in Viti Levu. Nothing perhaps could more impress upon the minds of our black subject races an idea of the ubiquitous power of the British Empire than the common experience of the East Indian coolie who sails from Bombay or Madras in an emigrant steamer for Trinidad or Jamaica. He leaves behind him in his native land black races, Parsee, or Hindoo, or Mussulman, or Hill Tribes, ruled over by a mere handful of white Christian Englishmen; he crosses the sea by an almost endless voyage right athwart the Indian Ocean, and stops a while to coal at Cape Town, where he finds black races, negro and half heathen, still ruled over by a similar handful of white Christian Englishmen. He goes on once more, traversing the whole breadth of the South Atlantic till he arrives at last at his West Indian destination. There he comes again upon the self-same phenomenon—a black race, the imported and Christianised African negro, ruled over by yet another small handful of white Christian Englishmen, exactly as in India. Could anything more forcibly impress him with a sense of the greatness, the ubiquity, the all-pervading power of the English people? He has girdled half the world in length and breadth, and yet, wherever he goes, he meets for ever with the one picture of the intrusive Briton ruling by sheer force of mental superiority over a countless horde of helpless black dependents.

For, after all, the actual numerical force of Englishmen which holds in check and sways this mighty external empire is something absolutely insignificant and almost absurd. It stands to the total of the subject races in something like the same proportion as that which the British Isles themselves bear to the entire area under the Queen's sovereignty. The surface of Britain itself—including Ireland—amounts in round numbers to no more than a hundred and twenty thousand square miles. The area of the entire empire amounts to nearly nine million square miles. In other words, Britain rules a territory, roughly speaking, seventy-five times as great as itself. If you were to take seventy-five Englands, seventy-five Scotlands, seventy-five Waleses, and seventy-five Irelands, and stick them altogether side by side, you would have an area just about equal to that of the whole existing British Empire. In the same way it is probable that our British race, as a whole, the wide world over, amounts to about ninety-five million souls all told. But of these more than half, or some

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fifty millions, inhabit the United States of America, and belong therefore to a distinct and separate political organisation. The lesser half of our race, which still remains British in name and allegiance, is chiefly crowded into the United Kingdom itself, with a population of about thirty-six millions. Four millions more inhabit the Dominion of Canada, and three millions live in the Australian Colonies. Only about two million English altogether are therefore left to keep in check the vast subject population of two hundred and seventy millions in the various dependencies inhabited chiefly by black or coloured races. India, in particular, with its two hundred and fifty million people—more than double the number which Gibbon estimated for the Roman Empire in the zenith of its power—has a British-born population of only ninety thousand souls. In other words, ninety thousand Englishmen form the whole ruling and directing class for a country as big as eleven Englands, Irelands, and Scotlands; a population considerably less than that of Brighton administers a population more than six times as great as that of the whole United Kingdom.

These diversities of condition among the subjects of the Queen of course imply equal diversities in the kind of organisation by which they are managed. Britain itself has its Imperial Parliament, in which the Colonies and dependencies are not represented, but which nevertheless can legislate in the last resort (to a certain extent) for those Colonies and dependencies without their consent. Thus only the British Isles themselves are in the fullest and truest sense self-governing; even in the freest Colonies the Imperial Government still retains some right of veto and some power of interference for imperial purposes. Next to Britain itself in political position come the Colonies like Canada, which enjoys Home Rule—having their own Parliaments elected by themselves, their own ministries, responsible to themselves, and an ornamental figure-head Governor-General, who merely represents the Sovereign for ceremonial purposes and takes no real part in the legislation or administration of the country. From these a gradual descent leads down to the Crown Colonies, mostly managed from the Colonial Office, and governed by officials appointed from Downing-street—aided by a legislative body, sometimes nominated by the governor, sometimes, in whole or in part, elected by the people. Last of all we come to India, which is administered through the Viceroy strictly as a conquered country, the natives having absolutely no voice of any sort in the direction and management of their own affairs. . . . .

We are the citizens of no mean city, the arbiters of the destiny of a countless multitude. Our empire is at once the largest and the least consolidated ever known. It behoves all of us therefore to do our best to acquire a fair working idea of the component elements which go to make it up in all its aspects. . . . The very width of our operations—fighting to-day in the Soudan, yesterday in Burmah, to-morrow in Afghanistan, or New Zealand, or Zululand—has so accustomed us to take everything with easy carelessness that we seldom nowadays seriously ask ourselves what land we are going next to invade, or where lie the islands we are next to be driven by circumstances to annex. Familiarity has bred contempt, and the addition to our empire of two new countries, each as large as France, during the last twelve months passes almost unnoticed in a country already provided with enough territory to cut up easily into another Europe.

ISRAEL'S CHURCH AND STATE AND DISESTABLISHMENT, AS VIEWED BY THE IDENTITY.

A Lecture by Philo-Israel.

(*Concluded from page* 193.)

PART IV.

The Reformation in the 16th century here, brought back the Church to its original state of obedience to God, and that movement was in no sense a dissent from the Church of Israel, but a restoration and purging of the Church of Christ from deep and disgraceful error. There is to-day once more, I am sorry to know, a cloud of error spreading over the Established Church of God in Israel's polity. This, if it deepens till the enemy actually enters into our stronghold "like a flood," will make no difference in the *nature* of the Church, but only in its *condition*. It will still, as when idolatrous and pagan, as when rebellious, as when sensual and polluted, drunken and degraded, as when Roman Catholic, be the Church of Christ, because the Church of Israel; but it will be that Church invaded by the enemy as by a flood, and its cure must be not destruction and outcasting, but by the only remedy which will avail—namely, the uplifting by the Lord Jehovah-Jesus Himself of a standard against that enemy which can never fail to cause him to collapse and flee, vanquished by the Son of God, who is the King of Israel, and chief Shepherd of her Church as well!

And here, my friends, let me admit that the visible Catholic Church of God, which is the Church of England, presents at the present moment many and serious blots upon her fair face. She requires a fresh reformation whereby to purge herself of many grievous faults and errors which have lately crept into her system ecclesiastical. She shows a tendency to go back to "altars" which have ever made Ephraim to sin (Hosea viii. 11). Popery and priestcraft seem to have charms for her again which the Reformation was supposed to have utterly banished. What then is the true remedy for this lapse? Surely God's Word does not here leave us comfortless! We are assured in Isa. lix. 19 that "when the enemy shall come in like a flood (therefore he IS to come in!) the Spirit of the Lord SHALL lift up a standard against him." We have also the gracious promises before alluded to of Jer. iii. 15, xxiii. 4, wherein the Lord engages to "set up shepherds (over the remnant of His flock gathered out of all countries) which shall feed them, and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord."

The means whereby this great and salutary change shall be effected in His people and in their spiritual guides we have indicated to us in the Old and New Testament alike, in Jer. xxxi. 33, 34, and in Heb. viii. 10—12, wherein the Lord said, "This is the covenant that I will make with the House of Israel; after those days, saith the Lord, I will put My law in their inward parts and write it in their hearts, and will be their God and they shall be My people. And they shall teach no more every man his neighbour and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquities, and I will remember their sin no more."

When this glorious, gracious promise shall have been completely fulfilled, then will the Church of England, being the Church of Israel and of God, be pure and holy in the Lord, and it will embrace within its folds all those godly men who now dissent from its teaching for a time, or refuse to conform to its discipline and order also for a time. Then it will indeed again be the Church of every member of the State and will embrace again within its folds "the whole House of Israel," from one end of the Empire to the other. All her sons and all her daughters "shall then see eye to eye, when the Lord Jehovah shall bring again Zion." I know that the prayer of every heart which hears me to-night responds with the longing, earnest cry, "Even so come, Lord Jesus, come quickly!"

In confirmation of the views I have ventured to submit to you, that this ancient institution, which is as old as Israel and is certain to last as long as Israel, will survive the present vigorous assaults of its enemies, you have only to note the wonderful defence both political parties in the State have begun to make in its favour. The Conservatives almost to a man are in the Church's favour. Many Liberals are rallying to its side. Such strong Liberal nobles as the Dukes of Westminster and Bedford, Lord Selbourne, Earl Grey, Mr. Thomas Hughes, Mr. E. P. Bouverie, and others are rising to support it. The cry from every quarter is that the Church is in danger, and the cry is eliciting a response which will emphasise the value of the Church to Israel's body politic and enable it to survive the storm, warning it at the same time to set its own house in order by removing all its abuses and so disarming the hostility of its enemies.

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In the midst of all the dangers and shortcomings of the national Church at the present time, there is one point I for one never can, as an Anglo-Israelite, concede to those perhaps here this evening, I suppose, who love the Church, but yet plainly despair of her continuance because of her sins. I cannot admit that because of her faithlessness, idolatry, and ritualistic, semi-Popish declensions just now, she can, or ever will, be destroyed or disestablished or cast off by her God; and why? *because she is the Church of His people Israel.* Has He ever acted so in the past with His nation or His Church? The nation lapsed into gross idolatry and paganism once for 1,000 years on end. Then into Romanism for 900 years. Did God cast her away for ever? Nay, did He not declare, "they should be as though He had not cast them off"? (Zech. x. 6). When they had become purely Gentile in appearance, heathen in religion, and in departure from the living God, did He not say, "I am a Father to Israel, and Ephraim is My firstborn"? (Jer. xxxi. 9). "God changes not, therefore the sons of Jacob never have been, and never can be, consumed" (Malachi iii. 6).

The Church of England, being the Christian Church of Israel, will be reformed, scourged perhaps, and renewed, but destroyed and cast off—NEVER! Therefore, my friends, let us cheer up; let us have no fears for the future of our beloved Church, which is the visible Church of Christ established in this land. She is Christ's own Church, and we have His promise to protect her: "Lo, I am with you always, even to the end of the dispensation. Amen." He loves her since He is her Head and she His body, and "for His Church He gave Himself that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish" (Ephes. v. 27).

The Church of England, it is true, is far from answering to this lovely ideal to-day, but this is what God intends her yet to be *when washed and cleansed,* and shall we imagine for a moment that the Lord means to cast away and disassociate from His kingdom on the earth that Church which He united with it when He called it, "the kingdom of GOD," the kingdom spiritual and temporal both, of which the Lord Jesus Christ, the King of Israel, is KING?

In conclusion, let me put before you the advice of a Baptist minister to his fellow dissenters on the subject of the Establishment. It is sound, and liberal, and good advice, and it points a moral to my lecture to which you, my friends, will do well to take heed. He said:—

God has always identified the peace and prosperity of any nation with its recognition of the Gospel of His grace. It may be very easy for political zealots, under the sacred name of religion, to denounce the union of Church and State, because they are not members of the National Church themselves; but, Dissenter though I am, I cannot forget that in ancient times, in modern times, in all nations, cities, parishes, and societies, that historic fact of Holy Scripture has reproduced itself, as verified in God's providence, that while the Ark of the Lord continued in the house of Obededom the Gittite, the Lord blessed Obededom and all his household. As a Protestant nation, with its Established Church, this country has been one large house of Obededom; and the ark of the Lord has been preserved here by means of the union of Church and State, the State being pledged to protect it (let not this be forgotten); while, by the co-operation of the State with the Church, the Holy Bible has been placed in every parish, and read in every church—(who can say that God will not bless His own word, because read in a church?) a result which could not otherwise have been secured. From the Established Church, let it be remembered, all other Protestant Churches have sprung. This Church, though far from being perfect, has been the means of giving all other Protestant Churches life and being. They are all offsets from her; and shall we now, because our privileges are increased, and because our chapels and people have become many and mighty, shall we, the Nonconformists of England and Ireland, turn round, ungratefully and wickedly to destroy the source of our existence, and kill our own best protectors? I cannot consent to it.

I never can be a party to the overthrow of the Established Church, because that Church, incorporated as it is with the State in legal recognition of the Sovereign of the country, as its chief Representative, I look upon as the strongest and the only secure bulwark against the inroads and the restoration of the tyrannical Popish power. Behind that Church, as behind a great breakwater, our several vessels rest at anchor, and take in their passengers for the better land. It stands as a defence to us; it leaves us full liberty to carry out the convictions of our own consciences, and allows us to enjoy, undisturbed, the benefit of our own several endowments. Let us treat it, then, as we would have it treat us.

It appears to me that we shall be guilty of disloyalty to our Sovereign the Queen, as well as of a disregard for God's truth, if we lend ourselves to help to overthrow what our Sovereign has solemnly pledged herself by an oath to God, of which her whole people were the witnesses, to uphold. And to uphold it for ever was, be it remembered, the very purpose for which the present Royal Family were called to the throne of this Kingdom. The very basis of her authority, be it remembered, in Ireland as well as in England, is the Protestant Religion. Overthrow this as established, and the Queen's rightful authority is gone. In short, the Queen's authority is, in my belief, our security—and our ONLY security alike against popery, priestcraft, and tyrannical power.

Brother Nonconformists, I earnestly call upon you to be wise in time; do not commit yourselves to a course that must prove self-destructive, at the bidding of worldly and ambitious politicians, lifting themselves into power, by making capital out of your religious prejudices; not because they care for religion, but because they would hold the helm of Government, and steer you in whatever direction it best suits their purpose. Weigh well, then, the reasons I have given why you should go with me in my determination to cut off my right hand rather than give a vote that shall help to the overthrow of the Protestant Religion as the established religion of the United Kingdom, and our only sure national defence.

I must not conclude my lecture without a word to explain why God's people Israel must and should have a Church united to her State in the counsels of God. Let me explain in a few sentences. What does Israel exist for? To bless all the nations, all the families, and all the kindreds of the earth. How? With spiritual blessings chiefly. Now how can a State apart from a Church do that? The State exists to govern, to conquer, to acquire dominion, to obtain the Gates, the Heathen Empire, and the commerce of the world, and to give purely secular education. How will this convert and bless the world? The State wants a spiritual coadjutor, a Church in union with it, married to it, tied to it; to do the work of the world-wide evangelist and universal missionary. Israel, in short, must have the Church tied to it to carry out the Lord's parting precept to the Church of His people Israel. What was that? He gave but one direction just as He was ascending—only one! what was it? Read St. Matthew's Gospel, chap. xxviii. 18—20, "Go ye therefore and make disciples of all nations"; St. Mark's xvi. 15—18, "Go ye into all the world and preach the Gospel to every creature"; St. Luke's, xxiv. 47, "Repentance and remission of sins must be preached in His name among all nations"; St. John's xx. 21, words addressed to all the disciples, "As My Father has sent Me, even so send I you;" in the Acts, chap. i. 8, "Ye shall be witnesses unto ME . . . unto the uttermost parts of the earth."

The Lord's parting precept, His last injunction, was to do "foreign missionary work for Him." How can the Church do that without the State's protection? Impossible. Here then is the Church's *raison d'être,* and this is why the Church must be Catholic (not Roman Catholic) in union with Israel's State, to be aided by the power thereof, and thus carry out the Lord's command "to blossom and bud and fill the face of the world with fruit"—Gospel, gracious, blessed, evangelistic fruit. And this is the secret, friends, of Israel's "State and Church;" of their union; also the secret of the utter impossibility of the Church ever being by man disestablished, in defiance of God's purposes and plans, recorded in the Scriptures of His truth, the Word of the living God. For in it He united the two—the State to protect the Church, and the Church as the visible sacred agency to convert and bless the whole world by and through the Spirit of Jesus Christ our Lord.

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BRITANNIA'S BIRTHRIGHT.

By S. T. A.

GRAND promises of God to patriarchs made, 2 Cor. i. 20.
Rooted in glory, can ye ever fade? Rev. xxii. 16.
His own dear Son; and as the stars of heaven Gen. xxii. 17.
Or ocean's sands, the countless seed were given,
Gen. xxxii. 12.
Founders of "many nations," girdling earth, Gen. xvii. 4.
From far off Syria, cradle of their birth; 2 Kings xvii. 6.
Preserved in Britain, aye, the cov'nant race:— Jer. xxxi. 10
Not Judah's progeny in them we trace, { Matt. xxvii. 25. / Jer. xxv. 9.
But Joseph's line, who erst in Egypt famed, 1 Chron. v. 2.
Then chief of Israel's tribes by Jacob named, Gen. xlviii. 15.
E'en "birthright" father of Britannia's nation, Jer. xxxi. 9.
Whose church and laws are based on Revelation, }
Her throne yet Judah's throne by lasting consecration. }
Jer. xxxiii. 17.
She witnesseth for Christ o'er all the world Isa. xliii. 10-12.
Where'er her lion banner is unfurled, Ezk. xxxviii. 13.
While Great Jehovah, watching o'er her realm, Psa. cxxi. 4.
In His own might her foes shall overwhelm. Isa. liv. 17.
By her still faithless Judah He restores Isa. xviii. 1-7.
To ancient Zion and the Eastern shores, Ezek. xxxvii. 21.
And as His exiles crushed the Cæsar's power, Jer. li. 20, &c.
So His "great nation," at the appointed hour, Gen. xii. 2.
Shall rise victorious o'er the Northern foe, Ezek. xxxviii. 22.
That the whole world God's sovereign sway may know
Ezek. xxxviii. 23.
When He Himself goes forth His foes to fight, Zech. xiv. 3.
Then wars shall cease, bright day succeed to night,
Mic. iv. 3.
JESUS Himself shall reign, and Judah own the light.
Luke i. 32.

MISS COX'S LECTURE AT CLIFTON.

ON April 30th (and again at Bath on May 6th) Miss V. M. Cox delivered a lecture on "Present Day Problems, and how our Identity solves them." The lecturer was very well received by appreciative audiences, but as the address will soon be published in these pages, we do not on the present occasion say more regarding it than that the lecturer alluded to ten distinct problems of the present day, which are practically insoluble save by the help of Identity knowledge. These problems are—1. Imperial Federation; 2. The Eastern Question; 3. The Church Difficulty; 4. The Sabbath; 5. Foreign Missions; 6. Our Relations towards the Jews; 7. Our Relations with Russia; 8. Egypt; 9. The Home problem and our "Unemployed"; and 10. The Irish Difficulty. These burning questions were ably and exhaustively dealt with, and it was clearly shown that the Identity is the only solvent which can explain them all.

THE RIVER EUPHRATES.

"AND the sixth (angel) poured out his bowl upon the great river, the river Euphrates; and the water thereof was *dried up*, that the way might be made ready for the kings that come from the sunrising" (Rev. xvi. 12, Revised Version).

The following extract is from the *Family Herald*, March 6th, 1886:—"The once mighty Euphrates seems likely to disappear altogether. For some years past the river-banks below Babylon have been giving way, so that the stream spread out into a marsh, until steamers could not pass, and only a narrow channel remained for the native boats. Now this passage is becoming obliterated, and, unless matters improve, the towns on the banks will be ruined, and the famous river itself will be swallowed up by the desert."

Should the above be correct, then we have an important sign of the times in the literal drying up of the "great river." The Euphrates is represented as a barrier, or hindrance, and also as symbolical of the Turkish power. The literal disappearance of the one, signified the absolute decay of the other, and thus will be removed the greatest impediment to the conversion to Christianity of countless multitudes in the East. J. T. G.

IDENTITY OF THE LOST TRIBES.

LAST night a lecture was delivered in the Mechanics' Institute, Darlington, in connection with the local British-Israel Association, by Mr. J. G. Taylor, of Newcastle, his subject being "The Secret of England's Greatness." Mr. W. T. Ord presided. In the course of an address, which indicated considerable Biblical, secular, historical, and archæological research, Mr. Taylor argued that England's greatness, the fact of her succeeding in every part of the world where other nations failed, was not simply the reward of our pre-eminent Christianity, but because of the identity of the English race with the Ten Lost Tribes of Israel, every feature of which nation we possessed, as laid down by the Word of God. He explained the great difference between the Jews and the Israelites; and observed that, at this moment, the Jews were subject to atrocities in Russia and other countries worthy, or unworthy, of the Middle Ages; they were a people without a land, and in Palestine we had a land without a people. Then why did not the Jews go back to their country and get rid of persecution, and the Church try to restore them, seeing that she had always looked forward to the restoration of the Jews as the turning point of the world? It was because the Jews had not only to be restored along with, but by, the Ten Tribes; and until those Ten Tribes were found, no human power could restore the Jews and rid them of their persecutors. While such great advantages to the Church hinged upon the restoration of the Jews, that restoration itself hinged upon the discovery of the Ten Tribes. The objection usually taken by the clergy was that they could not expect to find a race enjoying the advantages of the English which was under the curses, like the Jews; but he contended that in the absence of identity no curse could lie, and if the Israelites were cursed they could not have hidden, as they had done, their nationality. As in the case of the Jews, the dreadful effect of the curse lay in the unmistakable identity of that scattered nation over the face of the globe, wherever it was to be found. The secret of England's greatness was not because we were a very religious or righteous people, but because the Lord's Word was true. In that also lay a surety; for it not only accounted for the unique position of England to-day, but guaranteed the continuance of it.—The lecturer was accorded a hearty vote of thanks. From *The North Star*, January 28th, 1886.

Correspondence.

CHURCH AND STATE.

To the Editor of "The Banner of Israel."

DEAR SIR,—I am glad to find from the Rev. D. Hanan's letter, published in your paper of to-day, that he and I hold the same view on the important subject of Church and State. I was not quite sure whether we both gave the same interpretation to the expression, "The Kingdom of God," but it appears that we agree in regarding it as the kingdom of Israel; and that being so, if the kingdom of Israel consists, as he says, of a *union* of Church and State, I still think that there can be no *separate* existence of either within it, any more than, as I have said before, there can be a separate existence of a man and his head.

The reference that I made to Nonconformist Churches in my last paper was directed against the idea which some people seem to entertain, that because the Church of God is established in Israel by the statute law, Churches not so established are not the Church of God. I do not say that there can be no Church without State connection, or no State without Church connection, but merely that there *cannot* be such a separate existence of the two *in Israel*, because God has decreed that there *shall not*, so that Britain being Israel, it is *impossible* that the Church of *England* can be disestablished, because she is the National Church, the sanctuary of God which He has established in the throne of David, "like the earth, for ever" (Psa. lxxviii. 67—71).

This is the point which I thought that Mr. Hanan did not state with sufficient clearness. His remarks led me to suppose that he considered that the Church of England might be disestablished as the Church of Ireland had been.

Yours truly,

14th April. J. M. GRANT.

THE Annual Meeting of the Metropolitan Anglo-Israel Association fixet for June 9 (see advertisement in back page).

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"HEAVEN'S LIGHT OUR GUIDE."

(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"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."—MICAH v. 8.

"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4.

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EDITED BY PHILO-ISRAEL.

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OUR IMPERIAL INHERITANCE.

THE *Times* newspaper is quite alive to the fact that we British folk have received an inheritance which is imperial, though no acknowledgment is made that the giver of the inheritance is the God of Israel. On February 26, a leading article on the state of Ireland contained the following noble sentiments, in which the expression occurs that is so singularly in accord with our Israelitish views. The writer said:—

To the British Empire public credit—and that not of the sort only which is weighed and measured in Lombard-street—is the breath of life. To renounce the duty of protecting loyal subjects, of securing the property and the liberties of every class under the rule of the Queen, and of maintaining undiminished the imperial inheritance we have received as a solemn trust is to shake the structure — social, political, commercial, industrial, and financial—at its basis.

The idea which underlies these words is this:—that the separation of Ireland from Great Britain, under any pretence whatever, is an impossibility, and cannot take place because the sister island is part of our "imperial inheritance" (given us, we know, by God Himself), and if we renounce the idea of keeping it as part of our heritage the whole of our body politic will be likely to fall into ruins. The separation which Mr. Parnell seeks and desires is an impossibility, because the Irish are our close neighbours, and we shall not get rid of the Irish difficulty by merely letting the island go, as the Parnellites wish.

There are, besides, still a million and a quarter of loyal Protestants in Ireland who desire nothing less than separation from the British crown; and there are, also, half a million of "loyal and orderly" Roman Catholics, living now under the terrors of the National League, whom it would be a crying sin and national shame to abandon to the control of their enemies of the League. Then there are the commercial and pecuniary interests and rights of thousands of our Irish, English and Scottish commercial classes who have property in Ireland, who own land and mortgages there, who have a stake in the Irish railways, fisheries, canals, and other property in Ireland, to whom some defence and protection are due, by reason of the fact that they have all embarked their capital in Irish investments on the faith of British protection in the final resort, to defend them from insurrection and a reign of terror.

Separation, in Mr. Parnell's sense, is impossible, because the first effect of it will certainly be civil war between the Protestants of the North (joined by every Irishman who has anything to lose), and the disloyal and separatist faction whose supremacy is sure to lead to confiscation of property, national ruin, and bankruptcy. To prevent civil war and the reign of terror, at our own Gates, we must be always prepared for armed intervention, and the reconquest of the South and West of Ireland; a state of things which will be more burdensome than firmness to our national rights, and loyalty to the imperial inheritance which God has given us in the union of the two isles of the West, where Israel's lot has been cast by the Lord the God of Israel Himself.

Mr. Giffen, who belongs to the Statistical Department of the Board of Trade, has been giving to the world his ideas of the "economic value" of Ireland to the Empire. These appear in the March No. of the *Nineteenth Century*, and they are not complimentary to the worth of Ireland, as it exists to-day, to the British Empire:—

"To let Ireland split partnership," says Mr. Giffen, "would differ in no way in kind, and comparatively little in degree, as far as business is concerned, from letting the Isle of Man remain a separate State."

That is to say—Ireland, to-day, is of about the same value to the British in the United Kingdom as the Isle of Man is to the Empire, and it would be quite as safe to let her become independent as it is already to yield a mock independence to the Isle of Man or the Channel Islands. Of course this is very humiliating to the Irish. But in other aspects the matter is not as stated. Ireland, from its size and contiguity to Great Britain, would, as an independent and hostile country (which it is already), be a most important factor in our nation's existence. It would make our life intolerable. It would become the field of hostile action from America. In case of a European difficulty it would become the focus of hostile action from our European enemies, which would force us to overpower and reconquer the land in sheer self-defence, just as we have lately been forced to unseat Theebaw from his throne and take his country, because it was being used by the French to the

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detriment of our Indian interests, and the trouble was becoming intolerable.

But independently of all other considerations we know that the separation of Ireland from Great Britain cannot take place, because it would involve the fresh division of Ten-Tribed Ephraim into two nations, for which there is no provision whatever in the Word of God. Ireland is one of the two "isles of the West," where Israel is destined to glorify the Lord, and the rupture of the union existing among the tribes is forbidden by the Scriptures, since Ephraim, one and indivisible, as the House of Israel, is destined to be united to the House of Judah, and so become one nation and one kingdom in the hands of the Lord Jehovah their God.

Let our friends, then, be of good cheer! Ireland will not divide off from Great Britain, though the Rev. Mr. Baxter, of the *Christian Herald*, is quite convinced that such will be the case. That there is to be trouble there to the House of Israel is obvious, but that trouble will, it seems to us, be used by the Lord for our ultimate benefit as a nation; and, therefore, even in respect to the present state of Israel's "imperial inheritance," Ireland, we are inclined to say to our readers, let Israel praise the Lord!

THE SCATTERED CHILDREN OF THE MOTHER COUNTRY.

THIS is the appropriate name given by the *Times* of April 22 to the Colonies of the British people; and "the gathering of peaceful rivalry" which is under exhibition at South Kensington now, is declared by the writer to be one, "the like of which the world has not seen." That great "show" is, in truth, the representative of the industries of "a nation and her company of nations." It embraces the productions, not only of the Colonies, but those also of Her Majesty's Indian Empire. There, under one roof, are collected "the works of the scattered children of the Mother Country"—an impressive sight, and one which should remind the visitor that the Empire embraces races living under the most diverse conditions—in the four quarters of the earth, in all climates, from the Frigid to the Torrid; but uniformly happy and prosperous everywhere, under the government and protectorate of "the Christian nation" occupying these little "Isles of the West," which is, nevertheless, the mistress of the seas and the coming ruler of the earth.

Few Englishmen, said the *Times*, know what their Colonial Empire is, what it is becoming, and with what startling rapidity it is advancing in every form of wealth. Ignorance fosters indifference, and if there is so little sense of pride in being in community with an immense Empire, this is due to the imperfect sense of proportion which a great exhibition skilfully arranged best serves to correct. It will be interesting to note the advances which Victoria and New South Wales are making in all the fine arts. But we own to feeling more genuine interest in the solid products of colonial industry, in the admirable workmanship of articles of common use, and, above all, in the copious stores of the great primary necessaries of life. Wheat, fine timber, rare and useful metals, wool, and silk are, and must be, the basis of true national riches. All other forms of wealth are precarious, somewhat factitious, or only symbolical. By these substantial things nations live, and our colonies abound with most of such articles. Favoured lands above most others, able to support a vast native population and to supply the wants of the Old World, are the group of countries which are represented at South Kensington.

Our readers will see from the above, and, better still, from the Exhibition itself, that God has already given "the company of nations," which rejoices to own the sway of the Queen-Empress of Britain and Hindostan, that attribute which is truly Israelitish, and which enables this country to enjoy all the other blessings God has given to His people Israel, and, therefore, to us. "Every form of wealth" is the gift of God to these the daughter-nations of our race! He has, indeed, given us British "the power to get wealth," by endowing us with a Federation of States which is rapidly becoming, as the *Times* declares, the possessor of "*every* form of wealth!" Wheat, fine timber, rare and useful metals, wool, silk, "and mines" of coal, wherewith to work our metals and to drive our steamships; these are God's good gifts to our "scattered children" and ourselves. Therewith He enables us "to get wealth," and thus He "establishes His covenant which He sware unto our fathers, as it is this day." Besides these blessings the Lord has endowed our race (because we are Israel) with homes for these, our "scattered children," in countries "favoured above most others," because situated chiefly in the Temperate Zones. They can thus support vast nations and immense European populations in comfort, affluence, and prosperity. These supply our wants, and take our surplus people as emigrants to lands just like their own, where there is room enough and to spare for countless millions. But are these the sum total of God's good gifts to us His people? Nay, not so! Zech. x. 6—10 provides us with a rich cluster of fresh blessings, spiritual and temporal, which belong by promise to Ephraim-Israel, and are now in their enjoyment rudimentarily. There is "salvation" first for the House of Joseph (ver. 6), the promise of restoration specially made to them as a people (*ibid.*); "mercy" and restoration to them, God being to them "as though He had not cast them off" (*ibid.*). Might and strength are promised to Ephraim in ver. 7. "Rejoicing as through wine" is to be their portion; nay, the rejoicing which is "in Jehovah" (ver. 7). Their gathering and their increase is guaranteed in ver. 8; their scattering as colonists in far countries is God's promise to them (as it is this day), and there "they live with their children and turn again" or "return," as they are doing now (ver. 9). The Lord Jehovah promises to "strengthen them," and they are "to walk up and down in His name," which we take to be a promise of Christian prosperity and consistent Christian national conduct, which God Himself will regulate and direct (ver. 12). Surely these national, material, and spiritual blessings are tokens of divine favour towards us His people Israel, which make the question, *Cui bono?* a ridiculous impertinence, unworthy of the questioners, and proof of their ignorance not only of God's Word, but of the patent and notorious facts of the day.

The particulars of the earthly and temporal blessings God has given to our race in our own nation and in our "company of nations," as noticed by the *Times*, are in very fact the exact counterpart of the gifts God promised to Israel obedient in Gen. xlix. 22—26; Deut. xxviii. 1—13; xv. 6; and xxxii. 13—17. They consist, as we have seen, of cereals, of timber of the best sorts, of the precious and the useful metals, of wool and silk, to which we may add coal, and all the manufactures in which coal plays so immense a part. "The precious fruits brought forth by the Sun, the chief things of the ancient mountains, and the precious things of the lasting hills, the precious things of the earth, and the fulness thereof, the blessings of the deep that lieth under, the blessings of the breasts and of the womb." These are Israelite blessings God gives to them exclusively that confer multitudinousness, and, therefore, world-wide colonies, cereals, gold and silver, iron, copper, lead, and tin, coal-mines, timber of all sorts, sheep and oxen, wool and silk, and the manufactures depending on all these, with wealth and commerce as the great result. All these wondrous blessings given by God to His people only, the *Times* truly declares are the inheritance of the British folk and of their "scattered children" now exhibiting their gifts in South Kensington, to God's glory. We trust our home readers will all find the means and opportunity to visit and study this great Israelite "show," and learn from it the lesson God means to teach us—namely, that He has been faithful to His promises to the Fathers, and that He has performed His oath "to Abraham and his seed for ever," as it is this day. And seeing that, the result must surely be, that Israel will praise the Lord—their faithful, covenant-keeping God!

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THE COLONIAL AND INDIAN EXHIBITION POINTS TO FEDERATION.

We think the leading idea of the mighty "family party," which Her Majesty herself inaugurated in the bright sunshine of Tuesday, May 4, 1886, is "National Confederation." It brings into one splendid focus the whole of "Her dominions," and enables us to estimate their greatness and their significance. This Empire was born in the time of Queen Elizabeth as an outland Colonial Dominion, and it has been growing ever since. There seems no likelihood of its ceasing to grow, till there are no more races and no more territory to be absorbed into its rapacious, all-devouring maw! In India it has assimilated 240 millions of heathen and Mahommedans. In Canada and the Mauritius we have over a million Frenchmen who admit Queen Victoria's sway. The Dutch are our fellow-subjects in the South African Colonies; Spaniards in the West Indies; Chinese and Dyaks are British by allegiance, in Hong Kong, Singapore, and North Borneo; Arabs, Africans, Jews, Parsees, Egyptians, Turks, and Syrians are the same in Aden, Bombay, Cyprus, Malta, and, shall we say, on the Suez Canal. The Empire is now knitted together and consolidated in a manner unknown when the Queen ascended the throne in June, 1837; for the electric telegraph has annihilated space, the railway has accelerated travel, and the ocean steam ships of the day have reduced distances, which required months to traverse before, to a matter, now, of weeks and days. "One of the most flourishing colonies of the Australian Continent bears the name of the Queen" (Victoria), "though it assumed it in the year of the great Exhibition, 1851; and its capital is named after her first Prime Minister," Lord Melbourne. "The colony of New Zealand did not even exist when the Queen came to the throne; and a general survey of the British Empire would show the enormous progress it has made, both in territorial extension and in political concentration, during Her Majesty's prosperous reign."

So far *The Times* of May 4. For ourselves, we look on the Exhibition, now in progress, as a providential help to the idea of that British Federation which God is rapidly bringing about. He is enabling men to see, by the wondrous show in Kensington Gardens, what astounding power and wealth are concentrated in the various portions of the British Empire; how immense is its strength in its multitude of men, how gigantic is its wealth in freeborn citizenship, united as one man in loyalty to the throne of David, a throne blessed of God like no other throne on the face of the earth, and situated in these "isles of the West," where the appointed place of Israel's domicile is fixed (2 Sam. vii. 10). The Exhibition, thus regarded, seems to us a rebuke and reproof to the idea promulgated by Israel's chief officer of State, whereby the Empire, so consolidated by the gift of God, may be shortly shattered at its head quarters; and Ireland, the sister island, be struck off and constituted a dangerous, alien, hostile neighbour, ever ready to take part against Great Britain in her future times of weakness, when attacked by some foreign foe. Mr. Gladstone boasts that his Bills, for the separation of the legislatures of the two islands, have the sympathy and adhesion of some American States, and of the Canadian Frenchmen. But how comes it, that from no pure British centre, in the Colonies or India, has a word of sympathy with his plans been forwarded? Melbourne, Sydney, Brisbane, Adelaide, Toronto, Ottawa, Kingston, Auckland, Cape Town, Calcutta, Madras, Bombay, Colombo; all these great cities, in the Colonial and Indian Dominions of the nation, are silent! Mr. Gladstone's plans are discredited already, and cannot, for a moment, mar the grandeur of the testimony that the Exhibition will give to all the world this year, that by God's blessing the British Empire is one, and indivisible (a nation and a company of nations), which is like the ever advancing tide that knows no ebb. Well may *The Times* observe, that "when the Queen opened the Exhibition, her subjects felt, that in the gathering of their representatives to greet the Common Sovereign of all, the unity of the Empire passed from the region of dreamland and moral aspiration into that of visible, material, and tangible manifestation."

In all these things we may plainly see the hand of God. Even in Mr. Gladstone's vain attempt to break the Empire into pieces, we may note the rebuke God's hand has sent him in the events which took place at Kensington Gardens on May 4. For the results of his efforts we have no fears, no anxieties. We see no hints in God's Word that Israel shall again be divided, impoverished, attenuated in these our "last days." We know, therefore, that Mr. Gladstone is foredoomed to disappointment and political disgrace, for he is manifestly fighting against his Maker, and will have to take the consequences of that rash attempt. "The isles of the West" are the locality set apart, in Isa. xxiv. 15, for Israel to glorify Jehovah; and shall Mr. Gladstone, by his puny effort, frustrate that Divine determination, and constitute *one* of these islands the property of a nation which hates God's people, and is to-day, as heretofore, "pricks in their eyes and thorns in their sides," according to the prophecies? It cannot and will not be! And knowing this, we praise the Lord, even for our present trials, arising from the doings of one who is troubling Israel (Josh. vii. 25).

A VISIT TO TARA.

By Rev. Denis Hanan, B.D.

"The length and breadth of the Tomb of Tephi,
Accurately measured by the sages,
Was sixty feet of exact measure,
As Prophets and Druids have related."

Cu-an O'Cochlain, A.D. 1024.

The Hill of Tara is 24 miles from Dublin. A train from the Broadstone terminus (Dublin and Meath, &c., Railway), which leaves at 9.10 a.m. arrives at Kilmessan Station at 10.26 a.m.; the hill is about 2½ miles from the Station.

The country is flat, and although the hill is not high, it is said that nine counties can be seen from it. Mr. Petrie's words are graphic: "The Hill of Tara, though undistinguished either for altitude or picturesqueness of form, is not less remarkable for the pleasing and extensive prospects which it commands, than for the associations connected with it, as the site of the residence of the Irish monarchs from the earliest times."

Its value as a military position, even at present, is apparent, and its situation and capacity for defence, doubtless caused it to be selected from the earliest times as the residence of chieftains or kings who dominated the country by the sword. It is covered with earthworks similar to those which are common all over the country—viz., circular raths or forts, and also a long and narrow excavation is pointed out as the Hall of Tara.

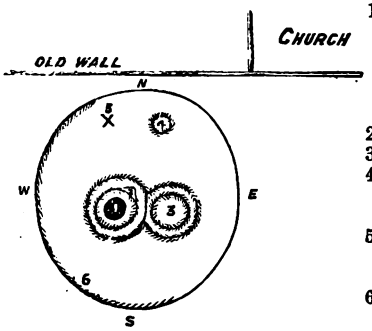
A fence of stone, known as "The Old Wall," running from the churchyard across the hill, separates the Russell and Preston properties. It is only the earthworks on the former or Southern side, known as Rath na Riogh, or Cathair Corofin, to which the legends concerning Tea Tephi are attached. These at present consist of an outer ring, which encloses two central circular raths, and one mound of earth. The two raths touch one another, but it seems evident that that to the West was the first constructed, as the outer ring of that to the East has been cut into it in order to form the latter.

The older earth-work, or Western, has a double trench surrounding it, and the central part is raised: the Eastern is surrounded by one trench and is depressed in the centre. In my opinion the tomb, mergech, or receptacle, if it exists at all, is under the raised central part of the Western rath. The tradition of the locality is that it is not known under which of

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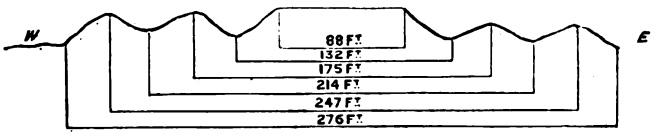
the many mounds, or raths, the princess lies buried. Mr. Petrie's research caused him to write (Petrie's "Tara"), "The next important monument noticed is that called Tea-mur: of this there is now no vestige, but its situation is pointed out as a little hill which lies between the two *murs* (septa) to the South of the Rath na Reogh, and the poem of Kinneth O'Hartigan indicates that it was 60 feet in extent and contained within it the sepulchre of the Milesian Queen Tea."

It is therefore necessary to give the reasons which cause me to think that the raised mound, now known as the Croppies' Grave, is the Tomb of Tea. Before I do so it may be well to mention why the rath is now so-called. During the rebellion of 1798 men who, when taken prisoners, could not be detained in custody, were marked by slitting open, or cutting, their ears: hence they were called "croppies." A body of these men defended themselves on the Hill of Tara, and fifty who fell were buried in a trench that was cut across the top of the central mound. At a later date the pillar-stone was moved from the mound upon which the kings were crowned, as stated above. It stands about 5½ feet high, and must be sunk at least three feet in the ground. It is round, and about five feet in circumference, and necessarily of great weight. Mr. Petrie says that it is granular limestone, but I do not think it is; it is harder than limestone. There are two circular seal-like marks on it, sunk about a quarter of an inch deep, and over them a rude and modern R.I.P.



1.—Rath of the King, known since 1798 as the Croppies' Grave, and on which the Lia Fail taken from No. 4 has been placed as a grave-stone.
2.—The Forradh.
3.—King Cormath's rath.
4.—The Crowning Mound on which the pillar Lia Fail originally stood.
5.—Site of a mound similar to No. 4, removed for top-dressing grazing land.
6.—The invisible and doubtful site of Tephi's tomb.

To return. The "croppies' grave" is the oldest and largest of the earthworks, and the most carefully constructed. It alone has the raised centre, and the size suits the traditional dimensions of the tomb. Section from Petrie's "Tara":—



Thus it will be seen that the central mound is 88 feet in diameter. Cu-an O'Cochlain's poem states that the tomb was 60 feet in circumference—*i.e.*, 20 feet in diameter; supposing this to be the inside measurement and that the walls were, say, 6 feet, the whole 32 feet could be covered up in the 88 feet, and leave 28 feet of earthwork surrounding.

It is almost impossible to estimate the original height of ancient earthworks—probably they were at least twice as deep and as steep as they now are. The central mound in question is about 12 feet over the present level of the surrounding foss; if it was originally twice as high, there would be ample room for a lofty chamber under the super-imposed clay.

Mr. Petrie's statement is based upon a translation of a poem by Amergin, written in the sixth century, and given in the "Notes of the Annals of the Four Masters."

"A rampart was raised round her house,
For Teah, the daughter of Lughaidh;*
She was buried outside in her mound,
And from her it was named Tea-mur."

* The Rev. F. R. A. Glover states the Lug-haidh is Celtic for God's house.

The word translated "outside" seems to have given rise to the tradition that she was not buried under her house in the fortress or "cahir circular and strong." But considering the doubtful signification of the word—that it may mean the outside chamber of the Mergech, that this cahir alone could contain such a chamber, and that any other Tea-mur cannot be found—it seems an insufficient data upon which to conclude that "the grave, the Great Mergech, a sepulchre which has not been violated," does not lie under this the most remarkable of the Tara mounds.

A shaft or tunnel driven through the clay for 28 feet would settle the question, without injury to the mound, and there is no popular objection to the attempt being made. It is said that the consent of the proprietor and tenant would not be withheld; and there is every reason to suppose that if the funds were supplied, the Board of Works would lend their aid. I may add that if the measurement given meant 60 feet in diameter, such a chamber could be covered up, and I saw indications which caused me to think that a shaft of but 14 feet would touch masonry. It is only by a shaft driven in from the side that the rath can be opened, as an entrance from the top would disturb the croppies' grave. Although many such earthworks have been opened from the top and vaults found in them, they have been of small size in comparison with that mentioned in the poem, which must necessarily be vaulted and therefore approachable from the side only.

From an archæological position alone great interest must attach to this most ancient mound with which such a well-preserved tradition is connected. Although the study is but recent, Ireland has been a fruitful field. The Royal Irish Academy has in its museum a collection of ancient gold ornaments said to be unrivalled. It may be safely said that any excavation at Tara would add largely to the knowledge already obtained. When cairns were opened in the same County, although they had evidently been entered before, much of interest was obtained; this mound is almost certainly inviolate.

The historical question, who was Tephi? would probably be solved. The apparently somewhat similar mounds in the Crimea, opened by the Russian government, have given no uncertain information. The name, the history, the faith, and the date of the death of the entombed are known; the stones recovered from these mounds are carefully preserved in the museum at St. Petersburgh. It seems that the scientific efforts of the Russian government are far in advance of ours! If the identity of the Princess could be established, light would be thrown upon the personality of Ollamh Fodhla and Simon Burgh, who are said to have accompanied her.

Something of the mystery of the "Lia Fail," or stone of destiny; whether that is it which, huge and unwieldly and deserted, is so called at Tara; or that which portable and enshrined, is connected with the destiny of the Anglo-Saxon race and empire, might be revealed. A chamber of the size recorded could hardly have been constructed to hold one body; its size and its name (Mergech, a Hebrew word meaning receptacle) point to the safe hiding of something more.

Ignorance of chronology and superstitious reverence have caused the supposition that the Eastern princess was the Blessed Virgin Mary, and that her tomb is to be found at Tara; this strange notion need not be further considered.

The tradition that the ark of the covenant is hidden there is common, but I cannot trace its origin; it seems to have been in existence long before the conjecture that Tea Tephi was King Zedekiah's daughter. That the ark disappeared at the time of the Babylonian captivity, was not taken to Babylon, and was hidden by the Prophet Jeremiah, is certain. Jewish tradition states that it will be recovered, but how and when this tradition became connected with Tara, I have not been able to ascertain. Tara is almost pure Hebrew for Torah. Torah means law, and the original tables of the law were

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enshrined in the ark, which was a large box of the hardest wood, covered inside and outside with thick gold plates, indestructible by age or climate.

A modern conjecture mentions the title-deeds of Jeremiah's prophetical purchase, but this is of no present importance.

In conclusion I desire to impress upon my readers that although the traditions connected with the Hill of Tara have received point and interest from the historical and Scriptural identification of the Anglo-Saxon race with Ephraim-Israel, they are in no sense the origin of that discovery. Any revelation made by archæological research might yield interesting corroboration; but the absence of any tomb, or the overthrow of the supposed identity of the Eastern Princess, or of her guardians, would in no wise weaken the totally independent evidence which witnesses to the faithfulness of Him, who has not forgotten His covenant with Abraham, His oath to Isaac, His promise to Jacob. And has not transferred the birthright inheritance of Ephraim, His firstborn, to a Gentile people.

March 30th, 1886.

A FEW CONSIDERATIONS AND PRACTICAL SUGGESTIONS RESPECTING IMPERIAL FEDERATION.

By J. Thomson.

It was briefly shown in our recent article on the population and trade of the British Empire (Banner, No. 485), how vitally important to us are our relations to our Colonies and India. A few more considerations on the same lines, and the results they point forward to, may not be considered out of place at the present time.

We may supplement what was before advanced respecting trade, by quoting some more figures given by a writer in the *Quarterly Review* for April, 1885. It is estimated, he says, that "the United States now take from us goods to the value of about 8s. 6d. per head of their population; the proportion taken by Australia is £8 18s. per head of their population; the Cape, £4 10s.; and Canada, £2 2s." Thus it will be seen that our great Colonies are much better customers to us than the United States. In 1873 the value of goods exported by us to the Australian Colonies was £17,670,152, which increased in 1883 to £24,216,452. In the same period of ten years "India increased her purchases from us by £10,539,000," and now "buys from us far more than even the United States or any other country;" standing at the "head of the list of our customers." In 1884 we exported to "this poor despised country," British India, no less in value than £30,584,395. The *Quarterly Review* adds that, as once the Bombay Chamber of Commerce boasted, "India alone could supply England with all the wheat she needs." In 1873, the value exported was £167,690, which was increased to £6,088,814 in 1883.*

The most recent returns for the Board of Trade are for the month of March, 1886, and show that the "arrivals of wheat from India were very large, amounting to 746,000 cwt., against 598,000 cwt. in 1885, and 355,000 cwt. in 1884." It is also remarked upon as being "noteworthy," that the "total imported from India during the three months just ended, is only about 300,000 cwt. less than the quantity received from the United States during the same period; the figures from India being 3,242,000 cwt., and from the United States 3,529,000 cwt."

Thus everything indicates the vast importance to the Mother Country of her Colonies, and the great Dependency of India; and how desirable it is, that, our mutual interests being so great, our union in the future should become closer and more indissoluble. In 1859 the late Lord Lytton, speaking in London of the Australian Colonies, said: "It may happen that the time will arrive when the other Great Powers of the world will rise up against the venerable parent of so many children. If that period should ever arrive, I believe the Colonies will not be unmindful of the tie which binds them to the Mother Country. I believe their vessels will come thick and fast across the ocean to her assistance, and that voices will be heard universally among them, saying, in effect, that while Australia lasts, England shall not perish."

How this anticipation (if we may not call it a prediction), has, in a measure, been already realised, and proved in a way not likely to be forgotten, when England was engaged in Egypt, and was threatened also by her "foe of the North," is so well-known and so recent, that we need do no more than just refer to it. From both Australia and Canada willing offers of volunteered help came—an earnest of what may be expected to follow, if need be. Almost every day brings to light more indications of the affection and interests existing that bind together the great mother and her children in ties stronger and more enduring than adamant. At one time, not so very long ago, it used to be said (and even desired by some public men) that as our Colonies grew, they would separate themselves from us; either setting up for themselves, or, as it was anticipated in the case of Canada, join the United States. It was also said they were willing to leave us, and this was repeated so often, that people began to think it was true. But now no responsible person would make such statements, or be extensively believed if they did. On the other hand, we find that last year, at Montreal, the Prime Minister of Canada declared: "We want no independence in this country, except the independence we have at this moment. . . . We may govern ourselves as we please; we may misgovern ourselves as we please. If we are attacked, if our shores are assailed, the mighty power of England, by land and sea, are used in our defence." Sir Charles Tupper, the Canadian High Commissioner, speaking, if that were possible, even still more emphatically, said: "I regard the proposal for independence as the most fatal delusion—so far as Canada is concerned—that could be presented for our consideration. . . . I am not speaking mere sentiment; but I know, after spending twenty-nine years of my life in the Parliament of my own country—and I am proud to be able to say it—that no man would stand the slightest chance of securing election in any one of the Canadian constituencies—from Prince Edward Island to British Columbia—were he to advocate the disintegration of the Empire."

The questions now suggested are—"How is this distintegration to be avoided, and what must be done to make the union close and permanent?" Perhaps a solution to the problem is not at present possible; and this is hardly to be wondered at, seeing that the vital importance of the issues raised, is only just beginning to dawn upon the public mind. As already just remarked, a few years ago men of greater influence than wise statesmanship, either treated the subject with indifference, or opposed any measure by which the union of the Mother Country and the Colonies might have been strengthened, and thus the neglect of former years increases the difficulties now. But difficulties are not impossibilities, and when met have only to be conquered by energetic resolution, and not allowed to stand as "lions in the way" towards a desired end.

In his lectures on "The Expansion of England," Professor Seeley points out that there is an ambiguity about our use of the words "Colonial" and "Empire." Our Colonies differ from those of Greece and Rome, and our Empire is "not a congeries of nations held together by force," but is "in the main one nation, as much as if it were no Empire, but an ordinary State." We should, therefore, view our Colonies as a simple extension of the Mother Country—a view all the easier realised now that steam has bridged the intervening distance. We should thus think of England, not as this "right, tight little island," but as a country of vast extent, with ample space for Englishmen for many generations to come; and "if there is pauperism in Wiltshire and Dorsetshire, this is but complimentary to unowned wealth in Aus-

* *Companion to the British Almanack*, 1886, pp. 9—261.

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tralia: on the one side there are men without property, on the other there is property waiting for men." But we still continue to think of a Colony not as part of our State, but as a possession belonging to it—an erroneous idea, to say the least, and to be combatted with wherever found. "If Greater Britain, in the full sense of the phrase, really existed, Canada and Australia would be to us as Kent and Cornwall." The emigrant who leaves Sussex or Yorkshire for Canada or Australia, does "but leave one part of Great Britain for another; he lives under the same flag, is protected by the same laws, has the same religion, language, and literature, and can indulge in the same brusque independence that characterises John Bull in his island home." Years ago the United States Judge Haliburton ("Sam Slick") took the same view, and ardently desired to see a close union between England and her Colonies. He complained that the Colonists had no nationality, no place, station, or rank, and observed, "The organization is wrong. They are two people, not one. It shouldn't be 'England and her Colonies,' but they should be integral parts of one great whole—all counties of Great Britain."

To bring about this much to be desired and happy result, is a work for true Statesmanship, and the sooner it is accomplished the better for the highest interests of our race and of the world. One time the Colonies were a great expense to the parent State—only natural that it should have been so, as children in a family are to their parents—but now they are largely dependent upon their own resources, and looking for protection (mainly, if not only) to the British Navy if attacked by a foreign foe. And even in such a case, the interests are mutual; for our Navy is largely dependent on the friendly harbours of our Colonies. Were they in the hands of an adverse, or even neutral Power, we should soon experience a difference. We have the largest shipping interests in the world.* British vessels traverse every sea, and we are largely dependent (whether wise or unwise our fiscal policy) upon foreign supplies for our food. Humanly speaking, the Navy is the guardian of this commerce and chief security of our coasts from invasion. The cost of our Navy is sometimes complained of by political economists, but it is cheap, and would be still cheap if it cost treble what it does, so long as it is efficient, with such vast interests as ours at stake. In the event of war, it would soon be seen how valuable the Colonies would be to us, and we to them, giving them the protection of our flag; while, on the other hand, we should find numerous ports round the world "open to English fleets, but closed to those of an enemy." The Colonies at present, and perhaps for some time to come, may be comparatively defenceless as separate States; but as parts of the British Empire they are strong, "not only in material strength, but also in that moral power with which a free nation enriches and elevates her children." A hundred years ago, when our Colonies were hampered with foolish and iniquitous restrictions respecting trade, that great political philosopher, Edmund Burke, after asserting in Parliament that our hold on the Colonies is in the affection arising from common names, kinship, equal protection, and privileges, added: "These are ties which, though light as air, are strong as links of iron. Let the Colonies always keep the idea of their civil rights associated with your Government; they will cling and grapple to you, and no force under heaven will be of power to tear them from their allegiance." We have lost a good deal in not attending earlier to these words of wisdom and far-sighted patriotism; but we hope the nation is alive now to their truth, and that both in the Old Country and its Colonies, a strong and earnest effort will be made to work out the principles advocated by words like these.

Hence the idea of uniting Great and "Greater" Britain by Imperial Confederation. The suggestion is good, though at present necessarily vague; but the very entertainment of it seriously, presages a successful result. In 1884 meetings were held in London, presided over by the late Mr. Foster, M.P., and these led to the formation of an Imperial Federation League. Its chief object is to call attention to the importance of a closer union between the Mother Country and the Colonies. In order to influence public opinion, branches of this League have been formed at home and abroad; two of the most important being in the Cape Colony and at Montreal. "Let us only keep in mind," said Mr. Foster, "what we want—viz., an organization for common defence, and an official acknowledgment of the right of the Colonies to have a voice in the determination of foreign policy, especially when such policy directly affects their feelings or interests." As yet the League has not officially proposed any plan for Confederation, though private persons have ventilated various schemes, the most prominent feature in which is the assembly of a Supreme House, or Houses of Parliament, in which the Colonists should be fairly represented. The best and most definite suggestion to this end which we have yet seen, is that of Mr. Frederic Young, who is an earnest advocate of Federation. In a paper read at Amsterdam in 1883, he said: "Taking as a basis the present position and relation of England and her Colonies, it has been proposed that there should be an Imperial Senate consisting of 300 members—185 for England (and Wales), 25 for Scotland, 40 for Ireland, and 50 for the Colonies." The distribution of the latter would, "for the present, at least, be as follows:—20 for Canada and Newfoundland, 15 for Australia, 5 for New Zealand, 5 for the Cape Settlements, and 5 for the West Indies. The Ministry of the day would be drawn from the members of the Imperial Senate and the House of Peers, and these, as at present, would be the immediate and responsible advisers of the Crown. The Senate to sit in London, and its term of duration to be five years."

We agree with Mr. Young that "here is an admirable suggestion as the nucleus for the construction of an Imperial Parliament," though to one or two points exception might be taken. Thus we quite agree that England, being the most important, wealthy, and best educated, should have a full half of the total number of members; but we think 40 too many for Ireland. We should give it the same number as Scotland, because the latter is by far the more intelligent and loyal of the two countries. This leaves us with 15 members to dispose of. We notice nothing is said of the great Dependency of India, which, we think, should have some direct representation in such an Imperial Parliament—say, 12 representatives—reserving the remaining three for some countries similarly looking up to us for protection as does India, not at present within our calculations. Other details have to be considered, as the qualification of members and electors, for it is evident that a mere representation of numbers will not answer in this case. Intelligence and property must be allowed an efficient voice, or such a popular assembly would only intensify the existing bitterness and senselessness of party feeling, and be very injurious to vital imperial interests. We must leave these further details to be discussed when the outline of the scheme is better digested, and the public have become more familiar with the essential idea of Confederation. It may, however, here be noticed that if any such scheme is determined upon, Imperial and Local Questions would be separated, and each country would require to have its Local Parliaments—England, Scotland, and Ireland; the Colonies having theirs to manage their domestic affairs, as some of them already do.

The place of meeting would have to be finally determined upon after experience had decided which was the most convenient. London would certainly be the first to be tried, as it is at present the great centre of attraction. But if, by-and-bye, not only Egypt, but Syria comes under our protection, or has to be annexed, another centre of attraction, and one even more convenient to all the outlying portions of the Empire, might be found at Jerusalem; and thus while we are, as a people, looking chiefly after preserving and safeguarding our Empire,

* See BANNER, No. 482, p. 118.

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we may, unconsciously, be working out the vast designs of Jehovah, and fulfilling prophecy, which avers that "out of Zion shall go forth the law, and the Word of the Lord from Jerusalem" (Micah iv. 2).

Other suggestions have been made, beside the one we have just noticed; as, adding a number of representatives for the colonies to our present Parliament; but which is open to several serious objections. Another suggestion, from the Marquis of Lorne, is that "Agents-General" of the Colonies should be admitted members of the House of Commons, "without the power of voting," and also "abstain from all debate save on extraordinary occasions involving the Imperial issues of peace or war;" which would almost reduce Colonial representation to a "pious fiction;" and finally, there has been "the moderate proposal that the Colonies should combine with England for purposes of Imperial defence;" which is simply the first step towards federation, and we wonder it has not been taken long since. There are doubtless other schemes afloat, and stirring a greater or less number of minds, and perhaps advocated or opposed with partizan heat. But the solution is not just yet; though it may be nearer than many suppose. The questions involved in the issue are most vital, alike both for the mother country and the colonies. Professor Seeley says, "Modern English history breaks up into two grand problems—the problem of the Colonies, and the problem of India;" and he adds that the great expansion of our race "has the effect of making English politics most bewilderingly difficult." Yes, indeed, to weak-kneed feeble politicians of the "Perish India" school; or of the type of the "Grand Old Man," who has so many admirers, who cannot spare a thought for the confederation of the Empire, and who would check its growth (if he could), as being already far too large for human management. Difficulties in such a case as this, involving the welfare of millions, exist only to be conquered; and by God's grace they will be. Every member of the Anglo-Saxon race is (or ought to be) more or less interested in this great question; and when it has taken permanent form, and exists in fact, and not theory merely, in future years it will be seen that the settlement of the relation of England to her Colonies was about the most important event in the history of this century.*

We have not mentioned the United States, so far, in our consideration of this subject; not because we did not think of them, but because when once the federation of England and her Colonies has become an accomplished fact, and is working well for their mutual interests, it will only be a question of time, and upon what conditions, when the United States shall be admitted to join, and become participators of the many undoubted advantages of belonging to a confederation of all the English-speaking States, or nations, throughout the world. When that is accomplished, the continued peace of the world will, humanly speaking, be secured; for no outside nation would dare to touch, martially, the weakest member of so mighty a confederacy. We need not now stay to enlarge upon the bearing all this has upon Our Identity. To every one it is surely self-evident; and must bring conviction of the truth to all who have refused to be convinced by anything else than the existence of a world-wide Empire dominating over all the other peoples and nations of the earth.

*See "Companion to the British Almanack" for 1886, pp. 10—14.

"GOD'S ENGLAND" AND "IDOLATRY."

Two remarkable paragraphs have lately appeared in the papers. The first was published in the *Standard* on April 16 or 17, addressed to "the Protestants of Great Britain and Ireland." The other was a letter on "Hero Worship," by B. B., in the *Pall Mall Gazette* of May 29, 1886. The letter was headed, "These be thy gods, O Israel," and was intended to charge the British folk with rank idolatry of Mr. Gladstone, when at Hawarden on Good Friday last crowds invaded the Church to see not Him of whom Pilate said, "Ecce Homo"! "not this man, but—Mr. Gladstone." The writer complained that that scene was pure and simple idolatry, and that the sad thing was that "there are no Iconoclasts." . . "If these be thy gods, O England, alas for thee!" is the writer's concluding lament, because, as he justly remarked, "Idolatry has but one end for idol and worshippers alike"! The other paragraph we give verbatim, because we can do so without offence to those who are not afflicted with the hero worship the *Pall Mall* correspondent describes. The address to Protestants was this:

To the Protestants of Great Britain and Ireland.—The Bill for Home Rule is aimed at the destruction of your liberty, religion, and country. It will pass the House of Commons, unless all Protestants unite in defence of their Fatherland. If passed, its result will be revolution and civil war. This is no party question. It is a great national danger, and nothing but union will save the Empire. God has given us priceless blessings. Will you not stir for your country, and for that liberty in Christ which you enjoy? Will you allow "God's England" to be trampled in the dust by her deadliest enemies? Then unite heart and soul in opposing this cowardly and cruel Bill. But it must be now or never. No excuse for apathy will avail hereafter. Remember, Union is strength, and God will yet deliver us if only we will ask Him, but if we reject Him, He will cast us off. Read Deut. xxvii., xxxiii., Prov. xxiv., 11—12, Dan. ix.

The writer of the above is evidently under the impression that the Irish Bills which Mr. Gladstone has introduced are somehow aimed at Protestants, and that unless all Protestants unite to defeat them they will pass, the Empire will collapse and revolution and civil war will be upon us! We had some idea when we read such expressions as "God's England" and "God will yet deliver us if only we will ask Him," &c., that the writer was an Anglo-Israelite. But further consideration convinces us that this is a mistake. He is only a "blind witness" to the fact that this nation is "God's England," and that God will certainly deliver us whether we ask Him or not, because of His unconditional promises to the Fathers. The writer is wrong in saying that nothing but union will save the Empire. The Empire is saved already, because it is God's kingdom, and He has sworn to bless, increase, and save it.

"God has given us priceless blessings," is the writer's declaration, and without doubt he is right. He has indeed given us all the blessings He promised to His covenanted people Israel, and He cannot have done that unless we had been Israel, His people. He has given us as national blessings, multitudinousness, the Gate of our enemies, the evangelising function, wealth abnormal, and supremacy over "many" nations (Gen. xxii. 17, 18; Deut. xv. 6, xxviii. 1—13). Besides these He has given us the Sabbath, the Bible, His ten true laws, the missionary spirit, revivals of religion, civil and religious liberty, and the operation and outpouring of His Holy Spirit on our people.

The writer of this appeal to Protestants tells us that "if we reject God He will cast us off." Herein he is quite wrong, for God said to Ephraim (and no other race has any promise on the subject): "They shall be as though I had not cast them off." "This people have I formed for Myself, they shall show forth My praise" (Isa. xliii. 21). The fact is, God has a strong, imperishable love for His chosen ones. He will never leave them nor forsake them. Having loved them, He loves them to the end, and sent His only-begotten Son to redeem and succour them. From Ephraim, the Ten Tribes, He has received provocations innumerable, which have deserved His utmost wrath; but in the very extremity of their wickedness, the considerations which have inclined the Lord to mercy are just those which our opponents never can, and never will, understand, till they realise that He is a faithful God, who, having sworn, must keep His oath to bless the seed of Abraham; and, having promised, must perform His promises

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to the very jot and the very tittle. His feelings towards Ephraim are described in Hosea xi. 8, 9, R. V., and to these words we ask close attention: "How shall I give thee up, Ephraim" (He cries), "How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me, My compassions 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; and I will not enter into the city."

Such is our God, and such the blessings to which we are heirs as His people Israel! And yet there are thoughtless men and women among us whose cry is still, "*Cui bono? cui bono?*" From these we can afford to turn away, and remind them that this is, after all, "God's England," and that the inhabitants thereof are "His people Israel"! And let all who know these facts "praise the Lord"!

A HATTER'S TESTIMONY.

BUSINESS took us lately into the shop of a hatter in a town which shall be nameless. The owner of the business had heard and read about Our Identity, and seemed to be impressed with the fact that political and national events were falling out as the Identity required, and that in the East especially, nothing seemed to contradict our views, while much that was happening confirmed them. "Mr. R." we said, "I want to ask you a question in regard to your business as a hatter. Is there any peculiarity in the size of an average Englishman's head, as compared with those of foreigners who may call in to try on and purchase your hats?" "Certainly, there is," was the reply. "The average Englishman's head requires a hat which is rather longer from front to back than from side to side. The Englishman's shape is somewhat oval, as 6½ inches is to 5. It is longer between the forehead and the back of the head than as measured from ear to ear. We have consequently to make all our hats for home sale after that fashion. But here comes a curious fact. If a foreigner comes in to be fitted with a hat, there arises trouble. We cannot fit him! His head is not of the British shape, and is more rounded. He wants a round, not an oval hat; and therefore we have a difficulty in fitting *him*. We have to make his hat to measure." These remarks seemed to establish the fact which Mr. Robert Pegrum so clearly brought out in the BANNER of No. 203, vol. iv., pp. 454, 455—namely, that the British and Continental skulls are of a different type and belong to different races. We do not suppose our hatter's definition and Mr. Pegrum's were the same, or that the former knew anything of the "Dolicho-cephalic" and "Brachi-cephalic" types of skull. The hatter's testimony went to prove that there was a distinct type of head appertaining to the average Britisher which the Continental foreigner did not possess, and that the types were so diverse that the hats which fitted the ordinary Englishman would not fit the foreigner, such being caused by reason of a racial difference in the form of the skull. To bring the matter to an issue, we next asked the hatter, "whether he ever served Jews with hats, and whether they exhibited any craniological speciality, which made it difficult to fit *them* with his ordinary stock-in-trade?" Our hatter thought for a few moments, and then replied, "No, Sir! The Jews present no difficulty! I serve several Jewish families with hats, and there is nothing to prevent my fitting them with the hats the ordinary Englishman will take. *The heads of the Jews* and *the heads of the Englishmen are, on an average, the same!* The Jews give no trouble in buying my hats, like foreigners, when they come in to purchase!" When we observed to our friend in the hat trade that he had been giving us a good lecture on the Identity, because he had proved to us that the crania of the Jews and the crania of the average Englishman (or Britons) are the same in type and size, he answered, "Yes, Sir. I see that even in regard to my trade, the facts go to support your view that we are the Israelites!" So far the testimony of a British tradesman in regard to one of the branches of our subject. His evidence went to show that the heads of the British folk are formed on the same craniological model as those of the Jews, and, therefore, our opponents being the judges, they must, like those of the Jews, be Semitic heads—the heads of Israelites. And this is the fact which it is our object in the BANNER to prove. We think our hatter has supplied us with a very neat and clear demonstration of the fact from a point of view which our craniologists tell us is infallible. The hatter, however, measures from the frontal bone, over the eyes, to the back of the head; but the craniologist takes his measurements, we suppose, rather higher up the dome of the skull to arrive at his distinction of Brachi-cephalic and Dolichocephalic skulls, whereon he bases his scientific varieties of the races of man.

Correspondence.

"JACOB'S TROUBLE" AND ISRAEL'S FUTURE.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—While the thought of "Jacob's trouble," and what concerns Israel in the future is still in our minds, and under discussion, will you kindly allow me to say a few words? The following thoughts, put on paper early last December, may be especially suggestive now that it is painfully proved to us that there is not, and, I may say, cannot be work enough in these islands to support the present vast, and ever-increasing population, and this recognised state of things has created a demand for State-aided Colonisation, and emigration.

In Matt. xxiv. 14 we see that the Gospel is to be preached to all nations, "and then shall the end come." The account of the "great tribulation" is given *afterwards* in the same chapter; it seems reasonable, therefore, to suppose that the "great tribulation," or "Jacob's trouble," is to be subsequent to the time of the general preaching of the Gospel. If so this appears to dispose of the idea, entertained by some people, that all the trouble was over at the past siege of Jerusalem. In the same chapter ver. 16 gives us, "Then let them which be in Judea," which seems to fix the locality. Dan. xi. 40—45 does the same. These passages, with others, to be found in the writings of the prophets, imply very forcibly, to me, that there will be a return of Jews, possibly some of Israel with them, before The Return. Noticing the events of the last few years, the persecution of the Jews, and the consequent exodus of so many from foreign countries, and remembering how the British have been drawn to the East, would anyone be surprised if the English Government, in ignorance of our origin, and in view of present or future difficulties, should make further arrangements with the Turkish Government to safeguard our inheritance, and then arrange for Jews, and others, to settle as colonists in the land? We may live to see it done, and witness the iniquity that is to abound culminating in a triumph of evil before the final overthrow at the second coming of our blessed Saviour. Should we see signs of a return, such as I have intimated, will it not be legitimate work for all Anglo-Israelites to give warning to their fellow countrymen to take no part in the movement, and to accept no lot in our inheritance before the accepted time, the time of peace? Yours most sincerely, A E I.

Author of "The Answer to the Eastern Question."

London, March 6, 1886.

BRITANI, THE NAME OF A SYRIAN VILLAGE.—Travelling in the East, in 1836-7, Lord Lindsay, in the valley between Antilibanus and Lebanon, passed through a village called *Britani*, which name, he observes, "was a pleasant surprise to us," as it reminded him of home. *Beretanic*, he was told by a Mr. Farren, "implied in Arabic 'the land of tin'—tantamount to the Cassiterides of Herodotus"; though he observes that *Beretani*, as a *modern* name means the second village; and it *was* the second they arrived at, after crossing Antilibanus ("Letters from Egypt," &c., pp. 333, and 432, fifth edition, 1858. London, H. G. Bohn). This testimony may be used for what it is worth by the advocates of Our Identity, but it is "curious," to say the least.

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"HEAVEN'S LIGHT OUR GUIDE."

(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"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."—MICAH v. 8.

"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4

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EDITED BY PHILO-ISRAEL.

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ISRAEL IN SOUTH AFRICA.

MR. JOHN MACKENZIE, of Bechuanaland, in South Africa, has lately been lecturing on "What the English Have Done in South Africa." His account of our doings and failures is so interesting, from Our Identity point of view, that we propose to place some of his sentiments before our readers, and ask them to notice how closely the lecturer draws the picture of Israel. He tells us that the British have been the "liberators of the slave in the Southern regions of the Dark Continent;" and herein they have performed one of the prescribed functions of Israel, as Isa. lviii. 6 tells us.

He declares our race has brought freedom, liberty, peace, and safety, to the oppressed among the African tribes and peoples, blossoming and budding, and filling the face of South Africa with good fruit (Isa. xxvii. 6). The lecturer told his audience that the duty of superintending the occupation of the waste lands and wildernesses of habitable South Africa by British and Colonial settlers had devolved on the British Government, thus admitting the enormous increase of our British race and its expanding, colonising tendencies, according to the prophecies which have been recorded in favour of "the after-seed of Abraham," the Israelites (Gen. xxxv. 11; xxviii. 14; xlviii. 16; Hosea i. 10).

The lecturer also pointed to the fact that the British were becoming—nay, were already—the paramount power in South Africa by reason of their holding "the open Gate to supremacy in South Africa, uncontested and incontestable"—namely, the general direction over the occupancy of the vast areas of unoccupied habitable territory, with which South Africa abounds. He advocated, therefore, the assumption by the British of the general Government of South Africa, which would allow all existing white races there (all Protestants, too) to expand and consolidate their position, each and all under the guiding and protecting care of the paramount Israelite Power ruling over all, "the head and not the tail, above only and not beneath," all the rest (Deut. xxviii. 1, 13).

The following are only some of Mr. Mackenzie's statements, which we quote from the *Christian World*, of April 1, 1886:—

WHAT ENGLAND HAS DONE.

Summing up this part of his subject, Mr. Mackenzie said: Let me tell you, in few words, what the much-condemned English Government has accomplished in South Africa. It found a community of Europeans in serfdom to a very selfish and exclusive mercantile company; to those enthralled men it gave freedom and citizenship, and an honourable place in that colonial family of which England is the prolific mother. It found them without trade or colonial industry, except the vineyards of the descendants of the French; having neither wool of sheep nor of Angola goat till these wool-bearing animals were imported. In social and political life there was taken first one step of advancement, then another, and another—all in the way of widening and deepening their liberty—till some years ago they obtained, perhaps prematurely, the entire management of their own affairs within the boundary of their own colony. It has been asserted (said Mr. Mackenzie) that the Hottentot races suffered by our setting them free, and that they have died away under our rule. This is not true, as the statistics of Cape population will show to anyone. The races which were decreasing when we got the Cape, ceased to decrease; even the abject Bushman was affected by the advent of our English rule. Where one prisoner was taken in the Dutch Company's rule, four Bushmen were shot down, a course which would have led to speedy extermination; under the English rule three prisoners were taken to one Bushman shot. What we wish to infer from this is, not that an Englishman is more merciful than the Dutch-speaking colonist, but that border quarrels should not be left to the settlement of border men, but to a strong Central Government.

WHAT AFRICA HAS BEEN SAVED FROM.

Before leaving this part of my subject, allow me to say that it is not enough to ask what we have done for our colonists in South Africa. It is also of the utmost importance to point out what the influence and guidance of England have saved South Africa from. We have seen how the colonists have thriven and made remarkable progress. Indeed, when we consider the position in which we found them, perhaps no community has made greater progress than the colonists at the Cape under the Government of England. Then the freed slaves and serfs were never guilty of riot or excess after they got their freedom; they have steadily increased in number, and form to-day a useful labouring population. But the

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great question remains, What would have been the result to white and to black—to slave and slaveholder—if Europeans holding the sentiments of the Southern States of the American Union had commenced their operations in the Cape Colony, with the whole continent of Africa to the North of them to work upon? No doubt, in the course of time, and without the interference of England, a school of thought and of morals would have arisen in South Africa like that of the people of the Northern States of the Union. But when would their voice have been heard? Through what oceans of blood this cursed slave question would probably have led the Europeans in South Africa—through the blood of blacks continually, and through the blood of the whites themselves when the crisis came, and the system met its inevitable doom. . . . If, therefore, brother has not shot down brother in South Africa, if father has not found himself opposing son in mortal conflict, as in America, by whose management has the apple of strife been removed from the scene? By the wise forethought and the disinterested policy of England. The freeing of the slaves, the determination to treat men of all races as citizens before the common law, has been precious seed sown in South Africa by the conscience and genius of England, and is destined to bear fruit in the coming generations, and in regions far beyond our control when the Emancipation Bill became law. The obligations of all races throughout South Africa to the Power that has thus befriended all will appear more and more as the lapse of time helps us to understand the true bearing and proportion of things.

THE THORN HEDGE AND THE GATE.

It is one thing to enter by a gate or cross over by a stile; it is another thing to try and force your way through a thorn hedge. You will say, "We all agree as to the thorn hedge in South African politics, but where is the gate or the stile?" In a humble way I have been pointing this out for some years in various ways, and will do so once more to-night. I have long seen that there is common ground upon which the Imperial Government, the Colonial Governments, the Government of the Free States, and the native chiefs and people can meet and co-operate. It is apparent to all peoples in South Africa that the law of European society there is to expand Northward. The country is to a great extent unoccupied. Looking to the actual facts of their position, native chiefs intelligently and earnestly ask that the English Government should assume the responsibility of presiding over the occupancy of these wide territories by English and Colonial settlers. They make this request in self defence. They regard our Government as the Supreme Government of the white men in South Africa. They demand protection from lawlessness, and assistance in administering law and order. Now, the holder of these unoccupied regions, whoever he is, will be the supreme power in South Africa. The open gate, then, to supremacy in South Africa, uncontested and incontestible, is through such treaties as we were offered and refused in Bechuanaland in 1878, but which have been recently drawn up and concluded in Bechuanaland, and which may be extended when desired in adjacent regions. It needs only a glance at the map to receive the geographical assurance of the truth of my doctrine. But other common-sense proofs will occur. By adopting the policy which I advocate, instead of having to run after any local government in South Africa, asking it for this and for that, we might have every government there knocking at the door of our General Government, and making requests of us. No doubt they would come to us because they wanted something from us; but it would be our happiness in most cases to have that to bestow which they came to ask. The holder of the unoccupied land is the master of the situation; all will be his friends, and all will be quite willing to pay something for his good offices.

THE CONDITIONS OF PEACE.

Mr. Mackenzie holds it as proved by the readiness with which respectable colonists flocked to the standard of Sir Charles Warren, that order and peace could be upheld in South Africa without English soldiers, if due steps were taken for establishing a General Government in South Africa. What England should do in South Africa Mr. Mackenzie thinks should now be decided by an impartizan committee appointed by the House of Commons, and, of course, with the sanction of Her Majesty's Government. On these lines he promises peace, harmonious development of the country, protection of the rights of the natives, with the eventual Confederation of South Africa, and consequent lessening of Imperial responsibility. By giving attention now to remedial and administrative measures for South Africa, we are told we can secure, at a future time, even a closer and happier confederation than in Canada; for in South Africa, while the Europeans are of different races, and separated through the want of education, all profess the Protestant religion, and the great majority are Presbyterians. These may or not be the views of a visionary; but the suggestion that a committee should be appointed outside party politics to take the whole matter into consideration seems a common-sense proposal, and, coming from Mr. Mackenzie, amounts to a challenge for inquiry, and examination of his statements.

So far our admirable lecturer, whose blind testimony to our Israelitish origin must surely have some weight with impartial men. God in His Word assigned to Israel the spreading, ruling, governing, beneficent, slave-liberating functions, as we have seen; and lo, we find that in South Africa, as in India, Canada, Australia, and the West Indies, the British people are literally and exactly fulfilling the appointed duties of Israel throughout the world. God in His Word declared that Israel should be multitudinous to a degree, fabulously wealthy, powerful at sea by reason of the possession of the Gate, and we find the British in these "the last days" accordingly spreading abroad, West and East, and North and South (as in Africa), abnormally wealthy, powerful at sea beyond all existing nations, such power and wealth and numbers being given us that "God may establish His covenant which He sware to our fathers as it is this day" (Deut. viii. 18).

In these and scores of other respects we British are fulfilling prophecy as it deals with God's people, Ten-Tribed Israel, or Joseph the owner of the birthright (1 Chron. v. 1, 2), and will anyone deny that we must, from the very nature of things, and because of the character of our God, be the very people to whom He made the promises—that is, Israel? If we are wrong in our conclusions, let our clergy and our other opponents tell us wherein we err, and let them show us, from God's Word and from facts, that our conclusions are erroneous, and our facts misleading or untrue!

"ULSTER WILL FIGHT!"

Lord Randolph Churchill, in his letter published in the *Times* of May 8th, 1886, struck that key-note of the Irish troubles of the present day, regarding which men have been too long silent. The Bills for giving Home Rule to Ireland and a separate Legislature, which will virtually be the concession to Ireland of a separate national existence, if it were to pass by the votes of the House of Commons, if it were to be sanctioned by the Lords and authorised by the united voice of England, Scotland, Wales, and South Ireland, would certainly produce one result, which we presume Mr. Gladstone has never foreseen, or if he has foreseen, treats with derision and contempt. It would lead to civil war in Ireland. Ulster will never submit to be governed and trampled upon by their ancient Roman Catholic enemies. She will surely fight for the supremacy in a quarrel in which the whole of Great Britain will be in active sympathy with the Protestant, energetic, wealthy North, against the Roman Catholic, inert, unprogressive, fanatic, South and West of Ireland. What Lord Randolph Churchill wrote was this—solemn but sensible words—which we believe to contain the truth, the whole truth, and nothing but the truth. He said:—

"If political parties and political leaders, not only Parliamentary, but local, should be so utterly lost to every feeling and dictate of honour and courage as to hand over coldly, and for the sake of purchasing a short and illusory Parliamentary tranquillity, the lives and liberties of the loyalists of Ireland to their hereditary and most bitter foes, make no doubt on this point: Ulster will not be a consenting party; Ulster at the proper moment will resort to the supreme arbitrament of force; Ulster will fight; Ulster will be right; Ulster will emerge from

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the struggle victorious, because all that Ulster represents to us Britons will command the sympathy and support of an enormous section of our British community, and also, I feel certain, will attract the admiration and the approval of free and civilized nations."

So far his lordship. Who will venture to deny the facts he advances, or controvert the conclusion he arrives at? The point regarding which there is no doubt, and to which no consideration seems to have been given by the Government is, that the North Irish will fight rather than submit to the domination of Rome, and to the tyranny of the old enemies from whom the Union has preserved them for the last 90 years. Mr. John Morley is credited with the project of providing by law for the disarmament of the Ulster population, in order that they may be bound hand and foot, and left to the tender mercy of the dominant Irish Parliament in Dublin. We hardly think, however, that Protestant England and Presbyterian Scotland will care to leave their flesh and blood co-religionists of Ulster to be trampled upon and destroyed, as they surely will be, if we not only put them under the heel of their enemies, but take care that they are first disarmed before those enemies make them feel their power. In short, Ulster will fight! and we wonder if those who are responsible for these Bills have thought out the problem and decided whether it is worth while to try and satisfy the Roman Catholic population of Ireland (for whom nothing we have done yet has brought satisfaction), when the certain result of such attempt will be civil war in the island? That civil war we must prohibit, by undertaking the conquest of South and West Ireland ourselves, at an untold cost of life and treasure. We have ourselves no doubt that if, indeed, God's plans and purposes require that the experiment of the separate Parliament should be tried, that the end will be a war of reconquest, which must settle, once for all, the Irish question, and free our own Parliament of the presence of the Phœnician rebels. Nothing will pacify South Ireland—no, not even entire separation; for that will, as we see, bring on her civil war and deluges of blood. The one remedy left seems to be reconquest and the iron hand of military rule—results for which, we suppose, we are indebted to the Midlothian speeches, and to a policy of surrender to Irish rebels and to all other enemies of Israel, which has been pursued by our rulers since 1880. How is it such things are happening? Does Our Identity give us any clue to this new mystery? We think it does! We must recollect that the crisis in the Eastern Question is at the doors, and that the "great earthquake woe," which must devastate "yonder ill-consolidated Europe" cannot be long delayed! With that trouble Israel will have no concern, and with it she must not interfere. Isa. xxvi. 20, 21, seems to give the nation that direction. But how is she to be kept back from interference? How is she to "enter into her chambers and hide herself?" Surely by some such home trials and preoccupations *there*, as Mr. Gladstone has carefully prepared for us in Ireland! By rebellion and civil war there, which will require all our strength and means and power to put down; by the necessity, in short, of interfering by force of arms to restore peace to Ireland and safety to our own flesh and blood, not only in Ulster, but in every part of the land, North, South, East, and West, where they are living, even now, in the extremity of danger, looking to us to succour and deliver them in the last resort.

The Irish trouble then, brought rashly forward by Mr. Gladstone's proposed legislation, is, after all, then, a blessing in disguise. It will prevent our nation's active interference in the Eastern Question. It will settle the Irish Canaanitish Roman Catholic trouble once for ever. It will rid our British Parliament of the Irish Canaanitish element, because that population will, we believe, rapidly disappear by emigration, misery, famine, and war, before a firm grasp is laid by the British Government upon Irish disaffection, and the law is enforced there, as in other parts of our Queen's dominions, by the Executive of this long-suffering nation.

While we entirely disapprove of the plans and purposes of the present Prime Minister regarding Ireland, we can see the necessity for his proposals, because they will make the task of Government hopeless in Ireland, and bring on a state of things, where nothing but the sword will now avail to cut the Gordian knot. This will prevent our taking active part in the Eastern Question wars, while at the same time our occupation of Constantinople will be brought about, perhaps, by the special requisition of the Powers as a defence against French and Russian schemes, the Government of Egypt being finally undertaken by ourselves as a measure needful to defend the Empire against the doubtful objects of these two semi-hostile Powers. In all circumstances it is our privilege, whether in war or peace, to praise the Lord, for He reigneth upon the earth!

THE TEN TOES OF THE IMAGE OF DANIEL: ARE THEY THE TEN KINGDOMS?

A LETTER just to hand from London, Ontario, Canada, calls on us "to write an article in the BANNER OF ISRAEL on 'the ten toes of the image,' because many who laugh at Our Identity, or know nothing about it, declare that Britain is one of the ten-toed kingdoms of the metallic image of Dan. ii.," which our correspondent declares to be an impossibility. We quite concur in that judgment; but the difficulty is so to state the reasons for our opinion that they shall convince our opponents. The Rev. M. Baxter, of course, is the chief expositor of this view, and his statement on the subject is clearly put forward on p. 7 of his pamphlet called "The Great Crisis at Hand." He says: "All standard expositors hold that Augustus Cæsar's Roman Empire is represented by Daniel's *ten-horned wild beast, and also* by the *ten-toed iron legs* of Daniel's metallic human image. The two iron legs corresponded with the Roman Empire's Eastern and Western divisions, each of which is therefore to become subdivided into exactly five kingdoms, in accordance with the five toes upon each leg. And all the ten kingdoms must be *allied together* in a confederacy in agreement with the emblem of ten toes united together upon one corporate body."

So far Mr. Baxter. He admits that there are at present about eighteen kingdoms or states, which may be reckoned as parts of Augustus Cæsar's original dominions; but suggests that coming wars and revolutions will thin this number down to the prescribed ten, of which he tells us Britain is decidedly one. The list is given as follows on p. 8 of "The Great Crisis":—"1, Britain (probably legislatively separated from India and Ireland); 2, France; 3, Spain; 4, Italy; 5, Austria; South of the Danube; 6, Greece enlarged toward the North; 7, Turkey greatly reduced in size; 8, Syria separated from Turkey; 9, Egypt; 10, Tripoli, with Tunis, *or else the Danubian provinces* and part of Hungary; being five kingdoms in the West and five in the East."

The whole of the above, of course, is guess-work on Mr. Baxter's part; for it is to be observed that his tenth toe kingdom presents an alternative choice; we may take either Tripoli with Tunis, which the French have lately appropriated, or we may have the Danubian provinces, with Hungary, if we like. So wild a selection in regard to the tenth kingdom may be wrong and not infallibly correct as to the 1st, Great Britain. We shall try and show Mr. Baxter, and those who agree with him, that Britain cannot be one of the ten-toed kingdoms—for in truth there are no kingdoms in the vision asserted to be connected with the ten toes! The very fact on which the whole assumption is based is a coinage of Mr. Baxter's brain. Let anyone read the vision in Dan. ii: from first to last, and he will find that only four great kingdoms are mentioned. Babylon by name: then, as historically identified afterwards,

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the Medo-Persian, the Grecian, and the Roman. The fallacy is in supposing that the Roman legs must needs have ten kingdoms to come out of the Roman Empire, because the legs end in ten toes. The vision itself shows (ver. 42) they represented *with the legs* one whole entity—that is, the 4th or Roman "kingdom"—and there is no more necessity for the discovery of ten kingdoms to arise as the outcome of the ten toes, than there is for the discovery of ten kingdoms to arise out of the Medo-Persian or 2nd kingdom, because it was represented not only by the silver breast, but by the silver arms, at the end of which there were of course two silver hands and ten silver fingers. The vision is silent as to the latter, and silent as to the former (the toe kingdoms) too; and therefore we ask why Mr. Baxter and his friends insist on finding ten kingdoms as the outcome of the destroyed Roman Empire? and why we have to find the ten-toe kingdoms to-day as part of Rome's dominion? The answer we anticipate, of course, is that commentators have decreed that the ten horns of the fourth wild-beast kingdom of Daniel's vision in chap. vii. 7 and of Rev. xiii. 1 are the same as those of the fourth kingdom of the Babylonian king's vision of the metallic image in chap. ii., and that the ten toes must represent ten kingdoms, because these kingdoms were represented on the head of the beast as horns, but on the figure as toes. But this takes for granted what we are quite unprepared to admit.

Mr. Alexander MacPhail has, in *Hope and Destiny*, Nos. 62 and 63, shown, we think, conclusively, that in this respect commentators are wrong. Because the metallic image represented on the face of the vision (chap. ii.), that the figure in its parts, from head to foot, portrayed four kingdoms, beginning with the Babylonish, then present. It included, therefore, the Babylonian, the Medo-Persian, the Grecian, and the Roman. Four only. But the vision of Daniel, narrated in chap. vii., was given him in the time of the Medo-Persian kingdom (ver. 1), after the Babylonian had fallen, and the angel's interpretation in ver. 16—28 related to four wild beastial kingdoms which were *then future* as to the time then present, and were therefore *subsequent* to that of Babylon and of the Medes and Persians too. They were consequently—1st, Greece, the lion with eagle's wings (ver. 4); 2nd, Rome, the bear (ver. 5); 3rd, Turkey, the leopard (ver. 6); and 4th, Russia, the iron-toothed and ten-horned beast of the very last times (ver. 7, 23—25). It stands to reason, therefore, that the fourth beast of a new series of kingdoms, which *began* with Greece, cannot correspond with the fourth beast of a previous series of kingdoms which began with Babylon and with Nebuchadnezzar its king. Rome, in short, cannot be represented by those ten-toed kingdoms in its feet, which really Russia is to possess, as represented by the ten horns on its head.

These arguments demolish Mr. Baxter's views and those of the commentators whom he copies. We find therefore, with relief, that Britain does not, and never can, respond to one of the (non-existing) so-called ten-toed kingdoms of the metallic image, and cannot answer to one of the ten horns now forming on the brow of the Russian beast; since British-Israel is a nation God has raised up to destroy Russia and all its works; and it never can help or assist Russia in its designs against themselves, the saints of God, or against the land of the inheritance which the God of Israel has given to the chosen race to possess for ever.

So far our first and chief line of defence against Mr. Baxter. But let us, for the sake of argument, concede to him that the vision of the metallic image of Dan. ii., and that of the four wild beasts of chap. vii., were one and the same, the ten toes representing the ten kingdoms to come of the Roman Empire in its last days, as the ten horns were the same ten kingdoms of the fourth wild beast. This being so, we ask, was Britain one of the Roman kingdoms when the Saxons, Danes, and Normans congregated here from the continent of Europe in A.D. 449—1066? Certainly not! Rome Imperial, under the Emperor Honorius, cast off the British Islands in A.D. 409 and as Gibbon says in chap. xxxi., p. 359, the Empire made "an absolute and perpetual abdication of the exercise and rights of sovereignty." "Britain was irrecoverably lost," and the year of the separation was, says Gibbon, A.D. 409. Britain thus ceased to be a Roman toe-kingdom (if there were toe-kingdoms at all) at least forty years before Saxon-Israel flowed into their vacant home, and the ground is thus cut from under Mr. Baxter's assumption.

Taking another view, Mr. Baxter's claim is equally inadmissible. For reading Dan. vii. we find that *after* the ten horns of the fourth wild beast were fully developed, another eleventh horn came up (a new kingdom) among them, and this is recognised as the papacy. Now, when did the papacy arise with temporal power to devour some of the Roman kingdoms? Not before A.D. 588—622. But Britain became a Saxon, not a Roman, kingdom long after this date—namely, in A.D. 823, under Egbert. How then could the papal horn be said to have risen up with temporal power acquired after the formation of the British toe-kingdom in A.D. 823? Nothing of the sort took place! for the papal power was a developed horn long before the ten-toed kingdoms were formed by the appearance of the British so-called toe-kingdom in A.D. 823. Mr. Baxter is thus proved wrong again, and the main result is that the British kingdom was (1st) never a part of the Roman Empire, and (2nd) that it was not and could not be one of the horns of the Roman or any other wild beast of Daniel's vision in chap. vii.

IS THE BRITISH NATION AN IDOLATROUS PEOPLE?

In our reply to the Rev. James Ormiston, editor of the *British Protestant*, we admitted, for the sake of argument, that the British were an idolatrous race, which indeed, in one sense, they are "constructively," for they love money, the root of all evil, and "covetousness is idolatry" (Col. iii. 5). There is also the fact that the nation really has a tendency to fall into the ways of the Romish sorceress, "to make many altars to sin," and therefore "to have altars for an occasion to sin" (Hosea viii. 11). But there is a wide difference, we take it, between a nation whose tendency is to adopt a system of corrupt worship, and one which, as Mr. Ormiston declares, has been guilty for ages, and is guilty to-day, of complicity with idolatry, because we have supported Popery in the past, as he alleges truly, and are promoting its interests to-day, "at the expense of our blessed and precious possession, the Word of God, which is the cause of all our national prosperity and of our civil and religious liberties."

Mr. Ormiston's point evidently is, that whereas the seed of Abraham since the return from Babylon has been kept free from the idolatry that falls down to stocks and stones, distinctly by God's grace, we British for ages before the Reformation, and also to-day in the nineteenth century, have been in covenant with Rome, and served her. Hence, he argues, we British cannot be Israel. But we must see if the facts support Mr. Ormiston's argument, that the British nation is not only an idolatrous nation in a "constructive" sense, but one which is a downright idol-worshipper in the Biblical sense, such, in fact, as the House of Joseph or Israel were described to be in 2 Kings xvii. 9—23. Is this, however, true? and has the rev. editor any justification for this serious accusation against the people to whom he belongs, and whose prosperity and civil and religious liberties he attributes strangely to their bare possession of the Word of God, the Bible?

We think the rev. accuser has not any just ground for his allegation. As a nation, the British are not gross idol-worshippers. Her Church and its articles, formularies, and prayers, to which the Rev. Mr. Ormiston is personally attached

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as a clergyman of the Establishment, distinctly oppose any such idea. Ritualism and Romanism are not the religions of this land as by law established, and their followers among the people are but a handful compared to the great representative mass who oppose and protest, as God's "witnesses," against the idolatrous tendencies of these false systems. The Word of God, which is the Lord's gift to His people Israel, has taken deep root in this nation's mind, as it is certain it would, because the promise unconditionally made in Psa. cxlvii. 19, 20, was that "He showeth His word unto Jacob, His statutes and His judgments unto Israel," and "He hath not dealt so with any nation."

These words in the original imply much more than our translation describes, for they declare an eternal truth, that God shows now, has shown in past time, and will for ever show, exclusively to Jacob and Israel, the words of His truth. Will anyone tell us that these distinguishing favours were ever given by the Lord to a nation which for ages before the Reformation, and for three hundred years since, right down to our own day, has been a worshipper of stocks and stones after the manner of the heathen? The thing is absurd. We say, then, that this our nation is not an idolatrous people in the sense Mr. Ormiston would, we believe, have us understand the term—namely, a worshipper of material things or objects, like the city of the Ephesians, "which was a worshipper of the great goddess Diana, and of the image which fell down from Jupiter" (Acts xix. 35). If indeed it be so, then how can Mr. Ormiston reconcile it to his conscience any longer to remain associated with a Church which must be like the nation, idolatrous to the core? and why does he not renounce the land of his birth, and seek citizenship with some other nation (if he can, after diligent search, find even one), where God is worshipped according to the Scriptures and not idols? And how does he account for the curious fact that this our so wicked and vile a race, not being Israel according to his views, is yet favoured with God's gift of the Scriptures, besides the gifts of civil and religious liberties unknown elsewhere?

Now, such gifts and graces were God's promised blessings to Abraham and his seed for ever; but in our case were unaccountably given, not to the Jews, who are the sole nation free from the deadly sin of idolatry now, according to Mr. Ormiston, but to an unclean, "guilty," ever guilty race, steeped to the lips in complicity with idolatry (as the accuser declares), not just now only, but for "ages" before and since the Reformation. We should like to learn how Mr. Ormiston accounts for this, and how the fickleness of God, the God of Israel, can be accounted for in thus denying to Israel to-day, *when she is cured of idol-worship*, those blessings that Christ died to give *them*; but giving them instead to a very guilty, wicked, Gentile, nation, the British, who are idolaters to-day as ever, and are apparently quite incorrigible? Mr. Ormiston's inconsistencies all arise from the fact that he shuts his eyes to the distinction the Scripture draws between Israel and Judah, and does not see that Israel to-day, cured like Judah of gross idolatry, is blessed with every sort and kind of spiritual and temporal gifts, not because she is free from the evil spirit of idolatry, but because God in His love of the afterseed of Abraham, promised them unconditionally all those blessings (including the Word of God), which we enjoy to-day.

The Jews would now be participators in them all had they not crucified the Son of God, who came to redeem them with His blood. But the day is coming when Israel and Judah, with Manasseh, will be purged of all their sins, and then shall the whole of the children of Israel repent of their offences, and mourn for their departure from the living God, and then "will He comfort them as one whom his mother comforteth, and they shall be comforted in Jerusalem" (Isa. lxvi. 13). Then will the new covenant applied to the two Houses of Israel and Judah, with the outpouring of God's Holy Spirit, cure Israel as well as Judah finally of all tendencies "to altars," and to the dreadful sins they bring with them. "Who is wise and he shall understand these things? prudent, and he shall know them? For the ways of the LORD are right, and the just shall walk in them; but the transgressors shall fall therein" (Hosea xiv. 9).

"BLINDNESS IN PART IS HAPPENED TO ISRAEL"

(ROM. xi. 25.)

THE Greek word for "blindness" in Romans xi. 25 is (*pôrôsis*), which the Revised Version translates thus—"For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that A HARDENING in part hath befallen Israel, until the fulness of the Gentiles be come in—and so all Israel shall be saved, even as it is written, 'There shall come out of Zion the Deliverer,' &c." (quoting from Isa. lix. 20). The question is, what does the apostle mean by this "hardening in part," or *pôrôsis*? We have been led to believe that the word expressed "the blindness" of Ephraim in regard to their origin, and that it meant that the House of Joseph would be partially ignorant of it for a certain time, "blind" in part to the "rock whence they were hewn"—"to the hole of the pit whence they were digged," regardless of "Abraham their Father, and of Sarah who bore them" (Isa. li. 1—2). This view, for which there is something to be said, is ridiculous in the eyes of Mr. Frank H. White, who, on pp. 23, 24, and 25 of his pamphlet, "Anglo-Israelism Examined," gives his reasons for rejecting it, and substituting for ours a better explanation of his own.

He declares that we must be "blind" ourselves because we do not see that "the blindness" spoken of by St. Paul was the blindness of "Israel" (meaning the Jews) that "Jesus of Nazareth is the Christ." The blindness is the same, he says, as that mentioned by the same apostle in 2 Cor. iii. 14, where the minds of the Jews, like those of the children of Israel of Moses' day, were said to be "blinded." "The vail remaining untaken away in the reading of the Old Testament, which vail is done away in Christ." The apostle did not mean "blindness" as to the "Identity" in the latter passage, and could not mean "the blindness" as to the "Identity" in Rom. xi. 25. "The blindness" in both cases, says Mr. White, is blindness in regard to the Lord Jesus as "the Lord their Righteousness," but had no reference to their Identity with Israel, as to which the children of Israel in Paul's day had no doubt. It was "heart blindness" St. Paul meant in Rom. xi. 25, not blindness in respect to their ethnic origin.

So far Mr. White; and his argument is in the above fairly stated, and deserves careful consideration. In reply to Mr. White we would say that in the first place, as he does not see any distinction after the captivities between the House of Israel and the House of Judah (although St. Paul stated it clearly in Heb. viii. 8—12, and even in Rom. xi. 16—24), it is not strange that he should refuse our view of verse 25. St. Paul, writing to the Gentile Roman converts, warned them as a Church not to be puffed up, because of their Christian standing and incorporation into the Abrahamic stock in place of the two Jewish natural branches cut off (ver. 19—20). The Gentile "wild olive branches" were graffed in, in place of the Jewish branches excised; and they were graffed in *among* the still standing Israelite branches, which we recognise as the Ten Tribes, but which Mr. White cannot recognise at all! St. Paul warned the Roman Gentile Church not to be high-minded, but to fear (since they were to be cut off at last—ver. 22), and he enforced his warning by telling them the solution of the mystery, the mystery of Israel, which he wanted them now to learn. The mystery was this. Over a part of the children of Israel, designated "All Israel" in ver. 26, a "blindness or hardness" had, at the date of the epistle, already come (A.D. 60); and this blindness was not going to be removed till

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a certain event, prophetically well-known, had come to pass. That event was "the coming in of the fulness of the Gentiles." The latter phrase in Greek is, *To Plerôma tôn Ethnôn.* Its Hebrew equivalent is, as may be seen by the Hebrew translation of the passage in the Hebrew New Testament, "*Melo-hag-goim*"; "the fulness of the nations, or Gentiles," of Genesis xlviii. 19, to come of *Ephraim* according to Jacob's blessing on the younger son of Joseph. The expressions only occur twice in the Bible, and must refer to the same event affecting the Ten Tribes. On it hinges the salvation, not of the Twelve Tribes, but of Ephraim the ten, as ver. 26 asserts, and as Jer. xxxi. 33—34, and Heb. viii. 10—12, confirm us in believing. What then is this "hardening" of Israel or Ephraim, which can only be cured when "the nation and company of nations" to come, *not of Judah*, but of Ephraim-Israel, is found to be an accomplished fact? It surely is the blindness of Ephraim as to her origin among the Gentiles, involving, when her eyes are opened, the cure of her heart malady by the out-pouring of the Holy Spirit on her masses, in consequence of her cry to the Lord, *as Israel*, for Israel's blessing,—"Oh, Lord, save Thy people, the remnant of Israel" (Jer. xxxi. 7). Mr. F. White imagines that we ascribe to the mere discovery of Israel as the British some magical effect which will *per se* save them. We do nothing of the sort! When Ephraim recognises her Identity, the repentant people will cry to the Lord for the splendid spiritual gifts He has promised them, as Israel, and He will surely grant them to her in full fruition, as He has already given her the temporal blessings which even now point to the British race as the only one extant in the world, answering to the missing people (Ezek. xxxvi. 37, Jer. xxxi. 7, 18, 33, 34).

Mr. Frank H. White, at p. 35 of his pampblet, tells us that, "one thing certainly is clear, neither the Old Testament nor the New warrants that kind of distinction between Israel and Judah on which Anglo-Israelism mainly relies in support of its assumption, that while Israel is under blessing, Judah at the same time must be under curses." Yet will Mr. White tell us that the "Israel" of the Old Testament (being the Ten Tribes) is not called "The Kingdom" in the Old Testament, such title never once being conferred on Judah?—and will he tell us, too, that the same name does not follow the House of Ephraim in Acts i. 6 (Rev. Ver.), as applied to the expected restoration of "The Kingdom" to the House of Judah then in the land? The apostles asked the Lord, Judah being present in Palestine, "Lord, dost Thou at this time restore the kingdom to Israel?" For Israel was then the House of Judah, the only extant representative of the nation with reference to "The Kingdom's" outcast *Lo-Ammi* condition. In the Old Testament we have the same "kingdom" distinctly described in 1 Kings xi. 35, Rev. Ver., in these words: "But I will take the kingdom out of his (Solomon's) son's hand, and will give it unto thee (Jeroboam), even TEN TRIBES." The same reference occurs in ver. 31 and 34, as well as in 1 Kings xii. 21—26, where the House of Israel or Ephraim is identified with "The Kingdom," and thus sharply separated from Judah, or the Jews. The statement of Mr. White on this subject is in direct opposition to Jer. xxxi. 31—34, and Heb. viii. 8—12, wherein in both Testaments alike the House of Israel is distinguished from Judah, and their separate blessings as to time are described in terms which plainly show that both have yet to receive the new covenant separately in days, future even to our own present period of grace. We shall probably recur again to other misstatements and mistakes of Mr. Frank H. White, because we understand many of our opponents deem him "a tower of strength" against us, and we are glad to measure swords with one who is deemed a strong man by them, in order that we may prove the weakness of the opposition's best champion and leader.

THE PRAYER OF HIS GRACE THE ARCHBISHOP OF YORK.

THE papers were lately full of the description of the opening of the Liverpool International Exhibition, when Her Majesty in person honoured that town in order to inaugurate the proceedings by her presence. The prayer which was offered by Dr. Thompson, the Archbishop of York, on the occasion will be found below, and will repay perusal by our Identity friends. The language is in many respects a repetition of that which often appears in the BANNER respecting our favoured nation. When we first read the prayer we asked ourselves in astonishment whether His Grace was not an Anglo-Israelite in belief! His sentiments and his petitions to the God of Israel are just those of one who is persuaded of our Hebrew origin, and well knows all the splendid blessings which follow in the train of that high distinction.

We propose to offer some remarks on the clauses of the prayer which call for notice, and hope our readers will ponder over the requests of this most excellent and comprehensive petition to the throne of grace, making them their own in their private devotions. Our report is from *The Times* of May 12, 1886, and was as follows:—

Eternal Lord God, King over all the earth, both riches and honour come of Thee, and in Thine hand it is to make great and to give strength unto all. We thankfully acknowledge Thy goodness to us in raising our country to rule over many nations, in filling our harbours with our commerce, and every sea with the sails and steam clouds of our ships. This year, when all the daughter countries are bringing to the mother island the tokens and first fruits of their wealth, may we be filled with thankfulness to Thee and with deep humility. Thou hast been very good to us, but we have rendered Thee scanty honour, and have failed to spread the knowledge of Thy glorious name through the lands. Now, at least, give us the grace to acknowledge that all our good things are Thy gifts, and that we are unworthy of Thy love. Take possession of us, O Lord, for we are Thine. Fill us with Thy Spirit, that we may strive henceforth that justice, love, wisdom, and piety may be spread abroad through all lands of English speech and rule, so that daily as the sunrise moves round the world nation after nation may awake to praise Thee, and the voice of Thy praise may never be silent. Bless our Queen, and preserve to her the loyal affections with which she is regarded in these kingdoms, in the remotest East and West of her Empire. Through Thee kings reign. For seven times seven years Thou hast sustained her Throne and added great countries to her rule. Make the year that is about to open a true year of jubilee for her and for her people. Make it a year of liberty indeed. Remove in Thy good time the dark clouds that lower on our commerce, so that the workman who now suffers from want may be able to eat bread with his children with a thankful heart. May all this Empire be bound together in the bonds of justice, of peace, of mutual help, and of knowledge of Thy divine will. Grant that for many years the Queen may reign over a people growing in good things and devoted to her person and Throne. Bless this Exhibition, and teach us to regard it not with foolish pride and self-importance, but as a call to fulfil more fitly our high trust among nations as ministers and stewards of Thy goodness. Except the Lord build the house, their labour is but lost that build it. Except the Lord keep the city, the watchman waketh but in vain. We are Thy people, Thy servants, and all glory and might are Thine. We commend our Queen, our peoples, and their skill and their wealth and enterprise, their souls and spirits, to Thy great love, through Jesus Christ our Lord. Amen.

There are so many Identity points in the above that we fear we shall weary our readers by even a cursory reference to each. In the first place the Archbishop ascribes to God "the gift of riches"—a gift we know He has granted exclusively to Israel (Deut. viii. 18). He thanked the Lord for His goodness in "raising our country to rule over many nations"—the very promise God made in these same words to Israel obedient in Deut. xv. 6. He declared that God had "filled our harbours with our commerce and every sea with our sails and steam clouds of our ships"—the latter being a palpable reference to

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the prophetic description of Israel in Isa. xviii. 1, and to Balaam's prophecy in Numbers xxiv. 7. "This year," the prayer continued, "our daughter countries are bringing to the mother islands the tokens and firstfruits of their wealth." Here we recognise the words of Jacob addressed to Joseph in Gen. xlix. 22 (margin), where reference is made to his "branches" or "daughters running over the wall." Sarah was to be a "mother of nations" (Gen. xvii. 16), but the prayer alluding to the promises, terms our islands as "mother" to the "daughter branches," which have already "run over the wall."

The prayer recognises our duty (which was Israel's) "to spread the knowledge of God's glorious name through the lands," and admits we have fallen short in our responsibilities (Isa. xxvii. 6; Gen. xxii. 18; xxviii. 14). The Archbishop twice over in his prayer admitted that our nation the British are "God's people." "We are Thine, O Lord." "We are Thy people, Thy servants, and all glory and might are Thine." The Scriptures tell us who are "God's people" and His "servants," and we never find that during the present dispensation any race but Israel are so distinguished (Deut. ix. 26—29; Exod. xxxii. 11).

The Archbishop beseeches God to fill us *as a nation* with His Spirit, the very gist of God's promise to Israel in Joel ii. 28, 29, and Jer. xxxi. 33, 34, and he asks for the outpouring of the Spirit, in order that justice, love, wisdom, and piety may be "spread abroad" through "all lands of English speech and rule, and thus nation after nation may awake to praise the Lord, and the voice of praise be never silent." Here the memory of his Grace must have recalled God's promise that "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea"—the agents to effect that work for God, being Israel (Isa. xi. 9, xxvii. 6; Hab. ii. 14; Numb. xiv. 21).

The prayer next admits that the Queen's Empire extends from "the remotest East and West," which answers to the divine description of Israel's (Gen. xxviii. 14). Seven times seven, or 7 × 7, a perfect Pyramid number, is the duration of Queen Victoria's reign (1837 to 1886), and the prayer tells us "Great countries have been added to her rule in these most eventful years." The Archbishop prayed God to give us Federation, when he asked that "this Empire might be bound together in the bonds of justice, of peace, and of mutual help, and of knowledge of the divine will"—a federation which was to be Israel's, as Gen. xxxv. 11 declares.

The prayer finally recognised our British place among the nations as those of God's "trustees," His ministers and stewards of His goodness"—the very function for which Israel was destined in God's Word, as countless texts, such as Gen. xii. 2, 3, xviii. 18, xxii. 18, xxviii. 14; Acts iii. 25; Isa. xxvii. 6, and other passages, fully prove. We thank God for this outspoken prayer! If men fail to see in it the proofs of our Israelitish origin, it is because they are blind and deaf; and nothing will persuade them save the miraculous interposition of God Himself! It is ours to mark the evidence supplied to us by his Grace, to publish the facts, and to leave the application to the Spirit of our God, who alone can open the blind eyes, and give hearing to the fast closed ears.

OUR COLONIAL POSSESSIONS.

Dr. R. J. Mann, F.R.C.S., on Tuesday night communicated a paper to the Society of Arts, on "The Present State of the Colonial Possessions of Great Britain." Sir Saul Samuel, Agent-General for New South Wales, presided. The paper, which, by reason of the author being indisposed, was read by Mr. Cobb, gave a summary of the resources and condition of the colonial possessions of the Empire, tracing in succession the growth and development in population, trade, wealth, and material resources of Canada, Newfoundland, the Australasian Colonies, Cape Colony, Natal, Mauritius, New Guinea, the West Indies, the West African Settlements, Malta, Cyprus, British North Borneo, and the Straits Settlements. The British Islands themselves, the central seat of the Empire, possess an area of 121,115 square miles and a population of 36,400,000, but the colonial and foreign possessions of the Empire represent an area of land of over 7,300,000 square miles, and a population of 19,485,000. The extent of the land comprised in the colonial and foreign possessions was thus 61 times as large as the central islands of the Empire, and the population a little more than one-half that of the parent community. With the addition of India the Empire represented an area of 8,991,254 square miles, and a population of 315,885,000. With regard to revenue and public debt, while the revenue of the British Isles was £88,000,000 and the public debt £740,000,000, the entire revenue of the colonial and foreign possessions, exclusive of India, was £42,055,000, or nearly half the revenue of the British Islands. The entire debt of the colonial possessions, exclusive of India, was £185,350,000, or something less than the fourth part of the debt of the central kingdom. The revenue of India was only £8,000,000 less than the revenue of the central Government, and its debt less than a fourth part of the debt of the home community. The value of the trade of the colonial possessions, exclusive of India, was close upon £241,000,000 or more than a third part of the value of the home trade. The value of the trade of India, to the value of the home trade, was as £142,000,000 to £685,000,000. Mr. Service, the Premier of Victoria, anticipated that in half a century the Australian colonies will possess a population of 50,000,000, and in that sense will constitute a second United States in the Southern hemisphere. If the present rate of increase of these colonies were continued, that number would be exceeded. The population of Great Britain and Ireland was at the present time seven times more than it was in the Protectorate of Cromwell. But, including the inhabitants of the United States, the number of people in new lands who have descended from the old stock in the British Isles was double that of the number which remains in the mother country. The paper concluded with some passages from Mr. Froude's glowing description of the great future which he anticipates for "Oceana" and of the incalculable importance of a closer alliance being maintained between the colonies and the mother country, if England is to keep the place which she has hitherto held among the nations.

A general discussion followed, in the course of which the necessity of the colonies to the home country, particularly in relation to trade and as an outlet for our over-charged population, was strongly insisted upon. Sir Saul Samuel remarked on the value of such papers in dispelling that ignorance which has too much prevailed with regard to the value of our colonial possessions. The forthcoming Colonial Exhibition would do a great deal of good, as showing the raw products and manufactures that belong to the colonies. With regard to emigration there was a large field for it in Canada and Australia, and these countries offered splendid inducements for persons of the right sort. But people who would not go out of the towns, who congregate in large cities, were not the people to go to the colonies. They wanted people who would go into the interior and who would work, and if they would only work they would do well, but it was idle to think that people who would not work here would work in the colonies. Therefore, any scheme of emigration which would take people indiscriminately to the colonies would end in failure, and only remove the distress from this side of the world to the other. On the motion of the chairman, a vote of thanks was given to the author of the paper.

So far *The Times* report of an interesting paper published on February 18, 1886. The statistics with which the lecture bristled are familiar to our readers, being the foundation of our arguments and proofs that the British folk are the House of Israel of the prophecies. Here all our points come out quite blindly and unwittingly on the part of the author of the paper. We have drawn for us by him with a master's hand the picture of a "great and mighty nation," multitudinous to a degree, possessing the Gates, also colonies in the four quarters of the earth—a people who are moving towards the federation of the Empire as their destined goal, an emigrating, commercial, abnormally wealthy, ruling, and blessed race, whose heathen possessions and dominions are larger than those of any other nation, past or present, who have territories in Europe, Asia, Africa, America, and Australasia, the like of which no nation

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on the face of the earth can show. The picture, in short, is that drawn in God's Word of His people Israel—a fact which can be realised by reference to the following texts in the order stated—namely, Gen. xii. 2, 3, xviii. 18, xxii. 17; Hosea i. 10; Numbers xxiv. 7; Gen. xxxv. 11; Deut. xv. 6; Isa. xxxv. 1, 2, xlix. 8; Psa. cxi. 6; ii. 8; Rom. iv. 13; Dan. vii. 27; and Deut. xxviii. 1 and 13.

Here we have prophecy fulfilled in modern facts, and nineteenth century history answering in every jot and every tittle to the promises and covenants made by the God of Israel to His chosen nation, the afterseed of Abraham. What want we more? Those who ask for evidence of our Israelitish origin have it here, and those who demand that Our Identity must be supported by documentary testimony of a credible character have here facts of the most stupendous kind responding to the written evidence of the oldest documents in the world; documents which have the *imprimatur* of divinity, and from their august and hoary age prove themselves, without the need of corroborating force, wherever they are produced. The testimony of the Bible favours Our Identity, and the facts of the present day confirm our claim that the British folk are "the remnant of Israel," the heritage and inheritance of the Lord! And let Israel, therefore, praise His holy name!

ISRAEL'S DAUGHTER LANDS.

THE Indian and Colonial Exhibition (called by some people for shortness, "The *Kith* and *Kin*-eries") is a great and splendid illustration, visible to the eye, of Israel's "Daughter-lands." This last was the very word used by the Archbishop of Canterbury in his remarkable prayer on May 4th, when the Exhibition was declared "open" by the Lord-Chamberlain, under Her Majesty's commands. He offered in the course of that prayer—that Israelitish prayer—the following petitions:

> Almighty God and Heavenly Father, we beseech Thee to send down Thy gracious blessing upon the manifold treasures and precious works which from among our kindred peoples and our fellow nations, from sunrise round to sunrise, are gathered here for glory and for beauty, unto the increase of knowledge, use, and wisdom.
>
> Bless our Sovereign Lady the Queen, and enrich her days with abundance of peace, that all the daughter lands of her Realms and Empire may be knit together in perfect unity and prosperous strength. And grant that, as her people inherit and fill peacefully all countries of her dominion, so not material concernments only, but the enduring riches of mind and spirit and the righteousness of Thine eternal Kingdom may be sacred and dear to them; so that, in Thy bounteous gifts, and in man's wise labours learnt of Thee, Thy Name may evermore be greatly magnified; through Jesus Christ our Lord. Amen.

In speaking of our Colonial and Heathen Empires the Archbishop addressed the Lord by asking Him to bless "our kindred peoples and our fellow nations" from East to West and West to East again—right round the world! He called those kindred nations the occupants of our "Daughter lands." Herein he clearly described Israel's Empire, for Joseph the fruitful bough was destined as "a fruitful branch by a well," to see "his branches," or "daughters, (margin) run over the wall" (Gen. xlix. 22, Rev. Ver.). These "daughters" occupying our "daughter lands" are termed in the prayer, "our kindred nations from sunrise round to sunrise," a beautiful paraphrase of our Israelitish promise that "a nation and a company of nations" were to be the development of Ephraim's seed (Gen. xxxv. 11, xlviii. 19, Rom. xi. 25); spread abroad to the West, and to the East, and to the North, and to the South (Gen. xxviii. 14); world-wide in locality; "sown among the people in far countries, where they live with their children and turn again" (Zech. x. 9). We need not add that the Archbishop prayed distinctly for the Federation of the Empire when he asked that this nation and her "fellow kindred nations" round the world might be "knit together" in perfect unity and prosperous strength." Just at the time when Israel's Prime Minister is doing his very utmost to break the Empire into twain and absented himself from the Exhibition at its opening, feeling, no doubt, that his plans and purposes were out of harmony with the Empire's aspirations in the Albert Hall, and wholly at variance with the spirit of the Archbishop's beautiful prayer. We are glad to think that just after the Archbishop's petitions, the Choir burst forth with the Hallelujah Chorus of "Praise ye the Lord," which is so perfectly in tune with every Israelitish meeting, but especially with the occasion when Israel and her Daughters meet together to give God the praise for all His gifts and blessings vouchsafed to "The nation and company of nations'," representatives present then. Prior to these concluding proceedings, the following hymn of praise was sung by Madame Albani, composed by special desire of the Prince of Wales by the Poet Laureate, and set to music by Sir A. Sullivan.

Welcome, welcome, with one voice!
In your welfare we rejoice,
Sons and brothers, that have sent,
From isle and cape and continent,
Produce of your field and flood,
Mount and mine, and primal wood,
Works of subtle brain and hand,
And splendours of the Morning Land,
Gifts from every British zone!
Britons, hold your own!

May we find, as ages run,
The mother featured in the son,
And may yours for ever be
That old strength and constancy,
Which has made your Fathers great
In our ancient island-state!
And,—where'er her flag may fly
Glorying between sea and sky—
Makes the might of Britain known!
Britons, hold your own!

Britain fought her sons of yore,
Britain fail'd; and never more,
Careless of our growing kin,
Shall we sin our fathers' sin,
Men that in a narrower day—
Unprophetic rulers they—
Drove from out the Mother's nest
That young eagle of the West,
To forage for herself alone!
Britons, hold your own!

Sharers of our glorious past,
Brothers, must we part at last?
Shall not we thro' good and ill
Cleave to one another still?
Britain's myriad voices call,
"Sons, be welded, each and all,
Into one Imperial whole,
One with Britain heart and soul!
One life, one flag, one fleet, one Throne!"
Britons, hold your own!
And God guard all!

Here the Poet Laureate distinctly called for the Federation of the Empire with no uncertain voice, and so again rebuked Mr. Gladstone's efforts to destroy it. He bids us "cleave to one another still, to "be welded each to all, into one Imperial whole, one with Britain, heart and soul; one life, one flag, one fleet, one Throne"; but never, by rash and foolish experiments, to strive to sunder what God has nationally joined together. No particular mention is made in either the hymn or the prayer, of the wonderful multitudinousness of these Israelite Nations, congregated at the Colonial Exhibition. The *Pall Mall Gazette*, however, on May 4th, had a few sentences on the subject, which will bear repetition here. They were as follows:—"One inscription on the frieze suggests more than all else. It is simply a statement—population of British Empire, 305 millions, an indefinite number of hundreds of thousands, and 924. What precision and what inaccuracy! The number of the subjects of the Queen no man knows. Even while we write it is greater than it was when we began, and yet this most essential of all facts, the boundless fecundity with which our numbers increase, is not represented in the Exhibition. If the growth of the density of our population could be represented by the movement of a dial hand, every revolution of which would testify to the addition of a hundred human beings to the number of the subjects of her Majesty, it would be the most suggestive, and perhaps, politically and socially, the most important, exhibit in the show." This, no doubt, is true! The multitudinousness of our race is the Divine mark of our Israelitish origin. It is the sign by which God tells us in many texts that we may be sure to recognise

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the chosen race. At home, in Britain, it doubles its numbers in about 50 years,—twice, in fact, in a century of time; but in "the daughter lands, by leaps and bounds," once in 25, or four times in a hundred years! The average then, is about once in 40 years!—an abnormal rate, unequalled by any nation existing now, or which has ever been known upon this earth! This fact is politically and socially, as God means it to be, the most important factor of any connected with our National existence; for it governs all the rest and proclaims us by the bare result to be the heir of the world and its destined rulers according to the prophecies.

THE TWO NATIONS IN IRELAND.

Mr. J. Chamberlain's letter, published in the London papers on May 14th, 1886, is so important in the light of Our Identity that we re-publish it below. He addressed Mr. Thomas Sinclair, J.P., chairman of the meeting of the recent demonstration held in Ulster Hall, Belfast, and wrote as follows:—

40, Princes' Gardens, S.W.,
May 10th, 1886.

Dear Sir,—I am glad to see the evidence of the growing determination of Ulster, and am convinced that it will have great effect on English opinion. The ordinary Englishman thinks always of the Irish question as if it were represented solely by the Nationalist members. He has hardly recognised as yet the fact that there are two nations in Ireland. When he does so he will see that it is at least as unfair to force the Ulster Protestants to submit themselves bound hand and foot to the Roman Catholic Nationalist party as it is to expect the latter to accept without appeal the views of Englishmen and Scotchmen. If Mr. Gladstone should to-night yield the point about representation, the next great issue will be as to the claims and position of Ulster. You may rest assured I shall do all in my power to obtain full and fair consideration for them.

Yours truly,
J. Chamberlain.

The *Times*, on the same date, commented on affairs in the following terms, alluding at the same time to the "Two Nations" in Ireland:—

Sir Henry James, after showing that Mr. Gladstone's policy would on constitutional principles make Ireland a foreign country, would destroy the supremacy of the Imperial Parliament and place the minority at the mercy of the majority, maintained that the measure could not be final, because there was no Irish "nation" which could give consent to the compact. Mr. Parnell angrily contradicted this statement, but, as has been often observed, there are at least two nations in Ireland, and Home Rule must inevitably place the one in subjection to the other. Against this result, Mr. Leatham entered a most energetic and eloquent protest, condemning the cowardly policy of buying off the troublesome opposition of the Parnellites and the organized terrorism of the League by the abandonment of our loyal fellow-subjects.

"There are at least two nations" in Ireland. The Southern nation is Phœnician, or Canaanitish, in origin—the other in the North-east is Israelitish. The latter are of the same blood as the Scots and British, and have the blessing of God in respect to wealth, power, commerce, vigour, and energy, promised to His people Israel. The other are thorns in the sides and pricks in the eyes of Israel according to the prophecies (Numbers xxxiii. 55), poor, wretched, discontented, and degraded. Mr. Gladstone's Bills for "the better Government of Ireland" (which we now know never can become law), were based on the idea that Ireland was a united nation longing to part company with the British Empire, and become a separate nationality. Whereas in real truth, the country is divided into two parts; the one prosperous, the other wretched; the one rich, the other miserably poor; the one Protestant, the other Roman Catholic. The Northern, Israelite, Protestant, portion of Ireland will never submit to the dictation of the Southern Roman Catholic majority, but will resist by force of arms their threatened severance from the British Empire. As their opposition will deprive the South Irish of the means to carry on a Government, apart from the British Parliament, the fact of there being thus "two nations" in Ireland, which Mr. Gladstone has ignored, will in the final resort wreck his schemes, even if he could succeed in carrying them through, and passing them into law. It is very remarkable that a Statesman, so well acquainted with Ireland and the Irish, who has destroyed the Protestant Church Establishment there, and twice essayed to mend the Land Laws of Ireland, should now so late in life attempt to legislate for Ireland as a whole, utterly ignoring the race differences existing in that land. Can he have imagined that he could, by a stroke of his pen or a wave of his hand, get rid of 1,250,000 Protestant Ulster men and women, the most steadfast, almost bigoted, religionists in the world, the enemies of those Roman Catholic aliens, who are the Southern majority, and long for the power which the Gladstone Bills would give them to dominate over the rich and prosperous North? This seems hardly credible, but we see no other way of accounting for the extraordinary facts now before us! The Bills will not and cannot pass! The dual Parliaments can never be restored; and Ireland must belong, North, South, East, and West, to Israel. The Canaanite will finally be banished from the land, and then, but not before, will peace be restored to our body politic. At present, all legislation for the larger island is waiting for the decision of the questions which Mr. Gladstone has raised: and these can only be disposed of in accordance with Our Identity. Ireland belongs to the sceptre of David, and there can be no separation, no rupture of union, now existing between the British Islands.

PRESENT-DAY PROBLEMS, AND HOW ANGLO-ISRAEL TRUTH EXPLAINS AND SOLVES THEM.

Miss Cox's Lecture at Clifton, April 30, 1886.

PART I.

Our Identity with Israel, that marvellous truth which to us, who have estimated its vast importance and considered its far-reaching issues, is incalculably precious, is by outsiders (who have not the remotest conception of all that it involves) variously regarded. There are a few who look askance upon its adherents, as if they believed them to be afflicted with some grievous, moral taint, and who even seem to fear contamination from the mere contact with those who have strayed so far from the beaten tracks of 19th century orthodoxy (which, be it observed, is a radically different thing from the orthodoxy of a century earlier). These constitute a small and ever dwindling minority. Then, again, there exists a larger class, who content themselves with sneering at what they cannot understand; seeking to hide, under a semblance of superior wisdom, an ignorance which is as deep as it is deplorable—an ignorance which finds its only parallel in that self-conceit which is the surest preventive of its removal, inasmuch as they "love darkness rather than light," wherefore all attempts to effect their enlightenment will be labour lost, as far as they are concerned.

But by far the most numerous class we meet, neither shun the Identity as a "doctrine of devils," nor ridicule it as a "craze." They only ignore it; but their absolute indifference is a thing harder to combat than the best directed efforts of our bitterest opponents. These can be defeated by our common-sense arguments. With simple disregard it is not so easy to cope. To ourselves, fired with ardent enthusiasm on behalf of a grand cause, this chilling indifference is peculiarly irritating. To feel oneself aglow with vivid interest in descanting of this absorbing theme, and to elicit as the sole

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response a cold *Cui Bono?* is enough to arouse in us very justifiable indignation. Yet, ere we condemn utterly this lack of concern which tries us to the verge of exasperation, let us pause for a retrospect. We can recall the time (perhaps not so very remote) when Identity truth was first presented for our own consideration. How did it then strike us? Most probably, in the majority of cases, our earliest idea was that, true or false, it was a matter which could have little or no bearing on the present or the future. If you will pardon a personal reminiscence, I may admit that it was thus in my own experience. "Do you believe," I was asked, "that we are the Lost Ten Tribes?" It was not a happy way of putting the subject before a novice, and I have an impression that I replied that I had never thought anything about it; that it was a thing which could not possibly be proved, and that it would be a waste of time to speculate thereupon at all. And there I left the question; left it for years, till one, more skilled in advocating our truth, brought it once more under my notice, and this time, thank God, not in vain. "The Lost Ten Tribes." The phrase struck me with a vague sense of familiarity. Of course, I had read of the revolt in Rehoboam's reign, and I knew just enough of the history of Israel and Judah to be aware that the kingdoms existed for a time in separation, and then were carried away in diverse directions and at different dates, into captivity; but as to expecting Israel's restoration at *any* time, as to dreaming that she had any *rôle* to play on the stage of history, any mission to the heathen, any work in the world, I had not entertained one such thought, and could not immediately grasp the idea. True, I had a fair acquaintance with the prophetic Scriptures, but a long course of instruction under pure spiritualisers had so habituated me to suppose that no other fulfilment of prophecy than the inferential one deduced by themselves need be anticipated, that I had never supposed a literal fulfilment probable, and Israel's latter-day destiny held no place in my speculations. "The Lost Ten Tribes." I pictured a loose-robed, turbaned, oriental people, such as we associate with our ideas of the pastoral and agricultural avocations of the Hebrews in the palmy days of their earlier sovereigns, and from thence, to our active, enterprising, inventive 19th century Englishmen, seemed such a sudden leap, that my first emotion was an irresistible desire to laugh at the apparent incongruity of supposing the two had any connection. It is probably thus with almost all of those who try us by their seemingly impenetrable indifference to the claims of our truth, and they will be induced to listen to it only when we have convinced them that it is not simply a wild and objectless speculation, not merely an ethnological inquiry, interesting to a limited class, but a grand FACT, bearing directly on practical politics, and that in a twofold manner, firstly as giving clear indications as to what position we should maintain with regard to many debated questions; and secondly, as enabling us to foresee (from the Word of God) whither events are tending, and what will be their ultimate issue with regard to our own and other nations mentioned by the sacred writers. When men are convinced that the Identity will do this, they will study it, and studying, many will be constrained to accept it as God's truth. It is this consideration which has led to the selection of a title for this short paper. It is proposed to pass under review a number of "Present-day Problems" of a deeply important character, and to endeavour to show in some degree how Our Identity solves them, and indicates our duty in regard to them.

IMPERIAL FEDERATION.

One subject of almost unparalleled interest has come of late into prominence, and bids fair at no distant period to demand the serious attention of those who have at heart the truest welfare of the Empire. That subject is Imperial Federation. Shall we permit our splendid colonies to drift away from us, and ultimately sever all connection with the Mother-land in the North-West, which gave them birth? or shall we, for purposes of mutual defence in time of danger, and for mutual benefit in time of peace, seek to effect and cement such an union between Britain and her daughter nations, that no hostile power on earth shall dare to menace her, save *one*, and that one to its own irretrievable undoing?

There can be no doubt as to the answer which patriotic Anglo-Saxons all the world over will supply to this question. Federation is bound to come. Separation of the colonies from the parent state is not to be dreamed of even for a moment. A marvellous chain of providential events has been gradually leading up to this consummation. Who could have supposed that the truly "desolate heritages" of the great Austral Continent, used at first only as penal settlements, would by-and-bye develop resources so extraordinary, and become the indispensable outlet for that overflowing population which it is certain the old country could never have sustained, and who could never have found employment therein? What but the providential care of God led to the discovery of gold in that distant region, a circumstance which induced thousands to seek home and fortune there, and, in time, to build and populate towns and cities, and to become founders of nations, small in their beginnings, but already displaying a vigorous growth, which holds a promise for the future so splendid, that few would venture to forecast how grand a destiny Australia has in store. Nor is it only under the Southern cross that nations owing their origin to Britain are springing up. In the trackless regions of the Far West, sons of the same enterprising and dauntless race are found doing the same work of fertilising and cultivating the soil, bringing beauty out of desolation, and evolving law and order where chaos once reigned supreme. And Our Identity enables us to see in this fact what those who know it not cannot perceive. They may see in Federation a scheme infinitely desirable from a political, commercial, and military point of view. We see all this, and much more. *We* see the Lord Jehovah working mightily on behalf of the people of His eternal choice; carrying out, for their sakes, a plan which only a divine mind could have conceived, and which only a divine hand could put into execution; bringing to pass the words addressed to the great race-father concerning his posterity; and which guaranteed that his descendants should become firstly a nation, great in the highest and best sense, as being the channel of rich blessing to all mankind, and then the progenitor of "a company of nations," one with their parent in race, language, and religion; and one with her in having the same grand, God-given inheritance and the same God-appointed vocation, even that of making His free salvation known to all the numerous sections of the human family, and at length of bringing the races that now groan beneath the yoke of Satan into "the glorious liberty of the children of God." Our attitude as Anglo-Israelites in regard to this great movement of Imperial Federation must be one of cordial approval, while we may rejoice in the glad certainty that however a certain faction of narrow-souled politicians may set themselves in antagonism to it, the Federation of the British Empire, nay, of all the English-speaking peoples on the globe, is God's plan for Israel, declared by His prophets, and as such cannot fail of accomplishment, whatever puny opposition may rashly presume to set itself in the way.

THE EASTERN QUESTION.

But the Identity, and that alone, provides us also with an answer, comprehensive and complete, to that complicated and difficult problem known as the "Eastern Question"; a question which involves such dreaded contingencies, and which will carry in its wake consequences so momentous that the boldest heart may well quail when contemplating their far-reaching influences and final outcomings. In brief, the plain Saxon of the Eastern Question is this—"Who shall possess the sacred lands, Egypt, Syria, and Palestine? and who shall hold the Gate of gates, Constantinople?" Turkey is at the present hour all but defunct. Not for long can the day of her dissolu-

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ion be delayed. Commentators of half a century ago, though they believed her to be (under the name of Edom) the subject of sublime denunciations recorded in the Word of God (wherein her destruction was clearly forecast), yet found it very difficult to realise, at that date, that her *then* wide and seemingly stable Empire should speedily collapse and hasten to its downfall. But what do we see to-day? One by one have Turkey's extensive possessions been forcibly rent away from her grasp. A mere fragment still remains, but her tenure of that is admitted to be most uncertain, and when her dismemberment is complete, what will supervene? Assuredly a great and terrible conflict which will involve more or less in its fearful throes all the nations of Continental Europe. Nor are we left in doubt regarding the time which shall see the release of Israel's land from the blighting rule of the Mohammedan Antichrist. The concurrent testimony of St. John's vision and Daniel's prophecy limits the time of Turkish Edom's sway to 1,260 years. Reckoned by lunar periods, these have already expired; in solar years they have but little longer to reach their termination. And then what will become of the "dead man's" dominions? *We* know that the land which was promised on the oath and covenant of Jehovah, to Abraham and his seed for ever, can only revert to the true owners when Turkey's dying hand looses hold of it.

And here I may appropriately quote the language of an earnest and deservedly, popular Nonconformist minister in the East of London, the Rev. Archibald G. Brown, who, so long ago as 1879, spoke on this very topic when preaching in Mr. Spurgeon's Tabernacle, from the words found in Ezek. xxxvii. 9: "Come, O breath, and breathe upon these slain, that they may live." Unlike the vast majority of the expositors of Holy Scripture, this gentleman strongly maintains that spiritual lessons, deducible from any passage, ought, on no account, to be allowed to eclipse its original signification; and though, apparently, not a believer in Our Identity, he yet enunciates sentiments which we can heartily endorse, and which are, in no sense, inimical to our contention. His words are as follows:—

> There are promises and prophecies concerning the chosen land that have yet to see their realization. Oh, what bat's eyes have the men of the world! How blind they are! They talk of their politics; they discuss the Eastern Question; but how they ignore the core of the whole matter. Back to the chosen land the tribes of Israel must go. All that opposes their homeward march must be thrust aside. It matters not whether it be Ottoman tyranny or Muscovite despotism. All that stands in the way of the fulfilment of the grand prophecies, concerning the return of Israel, must be swept aside, for the land of Canaan is not always to be trodden down beneath the feet of the Gentiles. There is a future bright and blest for the land and for the seed of Abraham. But you will observe, that in this chapter, there is not only the prediction of a political restoration, but also of a spiritual, for I read, "But I will save them from their detestable things, and I will cleanse them from their sin." So that not only is there a political resurrection for the chosen people, but also a day of spiritual gladness, in which they shall see and trust Him whom they scorned, pierced, and slew. They shall worship at the feet of the Crucified, and acknowledge Him to be the Lord.

So far the Rev. A. G. Brown. Probably, if there were many like him, the Bible would be better understood, and more highly prized, and there would be fewer infidels; for nothing is more adapted to strengthen the hands of the infidel than the contradictory, muddling, and utterly unsatisfactory treatment of the prophetic writings, so common with our spiritual instructors at the present time.

And now, with regard to "*La Porte Sublime*"? Since God promised Israel the Gate of her enemies, we, as Anglo-Israelites, cannot but believe, that *the* Gate *par excellence*, withal so passionately coveted by Russia, is, nevertheless, in the councils of God, the destined heritage of Israel, His elect; and in His good time, by means we cannot foreknow, the proprietorship of it shall be duly vested in her, and her alone. Such is the answer to the Eastern Question, supplied by Our Identity; and while "men's hearts are failing them for fear," lest our own beloved country should become involved in that "great earthquake woe," which will soon engulf the continental peoples, we, like Paul, amid the storm-tossed waves of the Mediterranean, may remain calm and undisturbed amid the crash of reeling thrones, saying, as he did, "I believe God that it shall be even as it was told me" (Acts xxvii. 25). And adding, in the confident courage, born of simple dependence on the promise of the Omnipotent King of Israel: "The Lord of hosts is with us, the God of Jacob is our Refuge" (Psa. xlvi. 11).

DISESTABLISHMENT.

We must now pass on to another "burning question," which is still agitating many minds, and which has been provocative of endless debates in the pages of nearly all the journals and newspapers, now in circulation, in this country. You will surmise that I refer to the question of Church Disestablishment. I feel that it behoves me to speak with moderation on this most important subject, inasmuch as I have openly defended Nonconformists in the correspondence columns of THE BANNER; though, at the same time, heartily deprecating the idea of Disestablishment. My argument was to the effect, that Nonconformists, no less than the Reformers of an earlier era, seceded from the National Church because of abuses in her, and would, by scores and hundreds, return joyfully to her communion whenever such abuses should be removed, and reformation effected. Philo-Israel's kind and clearly expressed note on my letter, showed me, very plainly, that it was a difference of definition, rather than of doctrine, which existed between myself and those whose opinions coincide with his own, as therein enunciated. For when I understood, that by the words, "Church of God," the ecclesiastical congregation of Israel was alone implied, I was immediately prepared to concede that, from his point of view, those who claimed that position for Britain's State-allied Church were perfectly right. I had always taken, and still personally prefer to take, the words, "Church of God," in a wider sense, as embracing all Christian believers *in Israel*, though of greatly varying doctrinal belief and Church government, together with Gentiles, who become children of Abraham by faith in Christ. I know all Anglo-Israelites will be at one with me when I say, that our position, with regard to Disestablishment, must be one of uncompromising opposition to Liberationists. We cannot, as believers in our Identity, approve of any measure which seeks to rend asunder what God originally joined—Israel's Church, and Israel's State; institutions which He has ever since maintained in union, either in one or the other branch of the Hebrew family. True, she has not been a perfect Church; on the contrary, she has, at times, apostatised, and sadly strayed from the truth; but (being *Israel's* Church) God has wrought reformation in her, and He is able to do so again; nay, He stands pledged to do so by the abundant outpouring of the Divine Spirit, which can alone "purge out of her all things that offend," and present her, at length, a "glorious Church, not having spot or wrinkle, or any such thing."

(*To be continued.*)

ARE there any signs in our own day? Are there any circumstances in the world around us which specially demand the believer's attention? Beyond doubt there are very many. The drying up of the Turkish Empire, the revival of the Romish Church, the awakened desire of the Protestant Churches to preach the Gospel to the heathen, the general interest in the state of the Jews, the universal shaking of governments and established institutions, the rise and progress of the subtlest forms of infidelity—all—all are signs peculiar to our day. All should make us remember our Lord's words about the fig-tree—all should make us think of the text, "Behold, I come quickly" (Rev. xxii. 22).—*From "Expository Thoughts on Luke xxi. 25—33, by the Bishop of Liverpool.*

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THE RIGHT REV. JOHN RYLE, D.D., GIVES EVIDENCE.

THE Bishop of Liverpool, honest John Ryle, as men love to call him, has issued a short tract which has reached its seventh edition and thirty-fifth thousand, in aid of the Church Missionary Society's late noble effort to increase interest in world-wide missionary work, during the "February Simultaneous Meetings" throughout the kingdom. The tract simply bristles with evidence of our identity with Israel, and therefore deserves largely to be quoted in the BANNER.

The good bishop cannot "see" our Identity, and repudiates it. He is therefore an excellent witness on our side, for his testimony is quite involuntary, and unwitting. What he says we may all accept, even our adversaries and opponents, as the literal truth. Here is a bit, which if so good a man as Bishop Ryle may publish and be thankful for the facts, we Anglo-Israelites may surely produce the same in the BANNER, and ask the world to ponder over them as national blessings, so authenticated.

He wrote on page 7 of "More Prayer and Work" (London, W. Hunt & Co., 12, Paternoster-row. 1s. per dozen. 1886), "being thoughts on missions (Joshua xiii. 1), thus:—

"We ought to be humbled when we consider the position and power of our own nation. England is, without controversy, the first of nations. No nation on earth has such power, and such wealth, such dominion, and such greatness, such revenues, and such commerce. English ships are to be found on every sea. English colonies open a door to us in every climate. English influence is felt by every government under the sun. England is the heart of the world. The slightest movement in this little island is a pulsation felt in the remotest corner of the globe."

So far the good bishop! Surely these are words of the editor of the BANNER, adopted by Bishop Ryle, and published as his own! At any rate, they have been, *mutatis mutandis*, the text of almost every article we have written for ten years past; and the burden of them is that having these blessings, the British (or "*England*," as the bishop *will* call the nation!) must be the Lost Ten Tribes; for these are the very signs God's Word gives us, whereby we shall know the House of Joseph when we find her. What is it the bishop tells us?

1. "That England is the first of nations." But this is what Israel was to be! (Isa. xli. 9; Jer. xxxi. 7; Amos vi. 1).

2. "That England is first in power and wealth." But this was to be Israel's sign (Dan. vii. 27; Deut. viii. 18).

3. "That England is first in dominion and greatness. But these were to be Israel's gifts (Gen. xii. 2—3; xviii. 18; Deut. xxviii. 1—13).

4. "That England is first in revenues and commerce, her ships being in every sea." But these were the very things for which Israel was to be noted (see Deut. viii. 18; xv. 6; Num. xxiv. 7; Isa. xviii. 1).

5. "That England is first in colonies, having gates or doors opening to us every climate." But Israel was to have the universal Colonial Empire, and the Gates (Gen. xxii. 17; Isa. xlix. 8—10; Gen. xxxv. 11).

6. "That England is first in influence in other nations." But Israel's influence was to bind all other nations, who were to fear and obey her (Deut. ii, 25; xxxii. 8; xxviii. 1—13).

7. "That England is the heart of the world." But that was what Ephraim and Manasseh were to be, by the direct blessing of Jacob on the two sons of Joseph (Gen. xlviii. 16—19; Rom. iv. 13; Deut. iv. 6; 2 Sam. vii. 23—24).

We think nothing we have ever written is stronger than these words of the good bishop! Our opponents need not henceforth blame us for writing sentiments which apparently tend to make our people self-conceited and uplifted with pride. The fact is, these things are true of our race; and the bishop knows it. He therefore says them. We, too, know they are true, and also (what the bishop ignores—namely), that they are blessings direct from the God of Israel, who has given them to His people to fit them for their duty in the world, according to the prophecies. What is that duty? Just that which the bishop describes—namely, "the evangelisation of all nations, all families, and all kindreds of the earth." Without these very blessings, the benefit could not have been reaped by the world at large, for the instrument set apart to confer it would have been unfitted for the task! It is true that Bishop Ryle, having described our nation in the words quoted, proceeded to tell us that we have acted our part, in a very inadequate, and miserable manner, and that we should nationally be ashamed on account of our wretched shortcomings, as the world's missionaries. Herein, no doubt, he is right; for Israel is at best but an unprofitable servant, and never has come up to the standard of the sanctuary.

But giving full weight to all this, we think we can appeal to the bishop's own words, and prove from them, that this nation has, according to its open doors, and means, and God-given opportunities, done wonders for the cause of missions, for which all the glory must be God's. Here is the point, however. The bishop blames our race for not doing more than we have done. But we submit that we cannot go before or beyond God in this matter! When He has wanted us to advance, He has moved us by His Spirit to go forward. He has given us the men and the money, and also the willing mind. It cannot be said, that where openings have been made by the Lord, we have failed to push forward, and tried to occupy the ground. The missionary spirit is from God, and we can only push forward as He sends us forward. What, however, does the bishop say we have actually done, God being our helper? He tells us on page 4. Let us hear him. He says:—

We are now in the eighty-seventh year of the Church Missionary Society's existence. Come with me and review what God has done for us. Place side by side the Society of this day, and her beginning, eighty-six years ago, and then see what abundant reason we have to praise the Lord.

Eighty-six years ago there was hardly anything done for the heathen by the Church of England. Something, perhaps, was attempted, around our Indian settlements; but aggressive measures on the mass of heathenism there were none at all. Now we have a strong and powerful Society, well-organized, well-established, and well-worked.

Eighty-six years ago, twenty-five laymen and clergymen were all who met together to launch the Society into the world. They were names we now delight to honour—Venn, Pratt, Scott, Newton, and a few others. They stood almost alone in their desire to do good to heathen souls. Now thousands upon thousands throughout the land count it a privilege to give the Society a helping hand.

Eighty-six years ago not a single bishop supported the society. Some opposed it. Others looked coldly at it. Fifteen years passed before two bishops became subscribers. Now the two Archbishops and nearly all the episcopal bench give it active aid. Support is the rule, and not the exception.

Eighty-six years ago the Society started with an income of less than £500. At the end of ten years its income was under £2,500. It now receives more than £200,000 a year.

Eighty-six years ago the Society dared not think of anything more than "Africa and the East." Now all the world is dotted over with missionary stations Every quarter of the globe is visited by messengers of the Gospel. It can number 265 stations, 223 European ordained missionaries, 241 natives ordained, 3,509 native teachers, 41,000 communicants, and nearly 200,000 professing Christians, including children and candidates for baptism.*

Truly we have reason to bless God. Truly it is good sometimes to look back and compare "past and present." It is good to consider what we were, and then to say, "The Lord hath done great things for us whereof we are glad."

The first beginning of the Church Missionary Society was indeed a day of small things. Here, at this distance of time, we

* It is fair to add to this statement that the Society has transferred to settled native Churches, no longer missionary stations, in the West Indies large congregations.

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can form little idea of the immense difficulties its founders had to contend with. The thing was new. The work was strange. Machinery had to be made. Men had to be found. It was five years before any missionaries at all could be obtained, and then they were two Germans. Sixteen years passed away before any Englishman was sent forth. It sounds incredible now. Truly other men have laboured, and we have entered into their labours. Truly we should remember all the way by which the Lord has led us, and be thankful.

Nothing can account for the growth and progress of the last eighty-six years but the hand of God. His arm has been round the Society. His power sustained her founders. His Spirit has guided her counsels. His blessing has been upon her work. Verily, we must be harder and more unbelieving than Egyptian magicians, if we do not say, "This is the finger of God," and give Him all the praise.

Let us praise God for moving the hearts of good men to begin the Society, and to wipe off from our Church the reproach of doing nothing for heathen souls.

Let us praise Him for giving them such zeal and courage in carrying on the work they took in hand. They were not discouraged by the feeble support they met with. They went forward, faint, yet pursuing. Let us praise Him for keeping the Society faithful to the true principles of the Gospel of Christ for eighty-six years. Notwithstanding some temptations to swerve, her course has been straightforward, her eye has been single; she has gloried in nothing but the cross of Christ.

Above all, let us praise Him for the abundant success He has graciously given to the Society's labours. Tinnevelly, Sierra Leone, New Zealand, North-west America, must never be forgotten. Thousands of souls have been plucked, like brands, from the burning. Hundreds are blessing God in paradise for the men the Society has sent forth.

Yes! reader, we have abundant reason to praise God—and let us do it. Let us not be slow to build an Ebenezer. Let us say rather, "Bless the Lord, O my soul, and forget not all His benefits." Surely it is true this day of our Society as it was of Jacob of old: "We are not worthy of the least of all the Lord's mercies: with our staff we passed over Jordan, and now we have become a mighty band.

So far the Bishop. With one word of comment we conclude. The episcopal commendation of our nation's conduct is our defence. We have done what God has enabled us to do, and has required of us up to date. At present the Gospel is to be preached, not to convert the whole world, but only "as a witness, before the end come" (Matt. xxiv. 14). The Lord's object, therefore, to-day, is to effect that purpose, and not just now to fill the earth with the knowledge of the "Lord as the waters cover the sea." That shall follow in due time! At present we believe we are doing "what we can," and what the Lord has demanded of Israel to do; and we do not think, therefore, that nationally we are deserving of, or obnoxious to the condemnation which the bishop metes out to us with no sparing hand in the latter part of his pamphlet. We are "unprofitable servants," without doubt; but we have, as the bishop assures us, abundant reason "to praise God;" and therefore we call on our nation, as Israel, to praise the Lord!

OUR GREAT CITY.

We take the following interesting details from a notice of Mrs. Brewer's Book, "Facts and Figures about London," published by the *City Press*, November 7th, 1885:—

FACTS AND FIGURES ABOUT LONDON.

Such London is, by taste and wealth proclaimed,
The fairest capital of all the world.

* * * * *

Where has commerce such a mart,
So rich, so thronged, so drained, and so supplied,
As London—opulent, enlarged, and still
Increasing London? —*Cowper.*

"We who find our daily occupation in this great London are scarcely able to give a thought to anything outside our own special work. It is true we glory in the fame of our London, but we are scarcely aware of all that goes to make up its greatness. We rejoice, therefore, at the appearance of a little book of facts and figures, by Mrs. Brewer, which admits us behind the scenes, and shows us clearly all that is being done to make London morally and physically pure. The population, which statisticians declare to be the richest treasure a nation can possess, is an ever-increasing one. Greater London in 1876 had a population of four and a quarter millions; it has now over five millions; and Inner London, on which this little book (*Facts and Figures about London*, by Emma Brewer, price 6d., published by Messrs. George Bell and Sons, York-street, Covent-garden) has most to say, has increased from three and a-half millions of inhabitants in 1876 to over four millions, and the houses for the accommodation of this population have increased in like manner. We find that education has made its mark on the population; for example, in 1876, of all who were married in London 6,776 persons could not even write their names in the register; the last returns give us only 5,000 in that uneducated condition. Turning to another page, we find that London boasts of 101 hospitals, in which one and a-quarter millions of people are relieved, and which dispense out-door relief to four millions annually. Another page reveals the fact that 25 per 1,000 of the populatiou are paupers, and relieved at the cost of over two and a-quarter millions of pounds. A curious fact, too, is brought to light —viz., that there are many more lunatic women than men, a fact suggestive of many thoughts, which space does not allow us to dwell upon. Again, we find with pleasure that drunkenness is gradually and surely decreasing among women, and as this vice is the source of so much sin and misery in our London homes we may hope much for the future. We find also that cabs have increased during the last ten years from 10,000 to over 19,000. No wonder the streets are dangerous to little children, of whom 14,478 were lost in London last year. If we think of coal at all it is generally to ask about the price per ton: but this little book tells us something more about it, and we learn with astonishment that the amount brought to London in 1884 was over 11 million tons—two and a-half million more than in 1876. This ever-increasing London population has to be fed, and besides the number of beasts, calves, sheep, and pigs brought to the markets, the amount of killed meat is something marvellous. Calculating a farthing for every 21 pounds, the amount of toll paid last year was £25,444. We are startled at the amount of gas made and consumed in London. The sale of gas in 1876 amounted to £2,698,797. In the year 1884 it reached the sum of £3,105,216, and the number of public lamps in our streets has increased in the last 10 years from 56,689 to 64,855. The sale of the residual produce brings in annually one-third as much as the sale of the gas itself. This little book tells us also that the average produce of a ton of carbonized coal is 41·95 bushels of coke, 3·61 bushels of breeze, 10·84 gallons of tar, 32·93 gallons of ammoniacal liquor, and 10,139 feet of gas. We are told also that the waterworks supply daily 134,443,669 gallons of water to 684,654 houses. We get all the necessaries of life so easily that we do not, as a rule, comprehend what a giant work is going on to supply us with all our needs. Our attention is drawn to the wonderful work performed by the Metropolitan Board of Works and the London Fire Brigade; and, considering that last year there were 2,289 fires, and only 42 lives lost, our tribute of praise is due to the brave men who do their work so courageously and so well.

"Much has been said lately of the London School Board. Here we have all the detail of ten years' working, and can judge for ourselves without the least trouble. The Asylums Board, which has also had its share of criticism lately, stands out clearly, and the amount of work it has done during the last ten years is definitely shown by these figures. It will be

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a matter of satisfaction to many that the effects of vaccination, doubtful vaccination, and no vaccination upon the small-pox cases, are put down in figures decisive and clear, and that the work on the ship "Exmouth" has been wholly good. The rateable value of property in the metropolis has kept pace with everything else; it has increased in ten years from £21,000,000 to over £28,000,000. We are also glad that the world should know how well and beneficently the Corporation spends its funds.

"Mrs. Brewer draws our attention to the various societies working in our midst for the religious education of our people. The names we are acquainted with, but this, we think, is the first time their work and power for good has been placed before us side by side with each other. The names are: The Society for Promoting Christian Knowledge, the Religious Tract Society, the Society for the Propagation of the Gospel, the National Society, the British and Foreign Bible Society, and the London City Mission. Look at the figures to see the good work which has been going on quietly among us and bringing down a rich blessing on London. Leaving this subject, our attention is drawn to the manner in which the vast numbers of working men and women are brought to their occupations day by day. We have all the particulars of the tramcars, the Omnibus Company, and the metropolitan railways, and by noticing how few the accidents are you will appreciate the great care with which the passengers are conveyed.

"London has not left its population without recreations and amusements of a high class, neither have the population been backward in availing themselves of them. The amount spent in London on an average every night is over £8,000. And now, last of all, we get a glimpse of our metropolitan parishes, and are able to make comparisons without any difficulty. We can see the rateable value of our parishes ten years ago and now; we can see the cost of pauperism then and now; the poor's rate in the pound then and now; and learn many things about the inhabitants of the various parishes."

THE COMFORT WHICH OUR IDENTITY GIVES US IN OUR PRESENT NATIONAL TROUBLES.

An Anglo-Israelite sends us the following thoughts to cheer us, and we pass them on to our many readers:—

"How I wonder," writes our friend, "that thinkers can be cheerful as they are, who do not see what we see, and know what we know. Were I ignorant of who we are, I should perceive the dark cloud that enshrouds our country and be in despair about its future! Whereas, now, the shining of its glorious lining sheds brightness even on Ireland, on Roman Catholicism rampant, on Bradlaugh, Socialists, strikes, &c., &c., for we know 'the enemy,' in every shape and form, must fall before the standard of His Holy Spirit. The fight must come before the victory!"

If we had written pages on pages we could not have put the matter in clearer language, or expressed the views we have held for years regarding the evil days which have now overtaken us, in more forcible terms. Whether it be rampant raging democracy and socialism which seek to destroy society and uproot all our institutions; whether it be the demon drink, or the social evil, or ungodliness; or Roman Catholicism and superstition—all now rapidly coming to the front to strive for the mastery among us—we feel no fears, no terrors from the prospect. And why? Because this nation is God's people Israel, and the Lord Jehovah reigns! He Himself is guiding His people in these dark and crooked ways, as He said He would (Isa. xlii. 16); and can the nation be safer than when the Lord Omnipotent leads us? when He has declared, too, that He will never leave us, nor forsake us?

Things look black indeed on every side! We seem to be within measurable distance of the disruption of the Empire, and our furious enemies in Ireland hope to erect a hostile state at our right hand, ready to bring down the pride of Israel to the ground, and force her to submit to the galling yoke of Rome. In vain! in vain! We have the promise of the Lord the God of Israel! "I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them." Why then should we be afraid? The enemy is permitted, nay, invited by the Lord of glory to enter into the very fortress of Israel, His sanctuary, that when all seems gained, he may be ignominiously expelled by Him who is the King of kings, and Lord of lords, even God the Son Omnipotent. His glory will then be seen and served by Satan's utter discomfiture, at the very moment of his seeming triumph. Hence all things now are making for the apparent triumph of evil.

Dark clouds are everywhere, and the tempest is gathering force to hurl itself upon our nation's devoted head. But this will be God's opportunity! "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him," or "put him to flight" (marg.). The fight must come indeed before the victory can be won; and the fight must be waged in Israel's stronghold, her secure abiding place, the appointed place where the promise is, they shall, and must, dwell safely, knowing no evil, and where the children of wickedness shall afflict them again no more (2 Sam. vii. 10, R.V.). Our comfort, then, comes from these considerations and these promises. The question is, do we believe them? Without faith in them we shall lose the comfort God means us to derive from their acceptation. Nationally we shall be safe, but in the scenes of trouble through which we are now passing, we shall miss the consolation by reason of our lack of faith.

To Anglo-Israelites Our Identity gives the comfort we want, and hence the splendid faith expressed by our correspondent, who, in the contemplation of Irish troubles, of Roman Catholic successes, of Bradlaugh's, and socialists' triumphs, of trade strikes, and general collapse of commerce, declares that the silver lining to these clouds sheds bright light on the darkened landscape, and promises a splendid deliverance to God's glory in His own good time. Israel, praise ye the Lord!

Correspondence.

To the Editor of the "Banner of Israel."

Dear Sir,—Inspecting, with a growing wonder, the relics of Mogul architecture, that, as you well know, abound in this ancient capital of Akbar, the question came to me again and again, "Whence this amazing skill and taste in the construction of public buildings, that bid the nineteenth century, with all its boasted progress, halt, and admire, what it cannot duplicate, nor fairly approach, in exquisite grandeur and chaste simplicity combined?"

The Taj Mahal, standing in queenly beauty on the right bank of the Jumna, but little more than a rifle shot distant from where I am writing this, has no rival on earth; not to speak of the structures of unequalled taste and beauty in the Agra Fort, at Futtehpore Seekree, Secundra, and over the tomb of Itmad-ud-Daulah. These are about Agra alone. Delhi furnishes equal wonders—the Taj excluded; and Lahore is not behind hand in Jehangir's Tomb at Shadra, and the exquisite things at Shahlemar Gardens. "Whence had these men this wisdom," in building and adorning?

The guide-books tell us that Akbar and Shah-Jehan had "Italian architects," but it needs only a limited knowledge of Italian architecture to convince anyone who stands before the Taj Mahal that no Italian ever designed that peerless building. It does not belong to the race to do it. An Italian may have superintended the inlaying of its wondrous Mosaics, but none but an Israelite ever designed it, I do aver.

Its architect was the right royal Solomon of the Mogul dynasty—Shah-Jehan himself, with his imperial "blue blood,"

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and his God-given ability to build, descending in a direct line from that royal tribe, in whom is invested for all coming ages the right to reign upon this planet. Men and devils may rage against it, but God's plan shall never fail. I think I have fairly "struck the trail" of the mysterious Mogul, who has puzzled historians as much as the Anglo-Saxon in his turn.

Those sons of Judah, left in Babylon—when a fragment of the prolific tribe returned to rebuild Jerusalem and her temple—moving eastward, in the lapse of centuries, is the key to the mystery.

With these thoughts seething, almost in brain and heart, as I traced the analogy between David and Akbar, both consolidators of empire; and Solomon and Shah-Jehan, both royal builders to an unprecedented extent, in taste, and costliness, and number, you may imagine how I was thrilled by the "blind evidence" of the following sentence, which I copy from "Keene's Handbook to Agra," page 87. Of the Moguls, he writes:

"The invading Mussulmans were stout, ruddy men, resembling the modern Afghans. They wore cloth coats, tight trousers, armour, and boots. The subsequent assimilation to Hindoo manners and costume was initiated by Akbar. It was about this time that the language, known as Urdu, or Hindustani, first became popular; and it is stated that the earliest work in this mixed speech was written at Jaipur at the time to which we are referring."

I need not enlarge on these hints for intelligent Anglo-Israelites. Of course, unbelievers would still disbelieve, "though one rose from the dead."

Ever in Jesus, yours affectionately,
GEO. O. BARNES,
Mountain Evangelist, Kentucky, U.S.A.

Agra, N.W.P., India, January 16th, 1886.

To the Editor of the "Banner of Israel."

DEAR SIR,—*A propos* of the English language becoming universal, a probability so often mentioned in the BANNER, I beg to forward a translation of a paragraph I have this day read in a German paper, and which runs as follows:—"In Berlin, a weekly periodical has appeared, entitled, the *English Journal*. The object of which is to impart to the numerous friends of the language the rich treasures of English contemporaneous literature. Each journal will contain, besides general news, cuttings from numerous articles, humouristic and otherwise, together with essays, which issue from the English press. Notwithstanding the size and contents of the journal, the price will only be four-and-sixpence per quarter, whilst the subjects of which it treats will be so varied that persons of all ages cannot but be interested in its perusal."

Here then is another instance of an English paper being published on the Continent, whose primary object is not the benefit of the English residents who may be located on the spot, but that of the Germans themselves, a significant fact that speaks for itself.

I remain, dear Sir,
A LATE SENIOR CHAPLAIN IN HER MAJESTY'S SERVICE.

Baden-Baden.

SHEMITIC OR JAPHETIC—WHICH?

BY A. OSBORNE.

"God shall enlarge Japheth, and he shall dwell in the tents of Shem and Canaan shall be his servant."—Gen. ix. 27.

BISHOP NEWTON, in his "Dissertations on the Prophecies," i. p 15—16, says, "'And he shall dwell in the tents of Shem,' is capable of a double construction; for thereby may be meant either that God, or that Japheth, shall dwell in the tents of Shem." "In the tents of Shem," saith he, speaking according to the simplicity of those times, when men dwelt in tents and not in houses. They who prefer the former construction, seem to have the authority of the original text on their side; for there is no other noun to govern the verbs in the period, but God. There is no pronoun in the Hebrew answering to the "He," which is inserted in our English translation; and the whole sentence would run thus—"God will enlarge Japheth, and will dwell in the tents of Shem." The Chaldee of Onthelos also thus paraphrased it—"And will make His glory to dwell in the tabernacles of Shem. . . ." It was fulfilled literally when the Shechinah, or Divine presence, rested on the ark, and dwelt in the tabernacle and temple of the Jews.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SINCE our last report we have sent out five cards of membership; the number now issued is 1,398. All subscriptions for the *Monthly Comments*, by Philo-Israel, should in future be paid up to January, 1887, inclusive, as that number will complete the second series.

The card of membership will be sent on receipt of three stamps. The *Comments*, prepared by Philo-Israel, will be sent post free monthly for 1s. per annum; two copies, 1s. 6d.; three copies, 2s. For less than a year the cost is 1d. per month, for one copy, post free. The "Prayers for Daily Use," being a prayer for each day of the week, by Philo-Israel, are 1d., or 9d. per dozen, postage extra.

The prayer of the Union, as on the card of membership, may now be obtained printed in larger type, price 1d. for three copies, post free; or 1s. per 100 for distribution.

The bound volume of *Monthly Comments* (first series) may be had in paper covers for 1s., postage 2d., or in cloth 1s. 9d., postage 3d. Address: Miss J. Lawrence, Rosslyn, Upper Teddington, Middlesex.

J. LAWRENCE, *Hon. Sec.*

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

THE following subscriptions, received from April 16 to May 15, are very gratefully acknowledged:—Received by Hon. Treasurer, Miss J. Lawrence: Mrs. A. B. S., Sydney, N. S. Wales, £1; C. E., Bradford, 2s. 6d.; Mrs. P., Leamington, 2s. 6d.; Mrs. L., Upper Teddington, £1; H. G. (monthly sub.), 1s.; C. B. (monthly sub.), 5s.; Miss B., Ripon, 2s. 6d.; A Friend, 3s. Received by Miss E. M. Rush: Mr. W. W., Devonport, 5s.; Mr. W. P., Glasgow, £1; Miss S., Lee, 2s.; O. M., 2s. 6d. Also by the Secretary, from P. C. G., Sheffield, £2. Total, £6 6s.

Owing to the continued low state of finances, the work of the Fund has considerably slackened, the number of BANNERS, for example, having been reduced to 39, from numbers ranging hitherto 130 to 150 weekly. This enforced curtailment must be a disappointment to those who look forward to the weekly receipt of this journal. Parcels of various pamphlets have been forwarded by the secretary to Bradford, Penarth, S. Wales, and S. Hayling, while BANNERS have been sent weekly to Ohio, U.S.A., Rugby, and Birkenhead.

Miss E. M. Rush has despatched periodicals as follows:—Devonport, Guildford, Glasgow, Ulvaston, Briton Ferry, Rotherhithe, Netley Hospital, Guildford, Lee, and Westminster. Abroad: To India—Fyzabad, Secunderabad, Roorkee, Trimulgherry, Ahmedabad; Egypt—Wady Halfa, Assouan; Fiji Islands; Toronto; Bardadoes; Malta; Port Nolloth; S. Africa, and H. M. S. Himalaya.

Miss E. M. Rush begs to acknowledge with many thanks 500 "Britain's Inheritance" from the British-Israel Association, Liverpool; the valuable supply of "The Seat of the Scornful," by S. T. A., and "Our Scythian Ancestors," from the Rev. T. W. Boyce; also a parcel of literature from Mrs. Frad.

Letters are continually coming to hand wherein the recipients of literature detail the good uses they are making of it. As an instance one good worker relates how in a most densely populated suburb of his town he has succeeded in gathering weekly an assembly of from 30 to 40 intelligent working men to listen to the good news that Lost Israel is found in the British nation, and how important it is that these hearers shall not be sent empty away, but receive suitable periodicals to read, and to make use of as opportunities occur.

CHARLES HORNER, *Secretary.*

Contributions to the Fund will be thankfully received by the Hon. Treasurer, Miss J. Lawrence, Rosslyn, Hampton-road, Upper Teddington, Middlesex; by the Hon. Sec., Miss E. M. Rush, 103, Burnt Ash-road, Lee, London, S.E.; or by Mr. Charles Horner, 34, Sheen Park, Richmond, Surrey.

Grants of literature will be made on application to Miss Rush, or the Secretary.

April 15, 1886.

ON Monday, May 24, the Queen entered her sixty-eighth year, an age which has been exceeded by only seven English Sovereigns.—On June 20 the Queen will commence the fiftieth year of her reign

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NOTICES.

All communications intended for the Editor, to be addressed: — "Philo-Israel," Woodcot Villa, Tyndall's Park, Clifton, Bristol.

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The Eighth ANNUAL MEETING of MEMBERS will take place at PALACE CHAMBERS, WESTMINSTER, the same afternoon at Three o'clock, to receieve the Report and elect Officers, &c., for the ensuing year. Tea will be provided. J. J. SHRUBSOLE, *Hon. Sec.*

N.B.—On and after June 24th next, the Office of the Association will be 5, WILTON ROAD, OPPOSITE VICTORIA STATION, S.W.

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"HEAVEN'S LIGHT OUR GUIDE."

(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"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."—MICAH v. 8.

"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4.

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EDITED BY PHILO-ISRAEL.

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WHY MR. GLADSTONE'S HOME RULE BILL MUST LEAD TO SEPARATION.

IT has often been asked why the concession of Home Rule to Ireland, as Mr. Gladstone proposes to give it, must, as alleged by many, infallibly lead to separation of the two countries. We propose shortly to state some of the considerations which lead us to the conclusion that the Bill now under discussion, if passed, can conduct us only to the goal of Mr. Parnell's desires—namely, entire separation. In the first place, the Bill gives Ireland a separate Parliament, but in certain respects one which is to be in subordination to the British Parliament, from which the Irish members are, however, to be excluded! It is incredible that Irishmen should be content with that! The Bill further provides for the taxation of Ireland by the British Parliament, such taxation being without representation in that assembly, which Mr. Gladstone declares is regarded as foreign by every Irishman. As Mr. Finlay said in his excellent speech on May 21: "Ireland, by the Bill as it at present stands, is reduced to a mere dependency, paying tribute to a stronger and wealthier neighbour, but has no voice in the shaping of the policy for which that tribute was required." It is said that the Bill would put Ireland in the position of the Colonies. But "the Colonies have no voice at present in the conduct of Imperial affairs, and they do not contribute taxation for Imperial purposes." The very thing it is proposed to do by the Bill for Ireland was done by us to the American Colonies, and the attempt led to rebellion and separation. Is it likely to end in less in the case of Ireland? "Scotland" (said Mr. Finlay) "would spurn such a proposal, and why should Irishmen accept it as the final and complete remedy for their troubles?" Abroad this subject is being very closely examined, and here is what *The Paris* thinks of it. It believes Mr. Gladstone's Bill "will place Ireland in the same position with regard to England as Canada and the Australian Colonies, and admits that if the population of Ireland were but an offshoot of the mother hive, the scheme would be of secondary importance. The case, however, is far different:—

What is contemplated is to confer on a hostile nationality, hitherto subject to coercive laws, an almost absolute independence, which there is very good reason to fear that it will use in its turn to oppress that portion of the population which, owing to religious or ethnical causes, is closely allied to the United Kingdom. It is that aspect of the question which passionately excites our neighbours. They dread, not without reason, the creation at a few miles from the shores of Great Britain of a hostile State which must become the natural ally of every enemy of the British Empire. Mr. Gladstone and his devotees contend, on the contrary, that the best means of averting that peril is to grant to the Irish the autonomy desired by them.

The fact is, if the Irish people were of one homogeneous race, as Mr. Gladstone supposes in his proposed legislation, the Bill does not go far enough. It will be accepted now as a step to obtain a further instalment till complete and entire separation from the British Empire shall have been secured. But the whole scheme is based upon a gigantic delusion. The Irish are not a united homogeneous people. There are two nations in Ireland. The minority in Ulster are Protestant British-Israelites. The Southern and Western Irish, the Roman Catholic majority, are foreign Phœnician Canaanites, who hate the Northern wealthy and energetic minority, and will certainly strive hard to extirpate them and destroy them from the face of the land. The flagrant evil of the present measure is that it sets up an independent and co-ordinate Legislature in Ireland, and yet retains power in the British Parliament to reserve from Irish jurisdiction matters respecting taxation, war, and foreign politics, leaving Ireland no voice at all in Imperial affairs. It is impossible such a Bill can finally settle the differences between the two countries. It opens the way for further rupture, the end of which must be a separation between the two, to be followed by a bloody war for supremacy between the opulent industrious Northern minority, assisted by the wealth and power and sympathy of England, Scotland, and Wales on the one side, and the indigent, poor, and turbulent South Irish Canaanite, who will be helped by foreign American subsidies, men, and money. Such are some of the more cogent reasons why Mr. Gladstone's Bill must, humanly speaking, lead, if passed, to separation, disruption of the Empire, war, and bloodshed.

But will it pass? We do not think the second reading will be carried in the House of Commons! If it is the Bill cannot survive the Committee stage, and certainly will be thrown out

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by the Lords! What will the country say to it if Parliament be dissolved? We do not think it will endorse Mr. Gladstone's scheme, or give him a "mandate" to break up the Empire! This Empire is Israel's, and its destiny is not disruption, but growth, so as to include the world, and therefore, Ireland! Ireland is one of the "Isles of the West," given in fee simple by the God of Israel to His people, and held in respect to the North of Ireland by that race at this very moment. It is inconceivable that such an integral portion of their inheritance should be wrung from the House of Israel by the proposed legislation, the fact being that the Irish Canaanite wants strong Government to teach him to obey the law, but is unwilling to learn the lesson, if we, on our parts, are prepared weakly to give him the option to disobey. The God of Israel reigns! and neither Mr. Gladstone nor Mr. Parnell can override His just decision. Ireland is Israel's possession, and can never be surrendered to the alien! Israel, praise ye the Lord!

THE CHARACTER OF ISRAEL'S RULE IN INDIA AND ELSEWHERE.

A ZEALOUS Anglo-Israelite has sent us a quotation from Mr. Edwin Arnold's communication to the *Daily Telegraph* of March last, on "India Revisited," and points to his opinion as valuable, because "Mr. E. Arnold is a great admirer of the Buddhist religion, and has had as good, if not a better, opportunity of arriving at the true character of native feeling in India than most Englishmen." What he said, regarding "British Rule in India," was this:—

Political mischiefmongers who talk at home or in India of the discontent and ill-will of her inhabitants towards the British, are either ignorant or malignant. I have recently passed through hundreds of her towns and cities, and over thousands of miles of her districts—often wandering alone in crowded bazaars or solitary jungles—and have not encountered a single evil look or received one rude or unfriendly answer. In conversation with intelligent people of all castes and classes, I have found the blessings of our strong and upright sway perfectly well understood, and repaid—not, indeed, with affection, since that is asking too much from Hindoo natures—but with respect, admiration, and general acquiescence. There are classes, of course, which will always remain hostile; and India is an ocean of humanity, about the various seas, gulfs, and inlets of which no man can ever securely generalise. Yet I am personally convinced, by observation and inquiry, that the roots of our Râj—despite all drawbacks and perils—were never so deeply struck into the soil as at present, and that, while we must strive more and more to develop the splendid resources of the country, and to win the hearts of her people by fearless but wise and gradual expansion of their rights and liberties, India knows well that she never has received from Heaven a richer blessing than the Pax Britannica.

Mr. Arnold's testimony being true to our own knowledge, and that of hundreds of living witnesses at the present day, how do we account for the fact, that 250 millions of aliens, many of them being of warlike races, hostile by religion to the paramount Power, are content with British rule, and are willing it should continue to dominate the land? There can be, humanly speaking, but one cause, and that is, that British Israel's rule in India is a righteous rule, carried on in no selfish mode, but for the good of the multitudes of beings whom God has given into our hands in that wondrous continent. Can we wonder, that seeing the result of our successful government of the masses of humanity we rule so easily and so well in India, the inhabitants of neighbouring nations should desire to come under our dominion, and reap the same benefits which the Hindus and Mohammedans of India derive from our conquest of the peninsula? The Burmese, of Upper Burmah, have, by reason of our righteous rule in India and in Lower Burmah, willingly accepted the British Râj, and are rapidly settling down as British subjects. Egypt is looking for the time to come when the Government of the Queen will become the paramount Power in the land, and in Palestine the fellaheen wonder when "the English" are coming to undertake the government, and turn out the corrupt and effete rule of the Turkish Pashas. *The Scotsman* of March 18, 1886, contains a letter from the Rev. A. C. Macdonald, written at Port Said, wherein the writer, from local knowledge, comes to the conclusion, that so good and righteous is British rule, that the only mistake Lord Beaconsfield made was, to annex worthless Cyprus instead of Palestine; and the only mistake Mr. Gladstone has made in Egypt is, his failure to annex the whole land just after the battle of Tel-el-Kebir. We feel sure Mr. Macdonald must be an Anglo-Israelite, and therefore present our readers with some of his remarkable statements respecting Egypt and the Holy Land. He wrote *inter alia*:—

There is scarcely a nation in Europe but is making manifest preparation for war. At present, and for some time back, the only safety of Turkey lies in the disunion of the great European Powers. But the system of her Government is so universally corrupt, that the autonomy of the Ottoman Empire cannot long be maintained. The arbitrary power of the Sultan transmitted to the Pashas and to all his sub-delegates gives free course to extortion and tyranny, which circulates through every class, and the effect is everywhere fatal to agriculture, commerce, population, and everything which constitutes the power and prosperity of the State. But the time has arrived when mere authority and tradition will avail but little, and everything which does not prove its right to exist is justly doomed to perish. And what a scramble there shall be among the European eagles over this wreck. Russia must have an outlet to the Southern seas, Constantinople, and the Bosphorus; and although the eye of all Europe is on Palestine, yet France and Russia are the only two nations that are at present striving and bidding for the mastery in Syria. It is a significant fact, that the Russian buildings in Jerusalem alone could easily accommodate 1,000 troops, not to speak of her valuable property at Hebron and other places throughout the province; and this, after all, is nothing compared with the hold, the power, and the influence which France has in that country. And all this is not without design, and the intention is not disguised by the non-Moslem communities throughout Syria. These and such things constitute the "peculiarities" which make it imperative that England should hold Egypt. Yea, and get possession of Palestine as well.

Two great life blunders, in the opinion of many, have been committed by two of England's greatest statesmen. The one by the late Lord Beaconsfield in not getting a hold of Palestine at the Treaty of Berlin, instead of that wretched island, Cyprus; and the other by Mr. Gladstone, in not permanently occupying Egypt immediately after Tel-el-Kebir. But Mr. Gladstone, whose sympathy with oppressed nationalities is well known, may yet have an opportunity of undoing both blunders—of securing at no distant date the possession of these two important positions. With their numerous advantages of climate and soil, both Syria and Egypt, whose melancholy and dismal state the strong language of the prophet can alone adequately describe, would soon again become a paradise were they inhabited by industrious people, permitted to reap the fruits of their own labour under an enlightened Government.

* * * * * *

The whole civilised world is indebted to these ancient countries as the foundations of civilisation, and the seats of religion, science, commerce, and education, but no other nation is so likely to come to their relief as Great Britain; and now that her hands are in, it is to be hoped she will not slacken until these peoples, which have experienced the predicted misery during ages of subjection and abasement, shall realise the predicted mercy and the blessing, which in the light of present events seem hastening to their fulfilment, when "there shall be an highway out of Egypt to Assyria. Israel shall be a third with Assyria, even a blessing in the midst of the land." I am, &c., R. C. MACDONALD.

The writer of the above remarkable letter being a clergyman, and one who repudiates a "jingo" policy, is satisfied the British rule, extended over Palestine and Egypt, will be for the benefit of those lands. His last words seem to point to his adoption of Anglo-Israelite views. However that may be,

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he is evidently in error in respect to "the last word in the Eastern Question," Constantinople. He thinks it must be left to Russia, who requires her outlet to the Southern seas—to wit, "her Gate." But will she get that any more than Palestine and Egypt? We think not! The future owners and possessors of Egypt and the land of the inheritance will assuredly, even on secular grounds, acquire possession of "the great Gate of all the Gates." Russia is not the "owner of the Gates." Israel is! and therefore, to her will fall the possession of the Gate of "her enemies," even of Constantinople; and with the Gate, the ownership of all the land of Europe contiguous to the scene of the coming destruction.

PRESENT-DAY PROBLEMS, AND HOW ANGLO-ISRAEL TRUTH EXPLAINS AND SOLVES THEM.

MISS COX'S LECTURE AT CLIFTON, APRIL 30, 1886.

(*Continued from page* 223.)

PART II.

I WISH I could believe what is strongly maintained by many Identity writers, that, for Israel's Church, disestablishment is an impossibility; but though I should be alone in the opinion, I must confess that I cannot, thus far, find any definite promise which I can interpret as implying that Israel's Church and her State shall continue in unbroken union down to the end of the age. True, the Church and State were in alliance when the unchangeable covenant was made with David; but though the perpetuity of the monarchy is distinctly guaranteed, it is not said that the Constitution shall undergo no change, otherwise the tribal distinctions would have remained clearly defined, in which case Israel could never have lost her covenant name. There was a period in our nation's history when the functions and prerogatives, though not the name of sovereign, were temporarily vested in one not of royal blood; while the unworthy monarch of the Davidic dynasty remained in exile till the providence of God restored him to his throne. Even so, is it not conceivable that in the inscrutable purposes of God, the Church's enemies may be permitted a brief season of triumph? A brief season at best. Should it be thus, assuredly, at the coming of Israel's Messiah to "take His great power and reign," the Church "made white and tried," shall be re-united to a wholly Christian state—a state wherein Infidelity, Agnosticism, and Rationalism can have no part, because all its members will have been brought under the gracious operations of the Spirit of Truth, and He will have "guided them into all truth." This Church will assuredly embrace within her communion all who now feel it to be their duty to dissent from her on account of abuses; for abuses will then exist no longer, but all will be in very truth "one" in Israel's Redeemer, and "He shall reign for ever and ever."

SABBATH OBSERVANCE.

We may next consider what ought to be our attitude, as Israelites, with reference to those societies which seek to desecrate the Christian Sabbath, God's gracious gift to His chosen ones, by opening museums and picture galleries on the Holy Day, and whose counsels, if followed, would tend to reduce the English Sabbath to the miserable level of the Continental Sunday. It is futile to argue, as do the Secularists, that they are actuated by a disinterested desire to benefit the working classes. God's command, placed on record in His sacred Book, may not be lightly ignored, nor will He hold those guiltless who dare defy its authority in this matter. Whatever trenches ever so slightly on the Sabbath's sanctity, it is our imperative duty not only to deprecate, but to oppose strenuously, and with all our powers concentrated in antagonism thereto. God has made the possession of splendid national blessings expressly contingent on due observance of His Sabbaths, and assuredly chastisement awaits us if we fail to observe, nationally, His conditions.

We have recently seen with pain and indignation the passing in the Upper House (though by a narrow majority), of Lord Thurlow's motion in favour of opening museums and art galleries from dawn till dusk on Sundays, except during the hours of divine service. This is "the thin end of the wedge." The anti-Sabbatarians would, perhaps, be content with this seemingly trifling concession for awhile; but would their demands cease here? We think not. This point once yielded, what guarantee have we that the theatres will not presently obtain legal authority for opening their doors on the Sabbath, in London, as well as in Paris, Brussels, or Berlin? One only. It is found in our Identity. In Exodus xxxi. 13, God promises His people Israel that the Sabbath sign shall for ever mark them off from the rest of the world, as the people whom He chose to be His peculiar treasure. True, the holy day is not kept as it ought to be, but we have here security that we shall never lose it. It is when the enemy comes in like a flood that the Spirit of the Lord is pledged to lift up a standard against him. This makes us sure that the triumph of the anti-Sabbatarians is to be but of short duration. He who says to the angry billows, "Thus far, but no farther," can no less perfectly control the minds of men and overrule the deliberations of governments. The Sabbath is one of the choicest gifts Israel has received from the hand of God. Let her prize it very highly, and let her rejoice in the certainty that since God's Word says she shall possess the sign for ever, neither ungodly men, nor the evil one himself shall prevail to wrest it away from her.

FOREIGN MISSIONS.

But it may be farther observed that the Identity throws a most important light on our national and personal duty with regard to Foreign Missions. It has somehow been the misfortune of our spiritual instructors that they, while recognising God's gracious design to bless all mankind with the message of His grace, have failed to perceive that He has also intimated, and that in no uncertain terms, the channel through which these Gentile peoples are to receive the knowledge of His way of salvation. This want of perception is very remarkable, inasmuch as God's purpose to make Israel the "keeper of the truths," and His messenger to bear the Gospel to the remotest regions of the habitable globe, runs like a golden thread through all the sacred writings from Genesis to the Apocalypse. Even the dark providences that led up to Israel's exile and subsequent dispersion were but means to the accomplishment of this divine object. In exile Israel received and accepted the pure teachings of Christianity, and though for a season the light shone dimly, and there was more than one relapse into virtual idolatry (Papal, though not Pagan), in due time came the era of reformation, and Israel, saying, "What have I to do any more with idols?" cast off the Romish shackles, and arose to newness of life—life breathed into her by the Spirit of God, in accordance with Ezekiel's glorious predictions. Still, her work abroad did not immediately begin. Numerical increase, territorial expansion, providential training, were all needed before Britain might enter on her grand mission; and it was near the close of the last century that she made her inaugural response to the divine command, "Go ye into all the world and preach the Gospel to every creature." But what do we see now? Everywhere, North, South, East, and West, on Continent or Island, in burning Tropic or Frigid Zone, the Banner of the Cross has been unfurled, the pioneers of Christianity often laying down their lives in the grand campaign; and everywhere (though in varying quantity) fruit unto the Master's praise has been garnered. Some lands have been simply revolutionised since their acceptance of Israel's message. Fiji, once the haunt of barbarous and bloodthirsty savages, whose

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cruelties were of a nature too atrocious for description, is now the home of a peaceful and law-abiding community, whose Christian sanctuaries numbered by the score are mainly self-supporting, and who in their turn, by means of native agency, seek to extend to other islands the good news to which they chiefly owe their present happy and prosperous condition. Few ever pause to inquire why British missionaries so enormously outnumber those of all other nationalities; why seven-tenths of all money contributed annually for mission work is supplied from British pockets; why British vessels carry copies of the Word of God beyond sea to every distant shore, and British societies at home are continually employed in keeping up the supply for exportation.

But were such an inquiry to be instituted, there could be but one satisfactory answer to it—namely, that which Our Identity supplies. We are doing this blessed work, because we are Israel; for we know that the purposes of God do not change, and that He has not deposed the originally commissioned messenger in favour of any Gentile people under the sun; not that Gentile missionaries cannot render acceptable service. "Let him that heareth say, 'Come,'" is the divine mandate, and native agency has been signally owned and blessed. Still, no Gentile *nation* can ever become a means of blessing to all the others as Israel is destined to do. This is the very reason of her existence, and such a belief is calculated above everything to inspire passionate enthusiasm for the cause of Foreign Missions.

"I should like to believe we are Israel," affirmed one whose chief ambition it is to enter the mission-field, "because it would give me such an impetus for my work." So it must do. Surely if the nation, as a nation, could have flashed upon her inner consciousness the knowledge of her exalted destiny and her high commission she would rise to the occasion, and we should hear no more about an insufficiency of funds and a scarcity of workers.

Those to whom our truth has been revealed ought, above all others, to have the spread of Christian missions closely at heart, and to endeavour by every means in their power to strengthen the hands of those who are going forth to proclaim the Gospel of Christ to the inhabitants of the dark places of the earth. May we do this more than ever henceforward.

(*To be continued.*)

METROPOLITAN ANGLO-ISRAEL ASSOCIATION REPORT.

FOR THE YEAR ENDING APRIL 30TH, 1886.

THE past year has been one of universal and almost unprecedented commercial depression. The result has been (with some noble exceptions) that the income of the various religious and philanthropic institutions dependent upon voluntary contributions has sensibly suffered, and that of this Association does not form an exception.

Some of our friends have been unable to renew their subscription, while others have been compelled to reduce the amount: notwithstanding, the balance-sheet shows an improvement upon any that has been presented during the past few years. This has resulted from the receipt of a legacy from the late Miss Dorothy Mildmay Bacon, of Bristol and St. Leonards-on-Sea, who bequeathed to the association one fourth part of her residuary estate; which share amounted to £70 3s. 11d. This has enabled your council to meet the necessary expenditure without a special appeal, which would otherwise have been inevitable. This is the first legacy, and your Council sincerely hope it will not be the last.

The affiliated associations remain the same as last year—twenty-one in number; but it is known that there is an immense number of secret, as well as of avowed believers in the Identity who are not attached to any association.

Your council are removing the offices to a small room situate at 5, Wilton-road, opposite Victoria Station, S.W., a spot easily reached from most parts of the metropolis. By this arrangement a saving of about £35 a year will be effected. It is proposed that arrangements be made to give a weekly lecture in one or other of the London districts, with a view to the establishment of local associations.

During the past Autumn and Winter a series of monthly lectures has been delivered at the rooms. Some of these were numerously attended, and in every instance the papers were warmly appreciated.

The Bible readings were carried on weekly, until the severe cold of the unusually prolonged Winter rendered it advisable to suspend them until the ensuing Autumn. Lectures have also been delivered in St. James's Lecture Hall, Forest-gate, placed at the Association's disposal by the Vicar, the Rev. Mr. Donovan, M.A., who kindly presided.

Mr. Hammond, a genealogist, medalist, and Identity advocate, gave two lectures in the East-end on "The Genealogy of the Bible," tracing the pedigree of Her Most Gracious Majesty Queen Victoria to David. These lectures were highly spoken of in the local newspapers. The Rev. J. Davies Thomas, C.M.S., has also given two lectures. One at Hampstead, on "The Coronation Stone," and another at Deal, at the request of the Rev. Dr. Bruce Payne, on "The British Race the Key to Prophecy."

Mr. Onslow also gave two drawing-room lectures at Hampstead, last Summer, on "Joseph's Birthright," and "The Abrahamic Covenant."

By the courtesy of Mr. Huxley a drawing-room conversazione was held in his house, in Old Cavendish-street, in February last. The Rev. J. D. Thomas introduced the subject of the Identity in a very lucid address, and an animated conversation followed.

Your Council sincerely hope their friends will secure in their respective districts the use of rooms, halls, schools, or chapels, for lectures, in which case the Council will provide Lecturers free of charge, and contribute towards the cost of advertising where needed.

It is with feelings of surprise and sorrow your Council have heard that two most able and God-fearing lay-helpers in the Church have been compelled to relinquish either their appointments or their Anglo-Israel tenets. To their honour be it stated, they did not "sell the truth," but chose the former alternative.

Your Council have viewed with indignation the action of the present Prime Minister regarding Ireland. They have no fear, however, for the result. Israel's kingdom can neither be diminished nor disintegrated; on the contrary, a substantial addition to the Empire is recorded almost yearly, thus gradually and grandly fulfilling the Scripture prophecies concerning Israel.

There is no longer an independent Burmah. Australia and New Zealand forbid the settlement of the New Hebrides by the French, while only a few days since the British flag was hoisted on the Kermedec Islands, North-east of New Zealand, by orders from the Home Government.

Again, the Imperial Federation movement is likely to be advanced by the present agitation concerning Ireland. This is a powerful force, antagonistic alike to disintegration or dismemberment.

Your Council have to announce—and they do so with unfeigned regret—the resignation of the Presidency by Viscount Folkestone, M.P. This his lordship does with the greatest reluctance, but feels the claims arising from his political engagements leave him no alternative.

Your Council are, however, happy to be able to state that his Lordship will continue to support this association, and has

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consented that his name should appear on the Association's official documents as patron.

A resolution will be submitted to the annual meeting expressing the association's deep regret, and presenting its warmest thanks for the active part his Lordship has taken in its operations during the past seven years, and the heartiest wishes of all its members for his Lordship's continued prosperity and usefulness.

Your Council acknowledges with thanks the receipt of a parcel of useful literature from an anonymous donor in Surrey, also the continued efforts of those excellent lady workers, Miss J. Lawrence and Miss E. M. Rush, in the circulation of Identity literature in all parts of the world, and pray that the Divine blessing may rest upon their devoted exertions in this direction.

The income of the association for the past year has been £202 3s. 8d., and the expenditure £168 1s., as shown in the balance-sheet.

In conclusion, your Council congratulate Philo-Israel (Mr. E. W. Bird,) and Mr. D. A. Onslow on the continued prosperity of the journals conducted by them and devoted to the great cause of the Identity—viz., the BANNER OF ISRAEL and *Israel's Hope and Destiny*, the recognised organs of the Association. By order,

J. J. SHRUBSOLE, *Hon. Sec.*

ZULULAND AGAIN.

OUR readers, we suppose, imagined that when the British Government transferred the territory of Zululand to the late Cetewayo they washed their hands of the whole of that large province and would never be harassed with questions respecting its disposal. But Cetewayo was rejected by his countrymen, and soon after died. Since that the unfortunate Zulus, rendered defenceless by our conquest of their armies and by our policy which divided them up into 13 petty kingdoms, have fallen lower and lower in the scale of African races, and are to-day in a most degraded, wretched, miserable condition. The Boers domineer over them and oppress them, and we find that now, as the distinct result of our own treatment of this brave but ruined nation, they must, to escape from Boer maltreatment, abandon their territory, and take refuge in British-ruled lands, or "sink into a condition of helplessness and degradation." Who can rescue them and give them relief? Is there any power in the neighbourhood which can do anything in the matter but ourselves? It may be asked why we are bound to be our brother's keeper? and the answer is ready to hand. We ruined the Zulu nation; we destroyed their armies; we removed their king; we gave them a faulty form of government, and left them at last to their fate, tired of the trouble and expense of governing them. The result, always foreseen, has now come to pass; our sin has found us out! We have acted harshly and cruelly by the Zulus, and now to save ourselves trouble and expense we shall have to apply some remedy which will probably be the only one the Zulus themselves are ready to welcome—namely, the proclamation of a British protectorate over Zululand.

A correspondence has just been published in the *Times* (April 12, 1886) in which 42 members of Parliament have addressed Earl Granville on the subject. We ask our readers to peruse the representation of our British senators and the answer that our Foreign Secretary gave them. They show, like the straw, which way the wind is blowing; and we shall be much surprised if any way can ever be found to put the matter right but the old, old way—namely, the incorporation of the helpless, ruined province into the British Empire, to restore it to prosperity, peace, and happiness. The correspondence was as follows:—

ZULULAND.

"House of Commons, March, 1886.

"MY LORD,—We desire as members of the House of Commons, being interested in the welfare of South Africa, to address your lordship with reference to the present deplorable condition of Zululand.

"In our judgment the anarchy and misery to which the Zulus have been reduced are the result of the war waged against them by this country, and which, by breaking up their government, their military system, their social order, and their nationality, exposed them to the subsequent encroachments and cruel treatment of white men from the neighbouring territories. It is therefore impossible to ignore the responsibility of Great Britain in this matter. Moreover, it is certain that, if the Government leave the Zulus to their fate, they will either be compelled to take refuge in Natal—where the native population is already excessive—or in the Reserve, with the risk of complications, or they will sink into a condition of helplessness and degradation.

"For these and other reasons, we beg respectfully to express the hope that your lordship will be pleased to take immediate steps to place the Zulus under British protection, which we believe they will welcome.

(Signed)

"Joseph W. Pease.	Courtney Kenny.	Richard Davies.
Donald Currie.	J. E. Ellis.	J. W. Johns.
R. N. Fowler.	W. Bickford-Smith.	D. Jenkins.
L. L. Dillwyn.	John H. Kennaway.	Lewis Fry.
W. Lowther.	E. N. Buxton.	H. G. Allen.
W. Agnew.	F. D. Dixon-Hartland.	George Campbell.
J. C. Bolton.	F. T. Mappin.	W. H. James.
Eugene Wason.	Richard Temple.	Henry Kimber.
Miles MacInnes.	T. T. Paget.	Henry Wiggin.
A. M'Arthur.	James N. Corry.	E. T. Gourley.
Stephen Mason.	Peter M'Lagan.	John Simon.
W. S. Allen.	Thomas Shaw.	H. M. Havelock-Allan.
Mark J. Stewart.	Thomas Burt.	J. E. Gorst.
James Stuart.	J. A. Campbell.	J. Brinton."

The following reply has been received:—

"Downing-street, April 1, 1886.

"SIR,—I am directed by Earl Granville to acknowledge the receipt of your letter of the 26th ultimo, enclosing a memorial on the present state of Zululand from 42 members of the House of Commons, and I am to state that his lordship will give to this representation of opinion the consideration which its importance deserves.

"I am further to state that, under instructions from Lord Granville, Sir A. E. Havelock is making a careful inquiry into the whole subject with a view to arriving at a satisfactory solution of it. "I am, &c.,

"JOHN BRAMSTON."

Let our opponents explain the extraordinary fact that one portion of the earth after another, by the providential changes of the times is being cast into the unwilling hands of the British Government, who are forced to undertake its administration. North Borneo was annexed by the meddling enterprise of British merchants. Cyprus was appropriated by the zealous foresight of Lord Beaconsfield when the Berlin Treaty was being manipulated. Egypt was forced on our acceptance by the bungling statesmanship of the British ministry of 1882. Every effort to get rid of the troublesome possession by the great minister, who has tried the policy of surrender and retreat over and over again in Egypt, has always been made in vain! Egypt remains to plague the Liberal party; but to be itself blessed by Israel, according to the prophecies. Bechuanaland has become a British-protected province by the genius of Sir Charles Warren; and the British nation have seen with consternation an enormous tract of South-central Africa added to their responsibilities, which may before long involve them in further costly wars. Germany drove us to annex the whole littoral of South Africa, and now misery and Boer tyranny are forcing the Zulu nation and its land into our embrace, and thus is bringing the Transvaal into that close proximity on all sides to British-Israelite power which must at last force the Boers to surrender to that civilised State which is not only destined to

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engulf them, but to dominate the whole earth as well (Dan. vii. 27). But this domination is not the cruel, grasping thing that some may be ready to account it. British-Israel annexes to bless and elevate the subject nations, and consequently her predominence is coveted and desired by the nations in Africa and in Asia which know the principles of her government. India is happier for the British Râj, and is ready to stand up and fight for it, as we lately saw, against the Russian invasion. Egypt and Palestine, as far as concerns the fellaheen, are ready to welcome the British protectorate. The chiefs in Bechuanaland and Burmah longed for it, and are glad to have it. Cyprus is perfectly reconciled to British rule, and confesses it is happier than it ever was. And now the Zulus, bitterly as we have punished them, cruelly as we have treated them in the past, are ready yet to welcome the protectorate and to settle down peacefully as British subjects for the time to come.

Why, it may be asked, is Britain able thus to satisfy her subject races, and how comes it that her government is welcome to the races she subdues and elects to govern? It is because she is Israel and has on her side God's blessing in her efforts to do her duty by her subjects. "I will bless them that bless thee, and curse them that curse thee; and in thee shall all the families of the earth be blessed," was the primeval benediction of Almighty God upon the race (Gen. xii. 3). In fulfilling these her functions Israel, as the British, is carrying out her destined purposes in the world, "blossoming and budding and filling the face of the world with fruit." She is preaching the Gospel "to all nations, families, and kindreds of the earth;" blessing by ruling them, and ruling by blessing them; exercising, in short, the duties of the first-born of the God of the Hebrew race, and carrying into operation the benefits of the birthright which it is hers to confer upon the Gentile nations of the earth, by the Lord Jehovah's own appointment.

SOWING THE SEED.

By E. M. Rush.

In the present paper under the above heading, I am wishing to make a few personal and special remarks to our sowers, and those who for a long time past have been regularly receiving through them, Banners and other Identity literature. The value of the Free Distribution Fund for taking the knowledge of Our Identity to many people at home in ignorance of this truth, and to others in distant parts of the world, has been admirably tested, and very gratefully appreciated, and now I am led to think that it may be more generally supported by those who have benefited by it. There have been those who have contributed very liberally to our fund from (to my knowledge) their really limited means; they have done what they could. There are others who I am perfectly aware could only receive; it has been out of their power to support in any way the fund from which they have thankfully received their Seed-packets, of which they have made good use; but yet there are more who perhaps could, but have not yet, helped us. I would that we all should fully realise how great is our responsibility for the work God has put into our hands of making known the truth of His Word, dating from the time when we first received light from the knowledge of Our Identity, and so I would ask now, when our store has been nearly exhausted, if all who have valued the papers received will do what they can when they can. The free distribution of the Banner causes a steady weekly drain and a heavy monthly bill to be met; as none know better than those who have the privilege of studying its pages what light and knowledge it brings to our minds concerning many vital questions. I would suggest that all who can should start a miniature Banner-Bag for the reception of small contributions from the readers of the Banner and other Identity works in their immediate neighbourhood, as a means of replenishing the parent Banner-Bag which I have the pleasure of watching over. This I suggest with some hope of a good result, because there may be many very willing to help who have thought it hardly worth while to send "only a little," though we know full well every small coin and postage-stamp has its value; but if we add to this fact the knowledge that multiplication will do much with small gifts, and turn them into a grand total, it will be evident that there will be a result that the parent Banner-Bag will gratefully appreciate and turn to good future account.

Every day seems to show us more clearly how grave are the times in which we live, and how great is the need that throughout this great Empire the cry should go up to our Almighty Father to beseech Him to hasten the time (Isa. lx.); and as yet, amongst the teeming millions of the subjects of our Queen, comparatively few are awake to the realities of the destiny of Israel—the masses of the people are still in ignorance of the truths which Our Identity brings home to us. All who have an interest in the Free Distribution Fund, all who kindly support it, and those who work for it, will probably recognise special points for notice in the following quotations from letters received, and will, I trust, by the blessing of God, be nerved, as also the distributors of the Fund, to fresh exertions:—

One Sower wrote to express thanks for regular supplies, and said, "I have made good use by scattering the seed hitherto sent, and I can only hope for a fruitful harvest. I enclose a Postal Order for my Annual Subscription. There are several people here now somewhat interested in Our Identity and the Banner of Israel; I wish they were sufficiently so to help with the expenses and the spread of the sacred truth; perhaps they think there are plenty of rich people with the subject at heart who can afford to carry on the work at their own expense; but my idea is that we should all do a little towards it as far as we can."

From Stirling:—"Thank you very much for the nice parcel of pamphlets you have sent me; also for the Banners so regularly sent." (The Banners are kindly forwarded by a friend to our Fund). "They are very much appreciated and inquired for by our soldiers. I am glad to see that Identity literature is being sent to the ends of the earth."

From an employé, Midland Railway:—"I would thank you kindly if you could send me any papers and tracts, as I have not had any for some time; they are generally read by the passengers travelling, and I find this way of giving them one of the best, and I hope to give some away on Sundays when at home."

From Southampton:—"Thank you kindly for the pamphlets you send me; the parcel you sent before is distributed where I think the papers would be read. I have some who thoroughly believe in our views; but I must say I have to exercise a deal of patience; but, thank God for the patience; they would not be without the light concerning Israel now on any account, and wish they had received it before."

From Toronto, Canada:—"I am always very glad to receive the good Banner of Israel, and also those excellent pamphlets; I have handed them to others. The good seed of truth is being sown here, and it is springing up beautifully."

From Port Nolloth, South Africa, a joint letter came from two workers in a copper-mine who subscribe to our Fund:—"We are really very much obliged for the great interest you take in our welfare; many thanks. I have sent the Banners, or rather the Seed of life, far into Great Namaqualand by traders going through, and ——— has sent his all through Port Nolloth, and some to Okip Mines; they are a great blessing to us all, and no poor man ought to be without the Banner of Israel. Believe me it is only now we can see the meaning and the interpretation of that which we stood so much in need of; we can see now where before we were blind." With this letter came a second donation to our Fund, and also 10s. for the book, "Jehovah Triumphant," to be sent out to one of

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these earnest workers in that far-off land—showing how, in what to us may seem out-of-the-way places, a careful study of Our Identity may be in progress.

From Morar, Gwalior, Central India, a letter was dated just before the Fort was restored this year to the Rajah Scindiah; since then our good fellow-worker has received another appointment, and is opening a new campaign at Roorkee, North-west Provinces; but keeps open communications with those to whom he has given Identity truths in other parts of the Indian Empire. He says:—"Since my last letter I have two more people to read our literature who are great friends and help each other in the study of Our Identity. I hope the truth may spread in this land and our people may see that they are the Lord's people. I have still many readers in the Army, and the men in the Hospital are in very real earnest after the BANNERS; I have many readers there; I can only spare one or two BANNERS for the Hospital, but they are passed on from one to another and get well read. May the precious seed thus sown produce much fruit to the glory of God."

These lines are written with the knowledge that to this Sower, and to others to whom the BANNER is equally valuable, I am now only able to send two or three BANNERS at the most, instead of six as heretofore, and I am unable to meet an urgent request from our agent at Malta for literature, and cannot supply some other Sowers who have not had Seed-packets for some time; but we live in hope and confidence of better days when many more people will realise how great is the need for making known the truth of the Word of God and how great is the blessing of it.

May 13, 1886.

Contributions to the Free Distribution Fund will be thankfully acknowledged by the Treasurer, Miss Lawrence, Rosslyn, Hampton-road, Upper Teddington, by the Hon. Sec., Miss E. M. Rush, 103, Burnt Ash-road, Lee, London, S.E., and by the Sec., C. Horner, Esq., 34, Sheen-park, Richmond, Surrey.

THE BRIGHTON GRAMMAR SCHOOL AND OUR IDENTITY.

IN the March number of *Past and Present*, the magazine of the Brighton Grammar School, we find the following excellent account, given before the "Old Boys' Association," of the leading truths of Our Identity. The lecturer was Mr. Walter Puttick, the date of the proceedings being Friday, February 19, 1886. Mr. Puttick is clearly a well read Anglo-Israelite, and, no doubt, he placed the subject very clearly before his hearers. We trust he made the matter of the Gates very plain to his audience, for, indeed, it is one of the most effective weapons to advance our cause available. To those acquainted with geography, no doubt the Gates could be made most interesting as a ground on which to build up a knowledge of Our Identity. We quote the account we find in the Brighton School Magazine, and ask for it our readers' attention:—

Mr. Walter Puttick did not write a paper, but came prepared with copious notes, and a thorough knowledge of his subject, to show that the English people are found to be, by the most conclusive evidence, the descendants of the hitherto Lost Ten Tribes of Israel! It may seem a strange idea to expound, and many who have advanced the theory of an Israelitish origin have been very heartily ridiculed for their ingenuity; but when Mr. Puttick brought the matter forward, he excited great interest for a subject, which he rendered attractive and plausible enough, for apart from the primary consideration, Mr. Puttick introduced much that was interesting in the history of the human race, and of language, and also shed very great light on certain passages of Bible prophecy, which, thus illumined, showed much that supported this theory, and which prophecies, he asserts, are otherwise quite inexplicable.

First of all, we are met with the not too-exacting proposition, that if we are instituting a search for something that has been lost, our success will depend, in no small measure, upon the fact that we know perfectly well what we have to look for. If the lost object be an individual, it is absolutely necessary that we should have a correct description or portrait of the missing one. "Very well," says Mr. Puttick, having startled his hearers by an introduction clear and undeniable, "2,600 years ago, Ten out of the Twelve Tribes of an ancient race disappeared from human ken, and as it is generally received that this people are destined yet to play an important part on the world's stage, their whereabouts has formed the subject of an enquiry which has been carried on, more or less persistently, for centuries, and has engaged the attention of the greater number of our leading Biblical students and historians. And with what result? A great diversity of opinion; briefly, because there has been great misunderstanding of the object of search, and of the conditions under which such object is likely to be found; and this, notwithstanding that the Old Book gives wonderful forecasts for our guidance, once we recognise the fact that the loss of their identity to themselves and the world was necessary, in the good providence of God, for schooling them in preparation of their great destiny, we shall hardly expect to find them where they were lost (which was clearly foretold), but should look for a developed nation, or developing race, on the lines laid down by prophetical utterances of old.

With regard to their ancient characteristics, we shall rather seek to account for their loss, while yet searching for any lingering traces of them still discernible. We must guard against the error of confounding the House of Israel (called also the House of Joseph or Ephraim) with the House of Judah (*i.e.*, the Jews), who have never been lost, and who still retain their identity and peculiarities in a miraculous way. The distinction of their respective destinies is found in 1 Chron. v. 2, "Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's."

Judah was promised the one seed Christ; *Ephraim*, as leader of the House of Israel, was promised the "multitude of nations," literally, "fulness of Gentiles."

Mr. Puttick next proceeds to dismiss the fallacy, that God's promises to Abraham were conditional on the obedience of his seed. He then goes on to collect the details for the portrait of this people.

First—we must look for a Multitudinous People,
Secondly—a Missionary Nation,
Thirdly—a Powerful Nation,
Fourthly—a Maritime People,
Fifthly—a Military People, and
Sixthly—a Wealthy Nation,

all of which assumptions are fully supported by prophetic references. A natural outcome of the first-mentioned requirement would be colonization, which is clearly foretold in many passages: "A nation and a company of nations," "A mother of many nations," "Increase as fishes do increase" (*i.e.*, by sending off shoals). &c. Turning to the bad qualities of the people, we find, firstly, their drunkenness deplored in Isa. xxviii.; secondly, they are always spoken of as a "stiff-necked people." An enquiry into the physical characteristics of this wonderful race shows the typical Hebrew to be a fair-haired individual, the dark Jews deriving their complexion from an admixture of Idumean blood.

Mr. Puttick points to the great Anglo-Saxon race as fulfilling all these conditions. Where did the Anglo-Saxons come from? Why, according to best authorities, from the very part (the Caspian Sea) where the Ten Tribes were lost! *Strabo* speaks of them as dwelling beyond the Caspian Sea, *Diodorus* says they sprang from a people in Media, and *Æschylus*, the Greek poet, says they were a righteous people, with good laws.

An examination into the etymology of the word Saxon, reveals the very curious inference, that it means "sons of Isaac," or "seed of Isaac," as Israelites were often called by later prophets (Amos vii. 16).

Mr. Puttick went fully into the references, and an interesting discussion followed his exposition of a remarkable and most ably supported theory. Many would have been glad to hear more from Mr. Puttick than he could give in the short space of time he had allotted to him on this occasion, and we hope the opportunity will be afforded him and them.

ERRATUM.—Page 222, col. 2, line 52, for "fraction" read "faction."

"THE ARK" Identity Church, Paradise Street, Rotherhithe.—Whit-Monday Meetings at 2.30 and 7.

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NOTICES.

All communications intended for the Editor, to be addressed: — "Philo-Israel," Woodcot Villa, Tyndall's Park, Clifton, Bristol.

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"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4.

VOL. X., No. 494. Entered at Stationers' Hall.] WEDNESDAY, JUNE 16, 1886. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

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ISRAEL'S SAFETY IN HER PRESENT TROUBLES.

THE trials in respect to the Irish question which our nation is at present passing through, are causing many searchings of heart and some trepidation to the faithless among the House of Israel. Our weak ones can see no gleam of light in the midst of the intense darkness of the surrounding outlook. "The Empire is about to be rent asunder by Mr. Gladstone and his Irish Bill." "At last our nation's wickedness and faithless conduct towards the Lord our God are finding us out, and we must surely be visited with condign punishment on account thereof." These are the faithless murmurs of even Anglo-Israelites, who ought to take courage and look upon the bright and brilliant hopes which God's word (rightly understood) holds out to them. It strikes us that the Rev. C. H. Spurgeon, in his "Present Crisis," quoted in one of "Ephratah's" leaflets (No. 1), has sounded the keynote of what ought to be our national consolation in the midst of much perplexity. He wrote thus:—

English history from the first day till now is as full of instruction as the history of Israel from Egypt even to Babylon. Did you ever read Cowper's wonderful description of the care which God has taken of this little island, how He has favoured and protected it? When all the nations were in arms against it, they could not touch its shore, for God was there. . . . Our nation has been as much under the peculiar and especial providence of God as were the descendants of Jacob themselves, and therefore God deals with us as He does not deal with other nations.—*Rev. C. H. Spurgeon's "Present Crisis."*

Cowper's lines on Great Britain occur in his "Expostulation," and they run as follows, quoting again the previously mentioned leaflet:

"Ask now of history's authentic page,
And call up evidence from every age;
Display with busy and laborious hand?
The blessings of the most indebted land;
What nation will you find, whose annals prove
So rich an interest in Almighty love?
Where dwell they now, where dwelt in ancient day,
A people planted, watered, blest as they?

* * * * *

Has He not hid thee, and thy favoured land,
For ages safe between His sheltering hand,
Given thee His blessing on the clearest proof,
Bid nations leagued against thee stand aloof,
And charged Hostility and Hate to roar
Where else they would, but not upon thy shore?
His power secured thee when presumptuous Spain
Baptized her fleet Invincible in vain."

Cowper's Expostulation.

The Rev. C. H. Spurgeon's sentiments are remarkable, because they prove that to his view there is an exact parallelism between English history and that of Israel from Egypt to Babylon. In both cases, God's care of these two nations, His favour and protection, as well as His indwelling presence, are noticed by the great Nonconformist, and he makes the remarkable observation which reads like a *non sequitur*, that because our nation has been as much under God's special providential care as the Israelites were, *therefore* He deals with us as He does not deal with other nations." Does Mr. Spurgeon believe, then, we are those same Israelites? He knows we have the spiritual blessings God promised to Israel—the Bible, the Sabbath, the Ten Commandments, and the evangelising function, as it relates "to all the nations, all the families, and all the kindreds of the earth." Does not Mr. Spurgeon recollect the text which regulates God's conduct in this matter, and that for all time? "He showeth His words unto Jacob, His statutes and His judgments unto Israel." He hath not dealt so with any nation, and as for His judgments, they have not known them" (Psa. cxlvii. 19, 20). This being so, logic requires us to conclude that the British, so blest, must be Israel; for "He hath not dealt so with ANY nation," and it would falsify this passage of God's Word if it were to be found that God has indeed dealt with the British—if a Gentile race, in truth—as He declares He hath not dealt with them at all, and never will in future. Cowper, in his lines, does not indeed mention Israel by her name, but in the last eight lines quoted above, he has described the British as a people who (he blindly says) fulfil many of the Israelite signs given us in God's Word. For instance, he says that God

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has "hidden" our race safely "between His sheltering hands," a description of Israel to be found in Psa. xxxi. 20, lxxxiii. 3—8; also that God has given our nation His blessing on the clearest proof. But God promised to bless one race only—namely, the Israelite people; and no covenant has He made to bless the British, or any portion of them, *being Gentiles* (*non-Israelites*). Cowper adds that God has given military protection to these islands, and bid our enemies to keep "hands off" our shores, illustrating his facts with the story of the invincible Spanish Armada. At that hour, he tells us, God's power secured our fatherland from the disgrace of the Spaniard's threatened invasion.

But where did Cowper find in God's Word that He promised immunity from foreign invasion to any race but Israel in her "appointed place," in the "far off" "Isles of the West," these British Islands, where Israel now is found? (2 Sam. vii. 10; Jer. xxxi. 10; Isa. xxiv. 15). We know of no such promise, and therefore, God's Word being true, and the facts being such as Cowper and Spurgeon declare they are, the conclusion is inevitable, that the British are the afterseed of Abraham, who, not being Jews, must be the House of Israel or Ephraim, alias Joseph, according to the prophecies. The Rev. Mr. Spurgeon, no doubt, is quite correct as to his premises. Our nation has indeed been under God's peculiar and especial providence, after a manner we see nowhere else so clearly as in the history of Israel itself. We see it in the mode the ancient Britons were collected here, in their subjection to the Romans for a time, in Rome's departure in A.D. 409 for ever, in the flocking in of the majority of the House of Ephraim to Britain as the Angles, the Saxons, the Jutes, the Frisians, the Danes, and the Normans, from A.D. 449 to A.D. 1066. We see it in the union of the Tribes under the sceptre of a dynasty derived from David, the King of Israel (1 Kings viii. 25; Jer. xxxi. 17—26). We see it in the miraculous protection of our Islands from foreign invasion for a thousand years; also in the wonderful development of our commerce, and the growth of our abnormal wealth according to the prophecies. We see it in the acquisition of our gates, of our heathen Empire in the four quarters of the globe, and especially in our development by multitudinousness and colonizing operations, into "a nation and company of (British) nations, which apparently are on the eve of federating, according to God's promises to Jacob in Gen. xlviii. 19, and xxxv. 11. These are some of the secular blessings history tells us, and Mr. Spurgeon, too, we have as a nation received from God's right hand, and he is quite correct in affirming that they have their parallel in God's dealings "with the descendants of Jacob themselves." But if these are the temporal earthly benefits we have derived from God's peculiar and especial providence watching over us, what shall we say to the spiritual gifts we have obtained, and so richly enjoy from His divine hands? How was it that even before Jerusalem was destroyed by Titus, even in A.D. 61, the Gospel of the grace of Christ was planted in these lands by apostolic hands? How did it occur, that over and over again, when persecution, or war, or Rome's tactics, destroyed the glorious light, God again and again permitted it to be restored here? First by the Culdees, when the Heptarchy was converted; again in A.D. 1322, when John Wycliff was sent with the British Bible to awaken Israel from the spiritual sleep of Roman Catholic death; finally, when at the glorious and blessed Reformation on November 17, A.D. 1558, Protestantism ascended the British Throne with Queen Elizabeth, and, thank God, has never again been extinguished as the light of the life of this most favoured land? These have, indeed, been "peculiar and especial providences of God," remarkable as any of those which kept the descendants of Jacob from apostatising from the Lord in the dark days when Israel journeyed in the wilderness, or were located in the land of their inheritance for a time. Because we are Israel these things have occurred, and because we are literally His people, therefore "God deals, and will always deal, with us as He does not deal with other nations." We have Scriptural warrant for this assertion, as we have proved by quoting Psa. cxlvii. 19, 20; but the Rev. C. H. Spurgeon has not any authority at all for *his* declaration that God acts towards us as he describes, only because we are favoured by Him just as He favoured Israel. God cannot favour Gentile non-Israelite races as He favours Israelites, and yet be a faithful covenant-keeping God. Being ignorant of that fact, Mr. Spurgeon has yet much to learn regarding the God he serves so well, and whom he so faithfully worships, and makes known by his splendid gift of preaching.

HOW ISRAEL'S EMPIRE ADVANCES IN SOUTH AFRICA, FROM LONGITUDE TO LONGITUDE.

We do not realise at home how steadily the march of our Israelitish Empire progresses in such a Continent as South Africa. "The thin, red line" has been quietly advancing, and the heavy tramp of the Anglo-Saxon invasion of South Africa has never ceased for years. In these our "Isles of the West," where we "dwell alone," and trouble ourselves but little with the events going on at the distant "ends of the African earth," we do not notice the changes which time is rapidly effecting for our race in a part of the world where the British Empire is destined to make enormous advances before many years are over, and a nation in Federation with the parent stock is sure to rise to extend our influence at the South, till it fills the Dark Continent from end to end, as has already been the case in the mighty territory of North America, and in the almost equally mighty island of Australia.

Those upon the spot see clearly what we do not, and are in a position to notice how rapidly the Empire of Israel is taking up its proper place in South Africa, as assigned to it by the God of Jacob. We have before us some remarks published on this subject on January 30th last, in *The Observer* of Port Elizabeth, Cape of Good Hope. Though the writer is perfectly ignorant of Our Identity he speaks as the "BANNER" does in respect to the certain advance of the Anglo-Saxon race in the Dark Continent, and as to England's rapacious "maw which is open to receive the universe!" These remarks we transfer to our columns because they are the testimony of an eye witness of what is in progress there, and this evidence, blind as it is, gives full corroboration to our contention that this nation is Israel, because in the matter of territorial extension, we are fulfilling the destinies of Israel according to the prophecies (Hosea i. 10; Gen. xxxv. 11; Dan. vii. 27). He wrote as follows:—

One of the singular features of the latter part of this 19th century is the great hunger which has manifested itself in the leading European Powers to "eat up" distant lands and peoples. The cessation of wars between the combatants on the old battle-fields, and the difficulties which have arisen through years and years of peace, in consequence of the large increase of population and the want of the means of giving occupation to them all, have taxed the wisdom and the resources of the most astute of modern statesmen. Russia has persistently continued her march southward, resolved ultimately to have her shores washed by the Mediterranean, halting occasionally, but only occasionally, for a propitious time to resume her step-by-step advance to the goal she has set up for herself in that direction; while just as steadily, stealthily, and surely, she swarms over the Asiatic mountains and plains till she calmly gazes on the British gates of India. France, following her singular star, fanfaronades in Tonquin, on the West Coast of Africa, and Madagascar, and gasconades in Burmah, with the belief, all the while, that she is opening the way for Gallican colonisation. Germany sends her ships to New Guinea, to Angra Pequina, to Walwich Bay, to Zululand, the Caroline Islands, to Zanzibar, and pretty well everywhere else, on this new mission, in which she is supposed to be labouring heavily to bring forth

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trade for Germany in abundance. Belgium and others have their hearts above Loando and up the Congo; Italy would like to find an excuse for settling somewhere on the western shores of the Red Sea; and England's great maw is open to receive—the universe. It appears to be her fate to acquire, in spite of herself, more, and yet more, as years roll on. As with small possessions, so with large ones—all bring with them responsibilities; and in the resolve to hold these comes, often, the necessity to acquire more. This has been England's case. Her championship of the weak has repeatedly ended in herself "eating up" these very weaklings; but, singularly enough, frequently at their own request, and at times without troubling them to do more than "give in" without a fuss. Thus did we with the Fijians; thus have we done with the Burmese; and, we suppose, thus must we do again, wherever one of the Great Northern Powers threatens to settle down too near to our political coloured brethren. In this way have heaps of "small fry" fallen in with us. We have seen a little of this business in South Africa; and just as the Anglo-Saxon race have taken possession of the entire North Continent of the two Americas are they bound to spread over and "absorb" all the sub-Zambesi portions of this Continent. The march of the British footstep is neither silent nor slow in that direction. Destiny points to the peaceful conquests from one longitude to the other between which the points of boundary are to touch; and the time is not so very remote when the facts may be flashed through the electric girdle of the globe to inform all men of what has been accomplished. In 1874, an address was drawn up by one who was then only a visitor to this place (but who has settled here since that time), and presented by the Chamber of Commerce to Sir Henry Barkly, the then Governor. In that address the hope was intimated that British authority might be soon extended to the Zambesi. The signature to the address was J. W. Salomon, and he was accompanied by Messrs. A. J. Macdonald, W. Hume, Martin Lilienfeld, and W. Farmer, as the representatives of the Members of the Chamber on that occasion. Sir H. Barkly appeared to be a little doubtful of the realisation of such a thing in his day. He did not dream of the Protectorate being established at least midway, as it has been, within a decade of that date. In less than twelve years of that address we have seen the chiefs of the farther interior imploring to be taken under the care of Great Britain; and now it no longer sounds as a rhapsody or a mere dreamy illusion, but as partaking greatly of the possible—the rational—the real. And had it been the good fortune of England to have retained steadily on in its service to this time, Sir Bartle Frere, as High Commissioner, we should have had a different story to tell of Basutoland, the West Coast to Loando, the East Coast to the Zambesi, and the tribal territories lying between the extreme boundaries we have at this date, and that great stream. But, even without him, the fiat of Fate is—for England to advance, enter in, and take possession. Humanity, as well as politics, demands it; and as Humanity means also the survival of the fittest, the fittest will go there, and abide. Those who are, however, to be "this substance of things hoped for," must increase and multiply, and be brought from the old country. They must go in, carve their way through the few difficulties incidental to so long a journey—the filling up of so broad a space. To see this speedily accomplished, every Colony and State under the South African skies must be up and doing, clear the way, begin the new creation. The removal of all immigration restrictions; the passing of laws in their stead to encourage the right kind of immigration at all points—Walwich Bay, Capetown, Port Elizabeth, East London, Natal, and Delagoa Bay, would give a strong impulse to trade in every direction and in every occupation that men want, both in the old Northern Hemisphere and here in these parts of the South. These steps would renovate the desert, "the waste places of the earth," where millions have passed away by the decimating bands of the blood-thirsty slayers in intertribal wars; and every one of the present Colonies and States of South Africa would be increased a hundredfold in life, in industry, in value, in power, and in political importance in the eyes of each other, and of the nations elsewhere. This is the volume of issues involved in that expression relating to the subject in the Port Elizabeth Chamber of Commerce address of 1874, respecting a British Protectorate to the Zambesi; and the desire for which we hope that Chamber, and every other in the colony, as well as the Free State, the Transvaal, and Natal will now re-echo, as Capetown has taken up Port Elizabeth's wish in this great question, and make it so ring out in the calls of the day, as not to be hushed, till the new Protectorate be an accomplished fact.

PRESENT-DAY PROBLEMS, AND HOW ANGLO-ISRAEL TRUTH EXPLAINS AND SOLVES THEM.

Miss Cox's Lecture at Clifton, April 30, 1886.

(*Continued from page 232.*)

PART III.

OUR RELATIONS WITH JUDAH.

And this point leads up naturally to another—our relations with our brethren of Judah. For while we have a duty to the world at large which we may not neglect or abandon, surely, if it behoves us to strive to succour and benefit one people more than another, we owe this especial kindness and consideration to our Jewish brethren, co-heirs with ourselves of a bright array of glorious promises; though now they groan beneath the curse, while we are inheriting the birthright blessings. True, some Anglo-Israelites have unwisely sought to deter men from seeking the conversion of the Jews, saying, that since Scripture predicts their return to the land in unbelief, all efforts to evangelise them must necessarily be unsuccessful. We, however, have not to do with results; these are in higher hands than ours. The command to "preach the Gospel to every creature," knows nothing of exceptions. The earliest Hebrew preachers of the cross were laid under instructions to "begin at Jerusalem," and the divine order, "to the Jew *first*," may in no wise be set aside because it may be that the House of Judah, *as a whole*, will not readily accept of our message. God *has* crowned with much success Israel's efforts to win Judah to own the sway of the true and only Messiah, and this fact alone is sufficient proof that the work receives *His* sanction and approval.

Then, apart from evangelisation, Israel has a great work to do for Judah, which, in the nature of things, no one else can undertake. Even as Joseph in exile was raised to a position of wealth and power in order that he might be able to aid his perishing brethren in the day of their sore extremity, so Israel-Britain, exiled also, and supposed to be lost for ever to human view, has been raised to wealth and power unequalled, and has become "chief of the nations" in order that Judah should, in a time of need, hasten to her shores for sustenance and protection not to be secured anywhere else; and even as Joseph's brethren, while receiving gifts at his hand, failed to recognise their long-lost brother in that mighty Egyptian potentate; so the Jews know not Israel, although seeking help at her hands and regarding her as the only refuge and protector of their outcast children.

Thus the talented Grace Aguilar, a Jewess, well known among us as the writer of "Home Influence" and other excellent works, speaks in glowing terms of the country of her adoption, though supposing it a Gentile land. On page 565 of her work, "The Women of Israel," she writes as follows regarding Britain as compared with other lands where her exiled compatriots are located:—"But on the character of the English there is no darkness on our mind; integrity, honour, solidity, reserve, which only renders his friendship, when given, more worthy; a lofty spirit of independence and consciousness of his own position, as distinct from the radical contemner of differing ranks as respect is from servility; benevolence, domestic virtue, which must make home happy, intellect and genius which can only breathe in freedom; such are the characteristics of the English; and if they fail in the sparkling vivacity and apparent warmth of the French, the artistic genius and strong passions of the Italians, the music and metaphysics of the Germans, surely they have qualities sufficient of their own to make us truly love the land, and thank God that He has granted His captives so secure and blessed a rest. . . . And what may not the women of Israel become in this thrice blessed land? Much, much to recall what they have been, and to set forth what they will be!

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"In every other country but England and America, still lingering restrictions, or characteristics peculiar to the children of the soil, may prevent or retard the spiritual and domestic graces which are the woman of Israel's own, and of which, though deadened by circumstances, nothing can deprive her; but in England and America these can be cultivated, fostered, and so displayed as to mark to the whole Gentile world our national privileges, our sacred duties, and our immortal hope! Hebrews and Englishmen!" continues Miss Aguilar; "we may look around the world, and what prouder titles can be our own?"

We answer, "None!" and rejoice to know that, as *Anglo-Israelites*, we have an equal claim to both! But does not this quotation suggest that Judah's heart is already turning to her sister Israel, who has indeed opened wide her sheltering arms to the oppressed and despised people? She is commissioned not only to accompany but actually to escort Judah back to their joint possession, the sacred land of promise. Thus will the people "terrible from their beginning and hitherto," the inhabitants of "the land shadowing with wings," "the daughter of the Lord's dispersed," be honoured in bringing the people "scattered and peeled," as a present to the Lord of hosts, unto Mount Zion. Thenceforward, linked in an indissoluble union, the two nations shall become more than ever a blessing to all men, and usher in upon the world the day of universal peace, the glad time when the anarchy, unrest, and distress that now desolate and mar God's fair creation shall be a thing of the past, and when Israel's Redeemer shall inaugurate His glorious millennial reign!

OUR RELATIONS WITH RUSSIA.

Our Identity, moreover, throws a vivid gleam of light on another great problem of our own times—namely, our relations with Russia. God's Word displays the picture, boldly delineated, luridly coloured, of two powerful nations in the throes of a fearful struggle such as this world, albeit the scene of hundreds of sanguinary conflicts, has not yet witnessed, and before the prospect of which the cheek of the boldest may well pale and the bravest heart recoil in dread: these nations are Gog and Twelve-Tribed Israel. Modern Russia (whom most expositors of Scripture believe to be identical with the Gog and Magog of Ezekiel's sublime but awful page and the sworn foe of God's chosen ones in the latter days) is now manifesting unmistakable enmity against two peoples, though her antagonism displays itself in widely differing modes of expression. These two peoples are the British and the Jews—alias the Houses of Israel and Judah—destined ere the final conflict with this great enemy, to have been re-united into a single nation, to have repossessed their inheritance, and to have entered on the happy occupation of rebuilding the long desolated cities, and of cultivating the long neglected soil. Their prosperity will excite the ungovernable jealousy of that haughty nation, whose deeply-rooted hostility will then assume a very terrible form. For the present, however, it is latent, but not the less real and potent on that account, although its manifestations are of a less active kind. In the case of the Jews, oppressed and down-trodden as they are, it is shown in the intolerance and injustice with which they are everywhere treated in Russian territory, law being no protection to them, persecution forcing them to abandon their homes, and, leaving the domain of this tyrannical power, to seek safety of life and property elsewhere.

In the case of Britain, Russia's hatred is half-concealed under a thin semi-transparent veneer of outward civility, which does not deceive us in the least. We know that, in spite of diplomatic finesse and bland suavity, the hatred exists, and needs little provocation to induce it to translate itself into hostile action. How nearly this was the case in 1885 we well know; but the hand of God averted the danger then, as we, from an Identity point of view, fully anticipated. But the awful struggle between these two great nations for the dominion of the world is only deferred. Come it *must*, and one good of our truth is, that it leaves us in no uncertainty as to what the issue of that stupendous conflict will be. Vainly may Russia cast wistful eyes upon our Indian Empire; God never promised *her* "the heritage of the heathen." Vain are her presumptuous hopes that the great Gate will fall into her keeping. It is promised to Israel *only*, and no Gentile power shall wrest it from the true heir of the Abrahamic birthright. Vainly shall Gog essay the destruction of God's covenant people when gathered to their land and established there in peace and prosperity they become the mark for his unutterable hate, and he resolves to compass their overthrow. An immense multitude will be arrayed against Israel, but though the opposing force should outnumber hers in the proportion of ten to one she has no cause for despair. Like Elisha at Dothan she may boldly say, "More are they that be with us than they that be with them." The same hand that destroyed the army of Sennacherib at the very gates of Jerusalem, that crushed the so-called "Invincible Armada;" and that interposed to defend our nation from the power of that unscrupulous despot who at the beginning of the present century essayed to lay Britain in the dust as he had laid well nigh all the powers of continental Europe; that hand will be brought to bear with terrible effect on this latter-day enemy, whose fearful end is so vividly pictured by the prophet Ezekiel in the words: "And it shall come to pass in that day when Gog shall come against the land of Israel, saith the Lord God, that My fury shall come up in My face, . . . and I will call for a sword against him unto all My mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him and upon his hordes, and upon the many peoples that are with him, an overflowing shower, and great hailstones, fire, and brimstone. And I will magnify Myself and sanctify Myself, and I will make Myself known in the eyes of many nations; and they shall know that I am the Lord" (Ezek. xxxviii. 18, 21, 22, 23; R. V.).

(To be continued.)

THE RAPTURE OF THE SAINTS.

By John T. Crosthwait.

In the Banner of Israel of April 14th there is an article under the above heading, and as I have had a very considerable correspondence with the authors of perhaps two of the most recent publications on this very much misunderstood subject, I may perchance be able to state the cause of the apparent difficulty in drawing the true deduction from the various texts, which, to the superficial reader, appear more or less contradictory, but are in reality in perfect harmony.

The pre-tribulation rapture theorists base their works on an erroneous assumption—viz., "that the Church of Christ is separate from Israelites as well as Gentiles." One writer states, "Because the Ten Tribes rent themselves from the House of David, and lapsed into demonism and idolatry, therefore God would allow them to be Hebrews no longer, but sent them back again to the place from whence He had taken them. And there, beyond the river, they have remained, and apparently must still remain—whether in Afghanistan, China, or elsewhere—until the times of the Gentiles are ended." This author, failing to take into account the promises to the Fathers, and forgetting that the Early Christian Church was purely Israelitish, has been obliged, like others, to bring in another Church, and, of course, is bound to provide safety for it during the great tribulation, hence the pre-tribulation rapture theory.

To support this theory, 1 Thess. iv. 16, 17, is taken, and disassociating it from 1 Cor. xv. 52, is said to represent a

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different event. The latest proof of the pre-tribulation rapture theory is based on Rev. xiv., which is said to be in chronological order all through. The 144,000 on the Mount Sion are held to represent the raptured Church, the first fruits. At the close of the same chapter is given the harvest and vintage, which is said to be a further proof, because they follow in the proper order—first fruits, harvest, vintage. In the first place it is evident that the sixth verse commences an entirely new subject, and it is also evident that the scene is not in heaven before the throne, as this author states, for the sea of glass is before the throne, and the harpers sing before the throne; whereas, the prophet states he heard the voice from heaven, and it is but reasonable to suppose that he was present at the scene, which he says he saw; therefore, "the Mount Sion" must be that at Jerusalem, and hence the whole scene must be of things during the Millennium, but not *before*.

It would be impossible to go fully into this matter in one article; but if the dead in Christ rise first (1 Thess. iv. 16), and the dead in Christ do not rise until the last trump (the seventh), which is just as our Lord appears (Rev. xi. 15, 18), it is evident there can be no pre-tribulation rapture.

Again, if there be a pre-tribulation rapture, since the dead in Christ rise first, and since these dead include all the blessed dead from Adam's time (except those who rose at our Lord's resurrection); therefore, the first fruits, or raptured Church, would exceed the harvest in the proportion of the ocean to a millpond! Again, if the 144,000 in this chapter represent, as is said, some greater and indefinite number, it is evident that the 144,000 in chapter vii. must represent some other number also, and therefore it cannot be twelve times twelve thousand, as stated. These are some of the difficulties in the way of the pre-tribulation rapture theory.

On the other hand, viewing this subject of the calling away of the elect to meet the Lord, as He comes to take His kingdom, from the Anglo-Israel point of view, the problem presents no difficulty whatever. We, of the House of Israel, are assured of safety during the great tribulation (see Isa. xxvi. 20, 21), except the 12,000 of each tribe who are sealed to go faithfully through the great tribulation, and who appear in a place of honour, as first fruits of the Israelites, with our Lord on the Mount Sion. We, being assured of safety in these isles and in our possessions, have therefore no necessity for any pre-tribulation rapture, in order to secure our safety; and on searching through the Gospels, we can find but one gathering *after* the great tribulation (see Matt. xxiv. 29—31; Mark xiii. 24—27; Luke xxi. 25—28). This last verse distinctly gives us to understand that there shall be signs visible to all of our Lord's coming. The pre-tribulation rapture theory does not provide any signs, even for those who are waiting for their Lord. Of us Israelites who are left, some, as you say, will be chosen to return to Palestine, while the majority will abide in these islands and in their surrounding empire. Although the change to the individual, whether dead or alive, is instantaneous, it does not follow that the whole of the blessed dead are raised at the same moment, for in Rev. x. 7, it is said, "in the days of the voice of the seventh angel, when He shall begin to sound," as though the sounding occupied some days; at the same time, it is not probable that it will extend over many days, for none can be caught up until all the dead in Christ are already raised; then we shall be *caught up together with them*.

As I have shown, in an article on the Second Coming of our Lord in this month's *Israel's Hope and Destiny*, He appears in the neighbourhood of the earth, in the clouds, for some three and a-half weeks before His final descent on Mount Olives. This leaves room for all the different texts to harmonize and be strictly accurate. This rapture of the saints, like all other Scriptures, is, when viewed in the light of the Identity, perfectly plain; but viewed otherwise, leads to hopeless confusion.

Dublin, April 16th, 1886.

OUR "UNION JACK."

THE Annual Dinner of the Plymouth Mercantile Association took place at that city on April 28th. Admiral Phillimore, responding to the toast of the Navy, said:—

It was about thirty-six years ago, when the scholarly Lord Greville and the greatest of England's Ministers, William Pitt, seeing the miserable condition of Ireland, brought about the union of the United Kingdom. Of the political part of that act he would not speak, but he would say that at the union of Great Britain and Ireland our flag was altered, and the Union Jack became the flag of the kingdom. Under that flag we won Trafalgar and many a naval victory, and we also won Waterloo under it. General Lyons would speak for his troops, but he did not mind standing up for the navy—(applause)—and saying that the navy, at all events, had no wish to change its flag. (Applause.) He trusted, however, that whether naval warfare was to be fought with torpedoes, steel ships, or ships of iron, or of wood, under that flag this country might be blessed, and the navy always be maintaining its honour as it should, in humble confidence that by God's grace it would do its duty. (Applause.)

The separation of Ireland from Great Britain, which would be the certain result of the Home Rule Bills of Mr. Gladstone if they became law, would necessitate the alteration of our national flags. At present, as the Admiral said, we have "the Union Jack," which is the national flag, representing Great Britain and Ireland united. This consists of the Red Cross of St. George, and the red and white saltires of St. Patrick and St. Andrew combined, on a blue field. The ship in which the Admiral of the Fleet happens to be, always carries the "Union Jack." A merchant ship using this flag, does so with a white border round it, and it is called then "a Merchant Jack." The red, or British ensign, is a red flag with a Union Jack in the upper corner of the end attached to the haulyards. The Union Jack appears also in the white and blue ensigns. The Royal Standard consists of the armorial bearings of England, Scotland, and Ireland combined. These facts show that if Ireland is destined to separate from the other members of the Union effected in A.D. 1800, the national flags, as we have them now, must be altered so as to get rid of the Irish portion of the same. The great victories of this century have all been fought and won under the "Union Jack," which embraces Ireland in the triple combination; and how will our race bear to alter once more the banner under which they have so often proved victorious to God's glory? But why should this separation take place? Why should our national flag be altered? To suit the wishes of the enemies of our race the Phœnician, Canaanite, foreign element in Ireland, who, Roman Catholic and priest-ridden to a man, hate God's protesting, witnessing people, and are "pricks in our eyes and thorns in our sides" this day, according to the prophecies? (Numb. xxxiii. 55). Surely not! Mr. Gladstone, it is true, treats all Ireland as if it was inhabited by one united homogenous race, and all of them alien and foreign to the British races. Herein he is quite wrong, as Mr. Chamberlain has told him. Let us hear now what his friend, Lord Hartington, has said on the subject, on April 26th, at Rawtenstall. He spoke as follows:—

What do we mean when we speak of the people of Ireland? The people of Ireland are not one people, as I think Mr. Chamberlain pointed out the other day. The Protestant population of Ireland, which is found chiefly in the north—in Ulster—but which also exists in scattered communities in Ireland, is a population opposed to the Roman Catholic population of Ireland. That population is different from the Roman Catholic majority. The Protestant population of Ireland is divided from the Catholic population by differences which are far more vital and deeply seated than any political differences which divide the people of these kingdoms. There are differences between them of race; differences of religion; differences of ideas—ideas of all that relates to property, to individual liberty and freedom. (Cheers.) . . . I have used the phrase of the Irish people. In my opinion it contains a fallacy, because there is no united Irish people.

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The Prime Minister wishes us to believe this racial difference does not exist, and that there is no section of the Irish people who are Protestants and united to ourselves in bonds of love and loyalty, of religion, civil and religious liberty, and of race. On such a false and insecure foundation he desires to build up a vast revolutionary framework which must surely collapse as soon as the light of Identity truth is brought to bear upon it. Ireland belongs to Israel; to the people represented by the Northern Protestant Israelitish section of it, and the rest, the Phœnician majority in the South and West, the Roman Catholic, bigoted, miserable majority, are aliens in the land, placed there for a time, according to the prophecies, to serve as our scourges, our pricks and thorns for a season, but destined to be removed for ever (Isa. lx. 12). Are we to obey Mr. Gladstone and destroy Israel that he may stay in power? Are we to mutilate Israel's flag, under which God has given us victory times without number, that he may surrender to the enemies of the Lord and give away God's heritage to them? We say, a thousand times, never! never can it be so, as God is true! We know that the question has now been decided in the House of Commons. But an appeal to the constituencies may be called for, and the judgment of the country will be, we believe, against measures suicidal in their tendency and dishonouring to God as well as to His people Israel.

M. MAX O'RELL AS A LECTURER.

M. MAX O'RELL, the author of "John Bull and His Island," is reported, in *The Edinburgh Courant* of February 5, 1886, to have given a lecture in that city, on the subject of "John Bull." What he said was this:—

After some introductory remarks the lecturer drew attention to some contrasts between John Bull and Jacques Bonhomme. When an Englishman spoke French, be it ever so well, if he met a Frenchman knowing two or three words of English he would not air his French. He knew that a man who spoke in a language not his own made a fool of himself, and with his common sense he naturally preferred that that man should be the other. (Laughter.) It was not so with Jacques Bonhomme. As soon as he could put together two or three words in English he thought he could address his audience in the mother tongue of Shakspeare. He described John Bull as a large landowner, with muscular arms, long, broad, and heavy feet, and he had an iron grasp which held fast whatever he seized upon. When he got Constantinople he would be satisfied with his slice of Europe. He referred to the British possessions all over the world, and described them as John Bull's assets. John had acquired all that territory at a cost of little bloodshed, and kept it with a comparatively small army, yet, at the present, he was not aware that any of John's possessions were the least in danger. But 'what shall it profit a man if he gain the whole world and lose his own soul?" John had to bear that in mind, and he did bear it mind, with the result, that he had knocked down, in his own eyes, the kingdom of heaven as a possession as incontestibly his as Australia or India. (Laughter.) The French fought for glory or a dream, the Germans for a living, and Russia to divert the attention of her people from home affairs. But John Bull was a reasonable, moral, and reflecting man. He fought to promote trade, to maintain peace and order on the face of the earth, and the good of mankind in general. (Laughter.) If he conquered a nation it was to improve its condition in this world, and secure its welfare in the next. (Laughter.) "Give me your territory, and you shall have the Bible; fair exchange is no robbery." He congratulated the people of Edinburgh on the beauty of the city. Its statues proved that in Scotland people recognised native talent. He also noticed the fact that the photographs in the Princes-street shop-windows were not those of beautiful actresses, but of the professors of universities. He concluded by prophesying, that only in an era of peace would the two nations ever again rival each other. The lecture was greatly appreciated by the audience. On Saturday afternoon M. O'Rell will deliver a lecture on "Jacques Bonhomme."

We know, from his book, that M. Max O'Rell has read some of our Identity publications. He is aware of the general outlines of our belief, and in a humorous, exaggerated way, he has reproduced them in the above. He has been complimentary on the whole to our nation, and given it a fair character, as compared with his own and other Gentile alien nations. He said truly, that ours is a race which grasps firmly what it has once seized, and never lets go its hold if the acquisition be worth keeping. Strangely enough, unless, indeed, he was here reverting to Our Identity writings, the author declared that we have set our hearts on Constantinople, and shall be content with our share of Europe when we get that! John Bull's "assets," he justly described as being our Heathen and Colonial Empires, as well as our Gates. Very little have we paid for these in blood and treasure, says our lecturer (let opponents mark this!), a small army suffices to keep all our assets, and no one wants to touch them. In fact, though M. O'Rell does not know it, they are defended by the God of Israel, who keeps His people, and their assets, as He keeps the "apple of His eye" (Zech. ii. 8). M. O'Rell thought he had said a severe thing when he declared we had knocked down, in our own eyes, the kingdom of heaven as our own possession, and made it as sure as Australia or India. The fact is, M. O'Rell forgets we British are Israel, and being Israel, that we have Israel's inheritance, which God has given us as His own free gift. We are His kingdom, and He our King. We know our King is coming to reign over us. Therefore, we do no wrong in claiming to be "the kingdom of God," and declaring that kingdom is, in a peculiar sense, our own. Our author, albeit sarcastically, gives us, nationally, a very good character in regard to our acquisitions and annexations. "We do fight to promote trade, to maintain peace and order on the face of the globe, and for the good of mankind in general." As a State, we certainly, however, do not conquer a country, and then, nationally, offer it our Bibles in exchange. As a rule, the British do not acquire the lands of their conquered nations at all, nor do the governments of the day, *quâ* governments, ever attempt to proselytise. The sword opens the way, the sword does the work of penetration, and Israel's missionaries, Bible in hand, follow (with trade and commerce acting on parallel lines) to take possession of their new acquisitions, in the name of Christ their Lord. Thus we acquired Upper Burmah by the sword, and immediately efforts are made to extend the operations of our missions into the newly conquered tracts, to bring to the inhabitants those inestimable blessings and benefits which have made our own nation the first in the world. We strive to give the Burmese, the Chinese, the South Africans, the North Borneans, and to every other nation with whom we come in contact, first of all God's Word, which giveth light; then the Gospel of the common salvation, by and through the blood of Jesus only; then the blessing of the Sabbath, and the ten true laws of God; finally, civil and religious liberty also, and peace, with railroads, the electric telegraph, good roads, commerce by sea and land, and a literature which enlightens, and benefits, and cleanses, and purifies as no other literature is calculated to do. These are our objects when we are forced to enter on hostilities, and hitherto, thank God, we have carried out our intentions as Israel was directed to do. God's Word predicts, that "in the days to come Jacob shall take root"—that is, establish himself in many lands—"and Israel shall blossom and bud and fill the face of the world with fruit"—Gospel, evangelical, Christ-given fruit, which shall fill the face of the world, just as Max O'Rell declares our British people are endeavouring, at any rate, to do. The lecturing Frenchman, no doubt, intended to laugh at us as a nation, and hold up our spiritual conceit to public ridicule. But he wrote of us what is prophetically true of Israel, and the lecturer, giving blind evidence, really proved our Identity with the Lost Ten Tribes. Israel, praise ye the Lord!

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ITALY AND THE SABBATH DAY.

We have always held, on Scriptural grounds, that an infallible test of the Hebrew origin of any race is its observance of the Sabbath. The British folk, including the American people, nationally, and by law, observe one day in seven holy to the Lord. So do the Jews by their law. These three races, then, we conclude are Hebrews, because they have "the sign" described in Exod. xxxi. 13—17, Ezek. xx. 20, and Isa. lviii. 13, 14. This being the case in respect to the Jews, whose Hebrew Semitic origin no one doubts, and also as to the British Anglo-Saxon races, who respond in every other way as well to the Scriptural character and description of the Eleven-Tribed House of Israel, or Joseph; we ask if the other nations of Europe, not of the British Anglo-Saxon stock, also possess this sign? We find there is not one which has it.

The Latin nations, such as the French, Spaniards, Portuguese, and Italians, lack it. They do not respect the Sabbath at all or keep it holy. To them it is the day of amusement, and worldly frivolity. Their theatres are all open on that day, they neglect the things of God on His day, and take on it their own pleasure, speaking their own words and doing their own works. But there are the German, or Teutonic, and Scandinavian nations, such as Norway, Sweden, Denmark, and Germany. Do these keep God's Holy day according to the Commandment, being as to the majority Lutheran Protestants? Let those testify who know these races best.

They give God half the day till noon, serve Him for a few of the hours of the holy season, but take the remainder for themselves. The concert-room, the theatre, the race course, the review, the ball-room, and the counting-house, these occupy the afternoon and evening hours of God's Holy day, and there is no national law reserving, for God's service, the whole day, according to the Commandment. These nations, then, the Latin and the Teutonic races, keep not God's Sabbath day according to His will, and therefore are not of the Hebrew stock, nor belong to His people, Shemitic Israel.

The habits and customs of the Italians, in regard to God's Holy Sabbath, we have not hitherto described in detail, for lack of reliable information. We have now, however, the testimony of a Scottish newspaper recently published, which opportunely gives us the following very suggestive statements, regarding Italian Protestant evangelisation, and the difficulties which attend the operations of the Waldensian pastors in Italy, in their efforts to make known the Gospel there. The writer said, *inter alia*:—

The question of the Sabbath occupied a great deal of attention. It must be remembered that Italy is without a Sabbath. Work of all kinds proceeds on Sunday, as on other days, up till two o'clock. After that the theatres are open, and in many of them there are two performances for the day. We have no conception in this country of the difficulties our brethren in that land have in carrying on their work without a Sabbath. They deserve our deepest sympathy.

Italy is without a Sabbath! Then Italians are not Israel, according to the Word of God; for they have not the "sign" which He put upon His people whereby they were to know Him and He them. But if Italy be not the land of Israel's domicile the Italians are not outside the pale of God's mercies. On the contrary, they are a Gentile, non-Israelite race, to bless whom God "created, made, and formed His chosen people." In Israel, and Israel's Saviour, all the nations, all the families, and all the kindreds of the earth, were and are to be blessed. Israel was endowed with all conceivable blessings, in order that they might "blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6).

To benefit and bless poor, ungodly, Sabbathless Italy the British Churches, in England, Scotland, and Ireland have, during last year, contributed no less a sum than about £6,000, in order that the Italians might have the Gospel preached to them in their own tongue by their own fellow countrymen—the Waldensian pastors. The sum total of the expense incurred is about £10,000, and of this, three-fifths is defrayed by God's people Israel, to whom He has given the means to do His will, since He has declared that "He giveth them the power to get wealth, that He may establish His covenant which He swear unto our fathers as it is this day." The Italians themselves, according to their deep poverty, have given towards the fund about £1,600, being one-sixth of the total required. A fair result considering the character of the people and their godless condition without a Sabbath.

We have recently had the privilege of listening to an address delivered by the Rev. Charles Albert Tron, pastor of the Waldensian Church, and a member of the mission board, residing at Turin, Italy. He was on deputation to this country advocating the claims of the Waldensian Missions to the Italian people. The address was admirably and eloquently given in good idiomatic English, and gave us much food for thought on the subject of our present article. Signor Tron, speaking of the condition of Italy to-day, made the following statement:

"The state of Italy at present is very unsatisfactory. A clerical reaction has set in, which is headed by the present Pope—an able, astute man, very different from his predecessor. But in the face of this reaction of Popery against Protestantism there is the fact that religion is at a very low ebb in my country. Out of a population of about 30,000,000 at least 15,000,000 are infidels—infidelity, in fact, is rampant in the land. People regard all religions as false. They have once been deceived by Popery and they will not see truth in any belief at all now! What is the consequence of this wide-spread atheism? We had last year 2,000 suicides in Italy, and there are as many as 600,000 Italian men, and women, and children, always in the prisons, convicted of crimes against the law! One half of our population are steeped in ignorance, and next to the Spanish people ours in Italy are the lowest in the rank of civilised races, at least one half not knowing how to read or write!"

Such was the melancholy account given by a missionary, himself a Vaudois pastor, of the awful state of the Italians, a nation for ages under the authority and religious teaching of the Papacy. The Italians lack not only the Sabbath sign of Israel, but they occupy a place low down in the scale of nations, in regard to their moral and religious condition. They need Israel's help in respect to the Gospel of the grace of God, and they obtain it chiefly by means of our British wealth, which enables the Waldensian pastors to minister to their fellow countrymen, and preach to them the everlasting Gospel of the grace of God.

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THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4.

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ISRAEL'S OCEAN EMPIRE.

THE idea that underlies Mr. Froude's "Oceana" is the necessity of an "Ocean Empire for Great Britain." We have made immense strides towards the realisation of this idea, but it is held that we have not yet attained to it. There is no doubt that, step by step, God is enabling us to build up just that very empire which Mr. Froude desires our race may speedily acquire. The Ocean Empire is founded on the Gates, and "the Gates of the enemies" of Israel are given freely by the God of Israel to His people, just for the very purpose that by means of these Gates they may at last acquire the dominion of the Ocean Highways of the world, and so secure the "Ocean Empire" and all that that Empire means. Captain Philip H. Colomb, R.N., in his naval prize essay for 1878, to which we have often before alluded, gives us an admirable sketch of the trade and naval routes of Great Britain on the Ocean Highways of the world, and shows how they rest for security on the Gates, wherein coal is stored.

In regard to the Eastern route from London to China and Japan, there are Gibraltar and Malta, with Cyprus on the flank, before we come to the Suez Canal on Egyptian territory. This Capt. P. Colomb foresaw in 1878 must sooner or later fall into our power if the route to the far East was to be maintained. Accordingly in 1882 we know that land lapsed to the military control of Britain, never again, we believe, to be divorced from that union. The route down the Red Sea is safe and secured by naval coaling stations at Aden and Galle, with Bombay on the left flank only 800 miles from the central point between those two coaling "Gates."

Beyond Singapore the route to Hong Kong is protected, unless France, Holland, and Spain become as allies the enemies of Britain. At the extremity of the route between Japan and the Corea Capt. Colomb detected a weak point, and in 1878 actually named Port Hamilton (p. 15) as a spot just suited for a coaling Gate, and one we must have (with Tsu-Sima, belonging to Japan), to safeguard and supply our commercial and naval roads. We know that quite recently our Government have acquired that very spot, and are holding it now in strength. It is just the Gate we require.

The Southern route between Point de Galle and Freemantle in Australia has a run of 3,000 miles between these two Gates, an element of weakness in respect to coal for ships, which can be obviated by making the route between Point de Galle and West Australia to pass *via* the Seychelles and the Mauritius; neutralising thus also a possible French attack, by securing as British Gates Zanzibar and Johanna, and even ports in Madagascar, which will be quite possible in case of war. Beyond Freemantle to the Fijis there are no difficulties, and our Ocean Empire there is safe. From Singapore to Australia, *via* the Torres Straits, is a distance of 3,600 miles, but since the date of Capt. Colomb's essay we have secured the Gates in North and North-east Borneo, which should give our navy some coaling help in navigating that long distance. The routes on the Western Ocean Highways are deemed free from danger of attack. The points to which they lead are St. John's, Newfoundland, Halifax, Bermuda, and Nassau; and the only stations in foreign hands *en route*—viz., the Azores—are in possession of the Portuguese, a friendly Power.

The distances ships of war and commerce would have to travel on this route would be 3,200 miles. "In an European combination against us, our enemies have no such grasp of the Western routes as we have, and only the possession of the Azores could place them at all on a par with us." Therefore, says Capt. Colomb, "the Western routes are geographically perfect." There remains to consider the great Southern routes sending British trade mostly by sailing ships East to and round Africa, and West to South America to its Western coasts as well as to its Eastern. The latter is the most defenceless for our trading commerce, because between the great triangle formed by the Falklands, Fiji, and Vancouvers Island, we have no maritime Gate or coaling station wherein our war ships could obtain supplies to enable them to keep the sea. The deficiency must be supplied in time of war by alliances with the various Republics on the West Coast of South America.

The trade past the Cape of Good Hope Eastwards and back home to Britain is secured by the Gates, Cape Town, St. Helena, Ascension, and the Azores, with Gibraltar and Sierra Leone to serve our ships at the North of the route. These and other ocean highways are scientifically examined by Capt. Colomb with reference to the coal supply and the capacity of a fighting ship issuing from the British Gates to convoy a fleet or meet an enemy; and his verdict is this:—"It is a marvellous chain of ports which constitutes the strength of the British Naval

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Empire. We have seen that depending on British territory alone for supplies, ships capable of steaming at a given moderate speed for 3,500 miles, may everywhere, except in the Pacific, pass from point to point under steam alone. . . . . Our great conclusion is, therefore, that our naval Empire depends upon coal supply; that capacity for coal storage is the first requirement of a British man-of-war.

Such, we see, must be our "propulsive policy," and it can be that of no other nation at war with us. No other nation has these coal depôts under her lee even if she had the coal to place in them, and all other nations must, therefore, in attacking our trade routes, reverse our "propulsive policy." They must have great sail power, and their steam must be reserved for fighting purposes; whereas ours is to use the wind as an auxiliary only, to be cheated when foul and to be used when fair. It appears to me to be impossible for foreign ships to seriously attack our commercial lines guarded by other ships practically independent of the wind; though they would, of course, meet British ships depending greatly on sail power on an equality."

Then follows Capt. Colomb's famous paragraph (35) on the subject of the British GATES, where he notices "how a sort of destiny has possessed us not only with a command over all the great commercial routes, but with the GATES of those routes." He describes Egypt as the Gate of the Red Sea, and Gibraltar and Aden as the Gates of the Mediterranean and of the Red Sea to the South respectively. Galle, he declares, is the Gate of the East and South-east trade routes; Singapore that of the China and Japanese highways. The Cape of Good Hope is, he adds, the Gate of all the Eastern trade routes to the South, and the Falklands that of all the Western "roads by water." "Possessed of these Gates," he asks, "how are enemies to pass them? If they do pass them, what hopes are there of success against our trade, so long as we hold our chain of ports intact, with sufficient maritime forces resting on them? The answer is clear—None."

So far Capt. P. H. Colomb, R.N. His statement is a masterly exposition of the power of the British naval Gates, and a full description of the way in which Israel's Ocean Empire has been by the gift and grace of God built up for us in such wise as to make us even now supreme at sea and masters of the Ocean Highways of the world. It will not be long ere British naval power will be so consolidated and that of foreign Powers so attenuated, by reason of their lack of coaling stations and ports whereon to rest their strength at sea, that the acknowledged mistress of the ocean will be, as Mr. Froude desires, God's chosen, favoured people, British-Israel, the Ten-Tribed sons of the living God. For God's good gift of the Gates, on which all the other gifts of a temporal earthly character rest, let Israel, therefore, loudly praise the Lord!

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

THE ANNUAL MEETING.

The Annual Meeting of Members was held at the office of the Society, Palace Chambers, on Wednesday afternoon, June 9, at three o'clock; E. W. Bird, Esq., in the chair. The hymn commencing, "O God of Bethel, by whose hand," followed by prayer. Apologies for absence were read from Rev. C. W. Hickson, M.A., and Rev. A. J. J. Cachemaille. The Secretary read the Report and Balance Sheet. The Chairman then gave a short address. Douglas A. Onslow, Esq., moved, and Major Priaulx seconded, that the Report and Balance Sheet be adopted.

The second resolution, proposed by Admiral Bedingfeld, and seconded by Rev. Denis Hanan, was as follows:—

That the cordial thanks of this meeting be and are hereby tendered to Messrs. Horner and Icke for their kind services in auditing the accounts of the Association, and that they be and are hereby requested to continue their kind services during the ensuing year.

The third resolution, which was moved by Mr. Bowthorp, and seconded by Mr. Mackworth, was as follows:—

That the Vice-Presidents and Members of Council be and are hereby thanked, and requested kindly to continue their services during the ensuing year, and that Mr. H. Scott Icke's name be added to the list of Members of Council.

The fourth resolution, which was moved by Philo-Israel, seconded by Mr. Douglas A. Onslow, and supported by Rev. J. J. Shrubsole and Admiral Bedingfeld, was carried unanimously. It was as follows:—

That this meeting receives with profound regret the resignation of the presidency of this Association by the Right Hon. Viscount Folkestone, M.P. That this meeting is cheered by the statement of his lordship that this step is taken solely in consequence of his lordship's increasing obligations in connection with his lordship's Parliamentary engagements. That this meeting is also gladdened by the knowledge that his lordship will continue to support and advocate the great "truths (as his lordship states) which we hold in common," and has consented to be the patron of this Association, and that his lordship's name as such should appear on the official documents of the Association. That this meeting tenders its hearty thanks to his lordship for the great and uniformly kind services rendered to this Association as President during the past seven years. That this meeting expresses its sincere and earnest desire for his lordship's health and prosperity, and that the divine blessing may accompany all his efforts as a member of Parliament to vindicate and preserve those grand Constitutional principles which, under God, have placed Great Britain, God's ancient people Israel, at the head of all the nations of the world.

It was also resolved that the above resolution be illuminated on vellum and forwarded to his lordship on the part of the Association.

One verse of "God Save the Queen" was then sung, and the meeting closed with the Benediction.

ANNUAL MEETING AT EXETER HALL, STRAND.

ADMIRAL BEDINGFELD presided on Wednesday evening last at the Eighth Annual Public Meeting of this Association at Exeter Hall. There was a good attendance, and the meeting was characterised as the best and most successful yet held by the Association. The Rev. D. Hanan, rector of Tipperary, having opened the proceedings with prayer,

The CHAIRMAN, in the course of his opening remarks, referred to the legacy of Miss Bacon, which, he said, came to the Council at a most welcome time. He must also refer to the fact that Viscount Folkestone had found his Parliamentary duties so heavy that he had been obliged to resign his post as President of the Association, but he would become a patron of the Association, and support it as before, although he would be unable to attend their councils. At the members' meeting in the afternoon they had passed a resolution of thanks to his lordship for the work he had done for them during the last seven years. They would all regret, he was sure, that Lord Folkestone had felt obliged so far to leave them. The Chairman then made some general remarks about the help given them by Miss Lawrence and others. and also of the increase of Identity literature.

RIGHT REV. BISHOP TITCOMB'S SPEECH.

The Rt. Rev. BISHOP TITCOMB, D.D., said:—I come amongst you to-night for the purpose of showing that I am not ashamed of my convictions. I was 15 years before I was persuaded that this great Empire represented the survival of the House of Joseph and the kingdom of Abraham, and 12 years' subsequent reflection has only deepened this conviction. My object to-night will be to show two things:—First, that our belief is on a *reasonable basis*; and, secondly, that it is attended with *practical usefulness*. There are many persons, I know, who do

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not think that the Bible, which has been the subject of criticism and pious study through ages, from the time of Christ until now, should be the subject of such criticism in the 19th century as, so to speak, to evolve a new doctrine and a new line of interpretation, which practically professes to set all those wise and good men to rights. If they have not discovered what we have, what right has the Church at large to suppose that our wisdom is superior to theirs? But let us take Bishop Butler's analogy, and quote from him words which, I think, will settle the matter. No one will tell me that he was an unreflecting and unreasonable man. What he says to us about this matter is this:—"It is not at all incredible that Scripture (which has been so long in the possession of mankind) should contain many truths as yet undiscovered. (Hear, hear.) For all the same phenomena, and the same facilities of investigation, from which great discoveries have been made in the present day, were equally in the possession of mankind several thousand years before. It might, therefore, very possibly be intended that events (as they come to pass) should open and ascertain the meaning of several parts of Scripture." Events, as they come to pass in their historical order, according to the reflections of Bishop Butler, may reasonably alter the opinion we have had concerning them before, and bring the power of history to bear upon the power of belief. With that view I take, for instance, a subject upon which our forefathers and these learned scholars and critics could have had but very little conception in centuries past, the gradual, wonderful extension of the British Empire; the extension of the British as regards race, population, wealth, glory, commerce, and many other things which must be named as absolutely unique amongst the nations of the earth; and cause us—I do not say it in any spirit of pride or self-exaltation—to be at once the envy and the admiration of the world. I ask, when we take up the Bible and find the way in which the Spirit of God moved the prophets to predict the rise of great nations subsequent to themselves, and stretching on to the end of time, sketching the Greek kingdom and the Roman kingdom, down to the division into 10 parts. I ask if it is reasonable to suppose that the Spirit of God, knowing the extension of a kingdom like our own, greater even than these, should have left out an Empire still greater than these, that was to come after them? When I consider that this is not merely an Empire vast in size, but that it is also a vast Christian Empire, and that it carries with its commerce the religion that it professes wherever it goes, planting the standard of the cross and distributing the Word of God amongst all peoples wherever it is scattered, then I come to this conclusion, that God in His Providence has been using this Empire for His glory in a marvellous manner, in a way in which the Greeks and Romans were never used; is it reasonable or not to assume that these events may not modify our view of the interpretations of certain portions of Scripture, and make us feel that the blessed Spirit must have been intending to sketch the rise of this great Christian Empire? What do we find when we turn to the Word of God with regard to the predictions concerning God's ancient people? The House of Ephraim is spoken of as "to be the fulness of nations," and to be scattered throughout the world, extending to the utmost parts of it. We take this, which is historically true, as a fact; and we take that which is prophetically true as a portrait of things to come, when it was written; and we put the two together and say, "Is it not reasonable to think that the one must be identical in its meaning with the other?" We want to show how great minds can lay down bases of thought which those who can claim no such greatness can reasonably follow. Professor Mozely, in one of his sermons before the University of Oxford, touches this very question. He is reasoning. "What is the nature and scope of probable evidence? In its very nature it wants the fulfilment of experience. Nevertheless, it is capable of producing rational belief. Every fresh occurrence of circumstances is a ground upon which we reason, and upon which we predict, infer, and conclude something which is not mathematically included in those circumstances, but to which they point. This ever new, fresh, living, ceaseless flow of interpretation and construction, is not knowledge, because its very nature is to be a substitute for knowledge. We reason toward a thing; we do not know it. Yet it is not blind guesswork. There is evidence in it, and it produces belief. Those who will not recognise such evidence, who reduce all that is not certainty to pure ignorance, and divide the realm of mind into demonstration and darkness, must have expunged from their understandings all obligation to attend to facts. I am sure that whatever the opinion of any here may be, when they read these words calmly and slowly, they will see that they all tend in the direction of the argument that we hold in reference to this subject. The resolution which I have to move:

"That this meeting is satisfied that the national recognition of the British nation, as the after-seed of Abraham, will prove the only peaceful and permanent solution of the following questions now agitating the public mind—namely: 1. The Union of the Church of Christ with the State. 2. The Union of Ireland with Great Britain. 3. The ultimate Federation of the English-speaking races of the world."

Surely that is practical enough. Granting that God had but one everlasting covenant with the ancient people, and that He has made no promise nationally of a covenant with any other people, we see that they are scattered now; but as far as Hebrews in the flesh are recognised and known, God's people are not before Him. The infidel rises up and says, "Your Bible is false;" but our belief comes in usefully and practically, and says, "It is true." While the Hebrews, as recognised in the flesh, are, for their crucifixion of Christ, scattered and lost, and no more recognised of God till the day shall come when they are converted; yet we show you a nation that has practically inherited the birthright of Joseph, according to the predictions of Scripture. Infidels have been converted by that argument. This resolution is useful in regard to what is practically before us in Church and State to-day. I will not speak of the Union of Ireland or the federation of the United Empire. With regard to the union of Church and State, why, I have led you up to it. If God, in His covenant relation with the ancient people, sustains the covenant with a people which we believe to be a survival of Israel, then the union of Church and State, which He laid down in His covenant of old, must be maintained by us, and so we enter into the inheritance, according to our belief, of the covenant relationship as a nation with our God, and God enters into the promises, which, through His prophets, He addressed to us. It is nothing that is unpractical. This resolution enters into the "range of practical politics," and urges you to work, which you are *bound* to carry out. Of course it is possible to argue, for the union of Church and State, from many points of view. You may base it on utilitarianism, or on Conservatism, or on patriotism; but if you believe what we have come here to commemorate, you believe you have a principle by which you are led to greater earnestness and devotion to that church, because it is the church of the living God, belonging to a people, of whom it may be said, that it is still God's firstborn, and of the House of Joseph; and an inheritance which should have its patrimony and birthright sustained, and preserved to it, even to the latest generation. (Applause.)

Rev. D. HANAN, B.D., Rector of Tipperary, seconded the resolution. He remarked that the resolution touched upon most of the great political topics of the present day. A short time ago, he said, he was shown over a great institution, but without the aid of the governor, as a guide, he should have got into a regular labyrinth. But the governor had a master-key, by means of which all the doors opened to his touch. I believe, he continued, in our being the representatives of God's chosen people, and in that we have a master-key which will

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enable us to open all the locks of difficulty with respect to those political questions around us. With respect to the light that we have received through the Identity—which the Identity throws upon these different questions: the union of Church and State, the union of England and Ireland, and the union of Great Britain and her Colonies—we must believe that the knowledge that we have received is not to enable us to *foretell*, but to be used in order that it may be a guide and director of our conduct, and to enable us to know how to act under circumstances, when those circumstances arise. When we properly use this knowledge, it will enable us to go *straight* to the point. I think the Identity teaching can be made very practical use of with respect to those difficult and debated points troubling the mind as to Ireland just now. The Identity teaching points out our duty. I can tell from it what may turn out; but what steps may be taken before the final result is worked out. Ireland's only hope is in England's knowing her duty, and *doing* her duty towards her. (Applause.) Now, this question is greatly misunderstood and misrepresented. We have an idea, on the other side of the channel, that we are very smart, some of us, and that it is very easy to throw dust in John Bull's eyes. The agitators have a very profitable business with us. They put forward one thing, and withhold that which is *really* in their minds —their *true* aims—and if, by presenting one line of thought, and keeping back the *real* one, they can get these people to commit themselves to steps which they cannot retrace, then the total and complete severance of Ireland from England will be brought forward, by fair means or foul. It is the cry of want that is now brought before us. The farmers are not getting the prices they used to, and so on. The men are told that the reason of that is this vile English law which you have here; and the agitators say, "Ged rid of your connection with England and the golden age will come in." But these deluded men do not know the *real* reasons for these things. If there was a period of real prosperity in Ireland at the present time, the agitators would have very little to build upon. If you tell people in Ireland that there is a difficulty in paying rent here in England, they won't believe it. They think only that we ought to send that 150 millions sterling to buy them out. (Laughter.) I have been all my life under the coercion laws in Ireland (laughter); but the only time that I ever *felt* myself under anything like coercion was this time twelve months, in London, when I was suspected of carrying dynamite. (Renewed laughter.) I have lived in Ireland all my life a free man; I have never come in contact with the law. I have done nothing that a free man ought not to do. Wherever the British flag flies, there is no abridgement of liberty.

MR. BLAKE, M.P., rose to order. He had heard almost enough about Ireland "in another place," and came to hear the Identity question discussed.

MR. HANAN: I want to show that we should direct our conduct with respect to the union of England and Ireland according to the light we have. An imperial race should govern justly. (Hear, hear.) I think our course of action will have strength in regard to the manner in which we handle the sphere of our Imperial rule which God has given us. With regard to the federation of the colonies, I think Our Identity will help to a successful goal. I do not want to see our colonies snubbed; now some of their representatives are in London, we will give them a hearty welcome. This idea of federation of the colonies is growing. There has been a remarkable book written by the Marquis of Lorne. He refers to the manner in which this federation may be done, to make us "a nation and a company of nations." Anyone rising from the study of that book will see that it is a very necessary thing, which no one has formulated anything positive in respect to, up to the present time, as to the manner in which it is to be brought about. It *will* be accomplished; the "nation and a company of nations" promised to Jacob at Bethel *will* yet be an accomplished fact. Look over the whole world from that time to the present, and a "nation and a company of nations" has not yet been formed. We know that our own nation is growing, but it cannot be called "a company of nations" yet; but we can see it developing under our eyes. We can know this practical teaching, that the way in which that thing is to be done, will be on the lines laid down centuries ago; it will be by a federate bond; it will be the nation and her daughter nations drawing themselves together in closer union upon the lines laid down many centuries ago. I am certain of this, that the great statesman who will do that: his wisdom and success will depend upon his knowledge of the facts that are brought before us to-day; and unless he sees in the federation of the nations the hand of the Lord of Abraham, Isaac, and Jacob, he will lose sight of the only instrument to carry out the determination which has been determined on long centuries ago.

MR. E. W. BIRD (Philo-Israel) supported the resolution. He said:—Mr. Chairman and Christian friends,—I had hoped that to-night I might have been a listener, but not a speaker. I am, I believe, to address you on the subject of the "Ultimate Federation of the whole of the English-speaking races of the world as a natural consequence of the national recognition of the British nation as the after-seed of Abraham." I am requested to support the first resolution to that effect. But I have a little to say to you to-night on another and kindred subject arising out of this one—namely, "our individual responsibilities in consequence of our adoption of the views called those of Our Identity." As far back as 1875 I contributed an article to *Life from the Dead* on confederation, quoting an article from *The Times*, speaking of Federation as a dream, but one likely *some day* to be realised, "nearer perhaps than any of us suppose;" when a "vast united Empire," in which "our remote dependencies will find place," will have "the old country for its central link." This was *tentatively* put by *The Times*, but the BANNER even then, in 1875, treated the subject as a then present certainty regarded from the standpoint of faith in God's promises and faithfulness. "These are surely prophetic words," I wrote regarding *The Times*; "they accord singularly with the Scriptures of the living God, which declare, with reference to this very people, that of Jacob's seed should proceed 'a nation and a company of nations'—a prophecy which we see the leading journal of the world declares is already fulfilled, or is on the threshold of accomplishment in our own days." This was the state of the case eleven years ago; but now what is the aspect of this national question? Men are excited about it everywhere. The Colonies demand it. At home men are urging the adoption of Federation. Our newspapers are full of it. Leading articles appear in all directions about it; one even so recently as Saturday last in *The Times*. Now, why is this sudden change? Why is Federation in the air? Because the prophecies regarding Israel are being rapidly fulfilled! The Eastern Question is coming on; and how is our Empire in these days of "great Empires" like Germany, Russia, France, and America to exist, if, widely separated as it is by oceans and continents, and it is found when the trouble comes to be without defence because *without confederation?* Be sure that, humanly speaking, there will be "separation" if there be not "federation," for our race; for if our just now defenceless Colonies are to be abandoned by us to their fate, they will follow the example of the United States, and set up for themselves rather than fall into the hands of either Russia, America, or Germany! The Poet Laureate felt this when in his 4th verse of his noble sonnet, sung on May 4 at the opening of the *Colindies*, he appealed to our Colonies to abide faithful to us, and urged us, saying, "Britons, hold your own, and God guard all!" Lord Tennyson put God last here, which was his mistake, but he erred, not knowing the Identity! We could have taught him that God comes first in this great question.

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For this nation is Israel, and Our Identity will *prevent* separation, and will certainly give us confederation! Our race, being Ephraim-Israel, inherits the blessings of the House of Joseph, and those blessings include the birthright blessings, "the multitude of nations," "the nation and a company of nations," the grandest the world has ever seen. But now, friends, as a subject arising out of what has gone before, "If God has been so gracious to us as a people, and has put such high honour on us as a race, what are our personal and individual responsibilities to Him and to each other, and the world, by reason of Our Identity and of those favours? To enable me to answer this, let me ask you another question, What is Our Identity? How do you and I define this term? This takes me back to the mind and purposes of God, to the central thought in creation and redemption; that thought round which all the thoughts of God in Christ revolve, and which I cannot describe better than by quoting a text of God's Word familiar to us all: "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life" (John iii. 16). Look at this text for one moment; it embraces the definition and object of Our Identity! "God so loved"—*not Israel*—but "the world"! All the nations, families, and kindreds of the earth, that to save them He gave His only begotten Son a sacrifice for them. But why? That "whosoever believeth on Him"—*here is the principle of faith*—"should not perish, but have everlasting life." But how is this message to reach the world? "Faith comes by hearing." "How can they hear without a preacher, and how can they preach unless they be sent?" (Rom. x. 14). The plan contemplates the employment of a missionary agency. What agency was that? It was God's people Israel, whom we have proved by a hundred lines of evidence to be none other than the British people! Now, friends, does not this put our nation's identity with Israel on a grand and splendid basis, and verily God has granted us a pinnacle of privilege? It takes us to the throne of God, and finds that before the foundation of the world, when God resolved to prove His so great love, He settled on the Sacrifice and on the human agents too by whom that Sacrifice should be proclaimed to the whole world! But you may say, How do you know that the British are the chosen nation? Because we possess exclusively all those qualifications needful to make us do the work of foreign evangelisation properly, and all those too which God promised to grant to Israel to enable them to carry out the foreign missionary work of the world, to do that for which "He formed, made, and created them," to show forth His praise. Now, what are these qualifications? Those which, when we detail them, men declare we are influenced by a spirit of pride, and vanity, and self-conceit, and national self-glorification, in their enunciation. But, friends, it is not so! We say these things because God declares Israel should possess these gifts, and our common sense tells us that without them the work of national, world-wide evangelisation could not be carried on. They are these—that the British race is a "great and mighty nation"—nay, the very greatest and mightiest of them all! that we are a rich nation, the richest of them all; that we hold all the gates of the world; the largest heathen and the most stupendous Colonial Empire in the world, as the Colindies Exhibition proves. (Bishop Ryle's words, quoted from the BANNER of June 2, were here read, and adduced as strong corroboration of the speaker's views and statements). If this then be true, friends, as no doubt it is, what a pinnacle of glory and honour and privilege has not God granted to our race to stand upon! and do you think when the privileges are so great He has not put upon us great and corresponding responsibilities? Surely He has, and that upon each one of us INDIVIDUALLY! We must not lose ourselves in the multitude and in the nation, but see to it that we realise our own individual responsibility to serve and work for Him who has done so much for us. What are these responsibilities? First, I say, that connected with foreign missionary work. On us, as I have shown you, rests the burden of telling all nations that God so loved the world; and can we be true Anglo-Israelites if we neglect His commands while we enjoy all those benefits He gave us to endow us with the power to take the Gospel to the whole world? But (2) Are we spiritually qualified ourselves to do the work? This is spiritual work, and God needs spiritual agents to stand forth and say, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Go to Ephes. v. 8, 13, 14, and there see what qualifies for this the Lord's work! It is God-given "light" in your own hearts! Have you got that light? There rests on you a responsibility never to be satisfied till you can say, "*This light is mine.*" Then (3) Have you the spirit of praise? God demands this of us, because He says, "Whoso offereth praise glorifieth Me" (Psalm l. 23). We may say what we like, but there is no doubt such articles as those that so often appear in the BANNER regarding "our nation's greatness and grandeur" are dangerous for our poor human nature, and without God's grace will work us harm. I therefore always add to all my articles where I exalt our nation's *status* the admonition to the reader that he should "praise the Lord" for these His benefits to our unworthy nation, remembering that He declares that "not for your sakes do I this, O House of Israel, but for My holy name's sake, which ye have profaned among the heathen" (Ezek. xxxvi. 22). Then (4) Have you the spirit of prayer for Israel's salvation to prepare her for her world's work? God gives us the very words to use in Jer. xxxi. 7 when He told us, "Publish ye, praise ye and say, "O Lord, save Thy people the remnant of Israel." The speaker concluded by urging his hearers to work for this cause personally and as a matter of grateful duty to God, giving more money help to the cause in London than they had hitherto done, and recollecting that for every soul added to the Identity, they surely secure (1) a new and zealous agent to help the cause of foreign missions;. that (2) such by God's grace may become saved souls themselves; and (3 and 4) men and women in whom is the spirit of praise and prayer; and (5) a new centre from which will go forth fresh light and power to convince the world that Our Identity is true, to the glory of God and of His Christ.

The resolution was then put and unanimously carried.

MR. BLAKE, M.P., asked to set himself right with the meeting and explain why he interposed. Considering what they knew of the Israelites, he felt inclined to raise his hat whenever he met one of the descendants of Abraham. The little difficulty he had was as to when and where Ephraim and Judah should be gathered. He read that they were to be hostile until the second coming of the Lord; and he considered this the time of the Gentiles. He was himself in sympathy with the Identity theory.

Rev. R. DOUGLAS, M.A., vicar of Kidsgrove, Stoke-on-Trent:—First, with regard to the last point Mr. Blake mentioned, that these are the times of the Gentiles. But of what Gentiles? and of Gentiles in what sense? Our position is this—that there are Gentiles *and* Gentiles; that there are Israelite and non-Israelite Gentiles, or nations. If our friend will turn to Genesis xlviii. 19, and look up the Hebrew word, he will find that when Israel, or Jacob, so transferred or conveyed the blessings of the Abrahamic covenant to Joseph-Israel, he laid his right hand on the head of Ephraim, and he used this remarkable expression, "His seed shall become the fulness of the Gentiles." Now, I believe, for some six or seven times over in the Book of Genesis, the word *Goim*—which is translated, as you know, Gentile or Gentiles—is applied to the House of Israel, as inheriting the blessings of the Abrahamic covenant. For instance, the very first promise God gave Abraham when He called him out of Ur of the Chaldees was, "I will make of thee a great Gentile nation." If Ephraim-Israel were to be converted at all, it must be from an outwardly Gentile condi-

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tion. Not only is the word Gentile applied to the House of Israel in the covenant sense by the Holy Ghost, but it evidently appears from history that outwardly the House of Israel must be gathered out of, or converted from, a state of Gentilism. These are the times of the Gentiles in that sense. Compare that verse, Romans xi. 25 (for these two verses must be read together), "Blindness in part has happened to Israel until the fulness of the Gentiles be come in." Now, we believe that the Bible has one Author, and the "fulness of the Gentiles" of Romans xi. 25, does relate to Genesis xlviii. 19. St. Paul is quoting the blessing that Jacob pronounced upon Ephraim, and showing that the whole design of this dispensation in which we live was the revival and restoration of Ephraim as the fulness of nations, the fulness of the Gentiles. Then the question that Israel was to remain in unbelief, until (I am not quite sure I caught my friends' meaning) I think it was to take place in what are called the "last days," or "latter days." I think it is admitted that these terms are accepted by all Hebrew commentators as meaning all the days of this dispensation. It means the last time that God has spoken. I think the term "last days" applies to the whole of our dispensation. In Acts v. 31, we have this given as the grand historical purpose of this economy: "God hath exalted Him to His right hand to be a Prince and a Saviour to give repentance to Israel and remission of sins." (Hear, hear.) Now, I ask this, when 1850 years have passed by, whether we are now, as Bible prophetic students are, I think, tolerably well agreed—whether we are, so to speak, in the Saturday night of this dispensation; whether we are approaching "the end of the age," and that purpose for which the Lord Jesus Christ went to the right hand of God 1850 years ago is not accomplished at all? Because to that conclusion we must come, if we look upon the modern Jews, as to whose racial representation of Israel, I cannot enter at this meeting; but if we are to look at them as the racial representation of Israel, that purpose of the ascension is altogether a failure, I think. I would tell our friend to look at this promise spoken in the Assyrian captivity, that their conversion in the place of their exile was explicitly foretold. We are told so in the first chapter of Hosea; and again, Zechariah says the same in the tenth chapter, where, speaking expressly of Ephraim, he says, "They shall remember Me in far-off countries, and shall live with their children and turn again." Bishop Titcomb has suggested a very valuable train of thought, which I should like briefly to follow up. He says, Why was not this subject previously disclosed, not brought to light before from the study of the Scriptures? and I think he very successfully answered that question. It seems to me very obvious that if we admit the Bible to be the revelation of an infinite mind, that of necessity it must be abreast of the times in every age, and must assist the development of humanity on the lines of divine prophecy. And this age especially requires the truth, and because this is a time when the Word of God is being so remarkably fulfilled. I don't know whether you have been struck with the passage in Leviticus, where Moses tells Israel that they should suffer seven times chastisement? "Seven times" would be 2,520 years; we can only take the interpretation of the prophetic Scriptures. The Assyrian captivity culminated somewhere about 721 B.C., so that, dating from that time, the 2,520 years—seven times, Israel's chastisement would run out and come to a close—would begin to terminate in 1800, or during this 19th century. I ask any one who possesses even a school-boy's knowledge of the history of the 19th century, whether the whole class of phenomena have not been developing with the history of the nations which have been developing in the past? developments which call upon one nation above the rest, and which show that the development is a remarkable call to high destiny. We are disturbed at the present time by the cry of "Ireland for the Irish," but it is a question, Who are the Irish? (Hear, hear, and applause.) [A voice: "Politics again."] Well, if Israel is a nation as well as a Church, you cannot do away with Israel's politics. If you care to search out, as I have done, with ever-accumulating evidence, the very important truth that most of us accept, I would ask you to consider that God's evident design, in the light of Scripture, is that the cry may be raised of "Israel for the Israelites." Then you will see that this question assumes a very important aspect, not only in a Scriptural, and still less in an antiquarian sense, but in a practical sense, as to who are the Israelites? In answer to that we have those who say, "The Jews" are all Israel! That is what I would call the Jew-Israel theory: and we have others who say that the British races are representatives of Israel. The value of any hypothesis must depend upon whether it accounts for the phenomena with which it deals. I ask you to apply to the true representative of Israel, the Jew-Israel, and the Anglo-Israel theories, and see which of the two exhibits Old Testament history and revelation. You find that for 1,200 years a certain race was under a certain dispensation. From the call of Abraham to the Assyrian captivity, there are 1,200 years. This race passed through a regular series of lessons for a certain divine purpose and meaning. I think we may say that the object of that historical training, and of those lessons, was the Christianizing of that race; and it has become the communicator of Christian influence to the rest of mankind. It must, I think, so far from its not being the mark of Israel, that it shall be converted in the present Christian dispensation—it is, according to my reading of Scripture, the mark above all other marks of Israel. Is it not natural to suppose that it should be so? What meant all the mysterious laws of incense and ceremony, if it was to produce no effect? Comparing the Jew-Israel theory and the Anglo-Israel theory with a fair deduction from Old Testament history and revelation, the Anglo-Israel theory is fully maintained, and the Jew-Israel theory won't stand for a moment. Compare these two theories with respect to the necessities of our times. We are approaching the end of this dispensation, and the world is anxiously looking for some new and blessed departure in its history. What nation has been fitted to be the evangelizer and benefactor of the world? Are the Jews fitted for that mission, or are we? I take it, that it is Israel's mission to enter upon the full, final glory promised to her through the prophets of the Old Testament. The definite and particular promises as to spiritual enlightenment, with regard to multitudinousness of race, national power and national wealth, all find their fulfilment in us. I take it that the fulfilment in this nineteenth century, in Christ, of those promises in us, is about the grandest fulfilment of the truth of those promises that we can have; while the Jew-Israel theory has no answer to the cavils of the infidels in these days, the British-Israel doctrine has. The speaker then referred to Israel as the true Church, and in conclusion said: — I think everyone taking the *true* view of these matters *must* see that to the British Church has been committed the evangelisation of the world. And our position cuts the ground from under the feet of Newman and Manning, and all the rest. Not only does the British-Israel doctrine clear up all the difficulties which now confront us in Church and State, but I take it that its chief use is to produce a revival of spiritual religion in the nations of the world. This is the grand mission of Elijah—to turn the hearts of the fathers to the children, and prepare the way for the coming of the Lord. It shows also the truth of the Bible. Whatever magnifies the Bible tends to promote *individual spiritual life.* It shows plainly the doctrine of justification. If England could only hear the voice of God speaking to her in the fulfilment of the promises in the marvellous events of the 19th century, England would repent on her knees, and say, as St. Paul said, "By the grace of God I am what I am." It is a call to *faith.* It shows us what we are to expect; and is a call upon us to believe the Word of God as a *nation*, and to claim upon our knees the fulfilment of

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his promise. That is why God has brought us into the snare, and laid trouble upon our loins; and I do not believe we shall come out of the snare until we recognise the hand of God raised against us; until we see His hand fulfilling His Word; and until we recognise that the Word of Promise is the God of truth. If it is the mission of England to be the great Empire of the world; then whatever tends to put our calling upon a right footing, to show us that God has called *us* to be a great empire nation, should be recognised. I have now to move this resolution:—

"That seeing (with humble and hearty thanks to God) that the British nation stands at the head of all civilised nations in religious and philanthropic efforts throughout the world: and, although the grandest empire the world has ever seen, is, every year, compelled by divine providence to extend her borders, and that these privileges and this dignity are promised in Holy Scripture to the seed of Abraham in the line of Isaac and Jacob *alone*—it can be none other than the Ten-Tribed kingdom of Israel restored—*the Bible being true*."

Rev. E. Denny, M.A., vicar of Laracor, Ireland, in seconding the resolution, said he lived near to the Hill of Tara, and it was the sight of that hill which was the means of stimulating his interest in the Identity question. He preached a sermon in January, 1882, on a day of humiliation, and in searching for a text he came across a text in 2 Chron. xiv. Seven days after preaching that sermon he met a humble parishioner, and they entered into conversation with regard to that Tara Hill. Besides visiting the hill of Tara he visited the museum in Dublin, and saw the gold ornaments which had been found from time to time on that hill. He went to inspect those relics. Going to his booksellers, as was his wont, the very first book he saw was entitled, "The Coronation-stone and England's Interest in it." He purchased two copies of that book, and sent one to a friend in London; and he, after reading it, wrote back that he thought it was national pride and vanity to think that the British nation was part of Israel. But ever since then there had not been a day in which there had not come to him (Mr. Denny) something to confirm him in the truth of that assumption. In the time of the persecution of the Jews in Russia, he saw England and America stretching out their hands to help them. That convinced him of the kinship which existed between the Jews and the English races. He believed that the Hill of Tara was preserving the ark of the covenant, and wished they would spend money in exploring the hill. Another thing that impressed him with the truth of this wonderful subject of the Identity of England with the House of Ephraim, was the visit he paid to the Exhibition on the previous day, where he got some strong impressions of the extent of England's territories all round the globe.

The Rev. J. Davies Thomas (Church Missionary Society) supported the resolution, remarking upon the extraordinary manner in which God had put it into the hearts of people to help the missionary cause, notwithstanding the prevailing commercial depression.

The resolution was then put, and carried unanimously.

Mr. D. A. Onslow, J.P.: The resolution which has been committed to me is one which gives me the greatest pleasure to propose, and one which I am sure will be acceded to with the utmost cordiality. It is—

That the best thanks of this meeting be and are hereby tendered to his lordship, Bishop Titcomb, and the clergymen who have so nobly come forward, even from distant parts, to advocate our glorious and Scriptural tenets, and to Admiral Bedingfeld for his able presidency on this occasion.

Mr. A. Osborne seconded the resolution, and remarked that he was very pleased to hear the bishop say that he had the courage of his convictions on this subject. He thought that every clergyman of the Church of England could not help recognising that we are Israel.

The Rev. R. Douglas very briefly replied on behalf of the speakers, He had had quite a flood of light thrown upon his study of this question by the speeches of the evening.

The Chairman also replied to the vote in a few words, and said he thought they might congratulate each other on the most successful meeting they had had for many years.

The National Anthem was then sung, the Benediction pronounced, and the proceedings ended.

PRESENT-DAY PROBLEMS, AND HOW ANGLO-ISRAEL TRUTH EXPLAINS AND SOLVES THEM.

Miss Cox's Lecture at Clifton, April 30, 1886.

(*Continued from page* 240.)

PART IV.

EGYPT.

A word to Egypt. Long ago Our Identity enabled us to predict that when once Israel set her foot down in the Land of the Pharaohs she would assuredly remain there; and certainly events have hitherto justified that belief.

And we still hold the opinion that whatever government may essay to remove British influence from Egypt will find God's will too powerful for it, and will be obliged to retrace, with infinite pains, all steps in the direction of withdrawal. At present even that party which most earnestly advocates withdrawal is forced to acknowledge that it is not yet practicable. Thus, when commenting on the recent division on Sir George Campbell's motion in favour of recalling the troops, wherein he obtained the support of only sixty-six members, with two hundred and ninety against him, the Radical *Daily News* observes:—

"The Government is pledged to withdrawal when withdrawal is possible; and even Sir George Campbell does not regard it as possible at present. We have been reluctantly drawn into a great undertaking in that country, and with British tenacity, not to say fidelity, we shall carry it through. It is a case in which those who put their hands to the plough and turn back are not fit for high service in the world. We, as a nation, have put our hands to the plough, and stony as the ground may be, and hard the pull against the collar, we shall cut the furrow to the end."

Yes, the *Daily News* says truly, "we shall cut the furrow to the end;" but what is the "end" of the furrow? Our Identity must supply the solution of that problem, and it is one that is quite out of the range of the Radical journalist's calculations. We have, as yet, performed but half our mission to Egypt. The latter and better half is still to be accomplished. We Anglo-Israelites in our blindness are fain to hurry matters, and we perhaps chafe sometimes at the delays which God's wisdom has ordained, and which will extend not a day longer than is necessary for the consummation of His gracious purposes. For He is never behind His time. "The mills of God grind slowly, but they grind exceeding small," and He will duly bring to pass all His counsels with regard to debased, enslaved, unhappy Egypt, who (led to Christ by Israel-Britain's instrumentality) will at length enjoy the high distinction of becoming "God's people" (Isa. xix. 25) and, in conjunction with Israel and Assyria, "a blessing in the midst of the land." This is the "furrow" that God's Word marks out, and which "we shall plough to the end;" and we may take comfort in knowing that the Lord reigns, not in *spite* of, but actually *through* those imperious human wills which seem bent on pursuing a policy directly opposed to His Divine plan. We have seen men constrained to carry out His designs in spite of themselves, and we shall see it again and again. We need have no fears for Egypt. Her destiny is not in the hands of any statesman, or faction in the State, but in Jehovah's keeping; and

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"What God has once appointed
Is better than our best."

THE UNEMPLOYED.

And then there is that great *home* problem with which we have been lately brought face to face, and which calls for prompt solution. What provision can be made for the great masses of the unemployed who throng our large cities, and whose wives and little ones are vainly clamouring for bread? Strange, but terribly true it is, that here, in our midst, in the wealthy Metropolis of the richest country in the world, poverty, squalor, and destitution exist, within a stone's throw of the luxury and grandeur of our West-end squares. Velvet and furs may be seen in our thoroughfares, in startling proximity to rags and threadbare garments. How is this difficulty to be met, this problem solved?

A Mansion House Fund, together with well organised local charities, may temporarily alleviate suffering in individual cases, but will not strike at the root of the evil, or effect a permanent amelioration in the condition of the sufferers. Over-population is one principal cause of the distress; but is populousness, then, to be regarded as a curse? By no means. Multitudinousness is repeatedly mentioned in the Bible as one of Israel's special blessings. What help does the Identity give us here? Well, THE BANNER has told us that. Far away, beyond the broad Atlantic, vast regions of unoccupied land await the destined cultivators of the soil, the future rulers of the world; whose coming shall cause these "desolate heritages" to "rejoice, and blossom as the rose."

Here, at home, are human beings packed together, several families in one house, often two families in a single room. In this unhealthful overcrowding they drag out lives, to the wretchedness of which, death would, in some cases, be preferable. Often are the weakest trampled beneath the feet of their stronger companions, in the desperate struggle for bare subsistence. "More room, more room!" is the "bitter cry of outcast London;" and not of London *only*. But away in the great Canadian Colony there *is* room and to spare! There the unemployed could obtain the work and the comfort denied them at home.

Emigration, then, and chiefly *State-aided* emigration, is the best—nay, the only permanent and effectual remedy for the misery of the hungry crowds in our great cities. God, by this trouble, is showing us His will, and compelling us to perform it. He is bringing the blind by a way they know not, and by paths they have not known. He "will make darkness light before them, and crooked things straight; these things will He do unto them, and will not forsake them" (Isa. xlii. 16).

And Our Identity further teaches us, that we have a duty towards the poor and suffering in our own land, which is as binding on us as that of liberating the slave, or of maintaining the sanctity of the Sabbath. For the same prophet who, in God's name, calls on Israel to perform *these* duties, is no less definite in his directions as to how she is to bear herself with regard to the destitute at her own doors. "Is not *this* the fast which I have chosen?" thus runs the Divine message: "Is it not to deal thy bread to the hungry? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?" As Anglo-Israelites then, those great movements which have for their object the better housing of the poor, and the relief of those who are in sore necessity, claim our cordial sympathy and support, for we must not forget that this is one of the commands, to the due observance of which is attached that gracious promise: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee, and the glory of the Lord shall be thy rereward" (Isa. lviii. 8).

THE IRISH PROBLEM.

We have already considered, in the light of Our Identity, a number of great problems, closely affecting our country's welfare, but one still remains to be confronted; that which, to all intents and purposes, is *the* problem of the hour—the Irish difficulty. It is one which no statesman, either Conservative or Liberal, has been able fully to solve; we are all assured (probably) that the startling proposals now before the House, for its consideration, would, if acccepted and carried into effect, afford no solution at all. We think, on the other hand, that should the bill pass, the unity of the Empire would have to be sacrificed; and we cannot anticipate this for *Israel's* Empire; therefore, we do not expect that the Premier's Home Rule scheme will become law. Mr. Chamberlain struck at the very foundation of the difficulty when, in the course of his powerful speech on the Home Rule debate, he gave expression to the following remarkable words:—

"Sir, it is the difficulty, one of the great difficulties of this problem, that Ireland is not a homogeneous community, that it consists of two nations. It is a nation of two races, and two religions. Sir, whatever the Catholics of Ireland may approve of in this matter, it is certain that the Protestants of Ireland will believe, rightly or wrongly, to be injurious to them, and that they will resist it. . . . I have not a word to say against the Roman Catholic population, but I think I might say a good deal in favour of the Protestant population. In Ulster they are prosperous, industrious, and enterprising; and in Ulster they have rivalled the commercial activity of Glasgow, Manchester, and Birmingham. Throughout the Southern provinces you find the Protestants scattered about in isolated groups and little populations, but, wherever they exist, they form the nucleus of industry and enterprise, and the rallying point and centre for all the law-abiding of the populace."

We suppose Mr. Chamberlain, while recognising these facts, and attaching due importance to them, in relation to the Government of Ireland Bill, does not know why things in Ireland are such as he describes. The truth is, that the people of Ulster, and the scattered Protestants of the Southern provinces, are of Israel; and therefore, even among an alien race, prosperity attends them, while little centres of order, enterprise, and industry are found, like oases in a desert, wherever *they* are located. On the other hand, the Southern Irish are not an Israelite, but a Gentile people; a race, moreover, whose hostility to Israel dates back to the earliest ages of recorded history; whose hatred of her can no more be appeased by conciliatory measures than stamped out by coercive ones. It is a race-feud, which is not likely to die out, so long as these diverse peoples exist side by side on the same soil, for they can no more combine than oil and water.

We cannot conceive that the Protestant-Israelite population will consent to be dominated by the Phœnician-Irish, Roman-Catholic population, majority though the latter may be. The true solution of the Irish Question is not for man to find. We have by no means come even within measurable distance of amicable relations between these opposing elements. Probably we are only at the beginning of the Irish troubles. But we *know* one thing. God declares that "the nation that will not serve Israel shall perish—yea, those nations shall be utterly wasted," and He is slowly solving the problem for us, by the very means indicated in this Scripture. The population of the Roman Catholic portion of Ireland is steadily decreasing. This decrease, continuing through a long course of years, will at length render the Protestants a majority in Ireland; and though we are unable to see what can be done for the immediate pacification, at the same time, of Loyalists and Nationalists, we gather courage from the kind assurance, that "no weapon that is formed against Israel shall prosper," and we joy in knowing that "the Lord sitteth King upon the flood;" that even the wrath of man can be made to minister to His glory, and that the remainder of that wrath He can, and will restrain, for His people Israel's sake.

(To be continued.)

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"HEAVEN'S LIGHT OUR GUIDE."

(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"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."—MICAH v. 8.



"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx 4

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SMALLER BRITAIN AND GREATER BRITAIN.

OF the two, "Smaller Britain" is the greatest in importance at present; but as time goes on and the Colonies, now "nations," shall become "great and mighty nations" each, in population, in wealth, and strength, then we shall see that these small islands will be diminutive indeed by the side of their giant daughters, but grand and glorious still, because here the parent stock will be located, the Ten Tribed House of Joseph, from which have gone forth, as from "the mother of nations," that "company of nations" which were to come of Jacob (Gen. xxxv. 11). But though "the Isles of the West" and her colonial nation daughters compare thus one with the other, as "Smaller" and "Greater Britain," they are together one compact, united, Federated Empire, and in God's sight are recognised as "Ephraim," the head of the Ten Tribes, representing the stick of Joseph, or Ephraim, of Ezek. xxxvii. 16 and 19. So viewed they constitute a power "greater" than American Manasseh, which tribe, developed into a great and independent people, seems to have no part to play in the coming amalgamation of the Houses of Ephraim and Judah, which is the subject of Ezek. xxxvii. 16, 19. Ephraim's descendants are to be greater than Manasseh's, because of Ephraim were to come the British Colonies and the company of nations into which they were to finally develop (Gen. xlviii. 19). This appearance of the outland Empire of Israel, now called Greater Britain, is one of the turning points of prophecy, and on it stupendous results manifestly depend in the sight of God. When the company or multitude of Hebrew nations is recognised as existing in the world, and when it is seen that their Empire is greater than Manasseh's, by reason of this very fact, then will the mystery of Israel be finished; for blindness and hardness in part is happened unto Israel, until the fulness of the Gentiles, or nations, be come in. "And so all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. xi. 25, 26). When men, then, shall see that the British are Israel, and that from them "the company of nations" has developed and is extant before them, then will mighty blessings be ready to descend upon our race and the world at large, for we shall thereon, first, cease to suffer from national blindness, or hardening of heart, now afflicting us; second, the salvation (or return) of All-Israel will be at hand, and third, "the Deliverer shall come out of Zion and shall turn away ungodliness from Jacob." Men ask us, *Cui bono?* but we reply, Are not these things *bona* worth having?

Is it not the departure of "the hardness" and the "salvation" of a nation, as well as the coming of the Deliverer to give repentance to Israel, "good things," which, depending on Our Identity are inestimable blessings? *Cui bono?* is a stupid question to put, under the circumstances, and is the offspring of ignorance or carelessness which are gross. The question sometimes raised, "whether the Colonies, now full-grown nations, will abide loyal to the Mother Country, but will not rather follow the example of the American States and sever their connection with their parent in the Isles, is answered by the Identity in the words of Scripture: "A nation and a company of nations shall be of thee," words describing a united confederation of nationalities, whose separation is not contemplated in prophecy, and is inconsistent with the future revealed history of this race. Our Identity thus gives the answer to the anxious doubts respecting our Empire's continuance which so troubles some minds to-day. This surely is a *bonum* not to be despised.

The following, from an Australian paper published, we believe, in England, shows plainly what the colonies think of "separation." "Disruption, if it ever comes (they say) will come from Smaller, not from Greater Britain." This is the burden of their cry to-day. Our quotation is this:—

A GLORIOUS DAY.—The *British Australasian* says: "Few of us colonists are probably destined to witness a spectacle more impressive and touching than that of Tuesday. We say touching, for to her Majesty, who must have vividly called to mind that bright May day in 1851, when her husband was beside her, and the Princess Royal was a laughing girl, and the Prince of Wales a rather bashful boy, it undoubtedly was so. For five-and-twenty years her reign was as bright as home ties, added to the love of her people, could well make it. For the last five-and-twenty years the change has been as great as it was abrupt, and there are those at home who have been heard to declare that they see too little of their Queen, that to fulfil only the silent duties of her high office leaves a want amongst the people. Well, we

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colonists never, except when we undertake a journey of 25,000 miles on an occasion such as this, can hope to see her Majesty. But that is no bar to our loyalty, and already throughout the length and breadth of Australasia the news of how the opening ceremony of our great Exhibition was honoured, how her Majesty made her reply so that the entire 7,000 persons who were in that vast hall, named after the Prince Consort, could hear her voice, and how the cheers that greeted her were none the less sustained because they came largely from the many colonists present, has been received with gladness throughout the empire, reaching 'from sunrise round to sunrise.' No, no! Disruption, if it ever comes, will come from Smaller, not from Greater Britain."

Disruption, in short, can never come at all, because it is not provided for in the providence of God, and the prophecies are silent as to any such disaster as the disruption of the British Empire would be. This furnishes the key to the Irish Question also, for it tells us that Ireland cannot be separated from the Sister Isle. The daughters cannot be torn asunder from "the mother of nations," since God's Word makes no provision for the severance. Still less is there room for the rupture of the existing union among the tribes of the House of Joseph, who are one and indivisible—"the companions" and "fellows" of Ephraim, the leading member. Ireland is partly occupied by the House of Israel—and the land is therefore theirs by the gift of God, as stated in 2 Sam. vii. 10.

The sister isle cannot consequently be removed from the subsisting union, and God has provided it shall be so by the resolute opposition of the Province of Ulster, the Protestants of which will certainly take up arms and defend their lives and liberties if the attempt of the Government succeeds to make Ireland a separate province independent of the Parliament at Westminster. The present effort in that direction we know has failed, but we know not how soon it will be repeated. It is therefore a consolation, which none but those who have accepted the Identity can appreciate, to know that the separation of Ireland from Great Britain is just as impossible as the disruption of the Empire by the declaration of the independence of the Greater Britain now located in the four quarters of the globe. Israel, praise ye the Lord.

"ENGLAND" ON LORD BEACONSFIELD.

IN *England* of April 17, 1886, we find the following in an article on "Lord Beaconsfield's unselfishness." We notice the remarks because they seem to us to be the work of an avowed Anglo-Israelite. If *England* admits into its columns views and opinions which are distinctly our own, and peculiar to the BANNER, we think we may congratulate ourselves on the fact that Our Identity is making rapid progress, and is finding voices to publish it further afield than our poor efforts could ever cause it to reach. Ours are mere extracts from a moderately long article:—

Lord Beaconsfield in reality gives the British race *Israel's* place in the Regeneration of the World. In "Tancred" he dwells upon our having become the natural ally of the Jew, our possession of the Hebrew spirit, and the Hebrew basis of our national life. He says:—

"The life and property of England are protected by the laws of Sinai. Her hard-working people are secured in every seven days a day of rest by the laws of Sinai. Who is the most popular poet in this country, the soother of the troubled spirit? The sweet singer of Israel. Since the days of the heritage, when every man dwelt safely under his vine and under his fig tree, there never was a race who sang so often the odes of David as the people of Great Britain. Vast as the obligations of the whole human family are to the Hebrew race, there is no portion of the modern population so much indebted to them as the British people. It was the sword of the Lord and of Gideon that won the boasted liberties of England; chanting the same canticles that cheered the heart of Judah amid their glens, the Scotch upon their hill sides achieved their religious freedom."

Lord Beaconsfield's principle in strengthening and developing our Empire was to combine achievement with responsibility. It is one that applies with peculiar fitness to that nation whose "heirship is the world," and who in progression to the fulfilment of her destiny is to become "a blessing to all nations." India was, and continues to be, a great achievement; a handful of our race holding under sway two hundred million Asiatics, *for whose welfare we are responsible.*

Lord Beaconsfield has left us embodied in these words: "Achievement with responsibility," a principle which he believed would elevate the character and condition of a people.

The final test of a man's devotion to the cause he has espoused is unselfishness. Now that Lord Beaconsfield's career is closed we see how very unselfish he was; it is this which has given him a place in our hearts. In the years to come he will stand out as one of the few heroic figures in a mercenary and material age. That the outline of such a figure is even now forming is indicated in the exclamation we hear: "If only Lord Beaconsfield were alive!"

When the lesson of his life has been fully learnt it will be found that he, more than any other British statesman, has given force and effect to the truth that this seagirt island of Britain has been the "sanctuary" and the nursing ground of the nation that, arising in strength, is by faith to conquer and to rule the world.

The writer plainly declares the British are "the heir of the world," in accordance with Rom. iv. 13, respecting the seed of Abraham, and adds that we have, as a nation, to fulfil our destiny, which is "to become a blessing to all nations." Herein the writer involuntarily (?) quoted God's promises "to Abraham and His seed for ever," as recorded in Gen. xii. 2—3; xviii. 18; xxii. 18, and other portions of the Word; adding that "Britain has been the 'sanctuary' and nursing ground of the nation that, arising in strength, is by faith to conquer and to rule the world." Here surely an Anglo-Israelite spoke! for he declared, in accordance with Hosea ii. 20, that this nation is founded on "faith." He added, in response to Dan. vii. 27, that she is destined "to conquer and rule the world." The occupation of India by the British is correctly described as a "great achievement;" but in truth the occupation of the Peninsula of Hindostan by a handful of Britons is, after all, no credit to our human prowess and efforts. It is proof of God's interference on our behalf, as stated in Psa. cxi. 6, R.V., wherein He declares that "He hath shewed His people the power of His works in giving them the heritage of the nations." Our occupation of the lands of the heathen and quiet rule over 230 millions of Hindus and Mahommedans is a stupendous fact, and only fails to be recognised as a standing miracle because it has been accomplished by ordinary human instrumentality during a long course of years.

To-day, the fact accomplished strikes the thinking among us as a stupendous wonder, and the writer in *England* well expresses what we read in Psa. cxi. 6. The "heritage of the nations" has been indeed given to British-Israel, and such gift is nothing else but the demonstration of "the power of the works" of the Great God of Israel—the Lord Jehovah.

TESTIMONY FROM LLOYD'S.

THE committee of "Lloyd's Register of British and Foreign Shipping" has just put forth a volume giving some interesting particulars regarding the subject, which will be welcome to our readers. "Among other points brought out is the enormous preponderance of British shipping, notably as regards steamers." Over fifty per cent. of the world's tonnage sails under the British flag. The percentage is above 90 in respect to iron and steel vessels. The United States own about 10 per cent. of the world's tonnage; Norway, 7 per cent.; Germany, 6½ per cent.; France, only 5 per cent. France and Germany come out second and third as to steamers alone. The British Empire builds 44 per cent. of all shipping in

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existence; the United Kingdom 34 per cent. of it; but the percentage is 84 in regard to iron and steel vessels only.

Surely these statistics are a remarkable commentary on Isa. xviii. 1: "Ho! to the land shadowing with wings (of ships), which is beyond the rivers of Ethiopia." Ours is indeed a land "shadowing with wings," which owns half the sailing tonnage of the world, but 90 per cent., or nearly all that which is contained in iron or steel vessels! Surely prophecy would notice such a point as this, and would, as in Isa. xviii., refer to it as a distinct mark of identification in "the latter times" of the Gospel dispensation, when the evangelisation of the world "by the ambassadors sent by sea" to "all the nations, families, and kindreds of the earth," is so exact a feature of our own thrice-blessed race." Balaam's description of Israel in his third vision, detailed in Num. xxiv. 7, "his seed shall be in many waters," is also a prediction of our present British position as a maritime commercial power, trading in many waters, and the owners of 90 per cent. of the iron and steel vessels of the whole world. Why do we mention this point? As a matter for self-glorification? Not so! but to prove the exact conformity of our condition as a nation to-day with the prophecies of the Word in respect to the House of Israel, the owners of the birthright. We are engaged in a mighty contention with the ministers of religion and the scientists of the age. Appealing to God's Word we are endeavouring earnestly to convince them that what the Lord has promised He has also faithfully performed to our British race, because we are Israel. There is but one way whereby we may succeed in our contention, and that way is the one we have been consistently pursuing in this publication for the last ten years. We receive the Scriptures as the Word of the living God, and we interpret them literally as they were written. We find there many most remarkable temporal and spiritual promises, exclusively made to the Ten-Tribed House of Joseph as their heritage for ever; and those very blessings we know, from our own observation, are in the exclusive enjoyment to-day of the great Anglo-Saxon race to which we belong. We justly conclude, therefore, because of the facts, and because God cannot lie, that the Anglo-Saxons are the Ten Tribes of Israel.

In making our comparison between God's promises on the one hand, and our national condition on the other, we cannot afford to omit a single item of the portrait which God has painted, or refrain from dwelling on the fulfilments in our own nation's case, even though thereby we may seem to dwell with satisfaction on the noble heritage the Lord has given us, in wealth, power, and earthly possessions and prestige. We cannot, and dare not, omit to notice that we are "a great and mighty nation;" nay, "the chief of nations," because God's Word in Gen. xii. 2, and xviii. 18, declared Israel should develop into such. We cannot conceal the fact that the supremacy of the ocean is ours, and ours the vast majority of the sailing ships and steamers of the world, because God Himself told us that Israel should possess the Gate of his enemies, and therefore the supremacy of the sea, as Gen. xxii. 17, and Num. xxiv. 7, testify.

We may not make light of the splendid heritage God has given us in India, in Africa, in Australasia, in America, and in the islands of the sea, because these were just the gifts of God to Israel, whereby He showed to them "the power of His works" (Psa. cxi. 6; ii. 8). We are ashamed to deny that we are the wealthiest nation of the world, "lending to many nations, borrowing from none," and blessed with "the power to get wealth," for the very special object named in Deut. viii. 18; because God gave to Israel these very gifts, and we must insist on the exactitude of the likeness, even though in so doing we may seem to pander to human pride (Deut. xv. 6).

Here, then, is our case; and here our difficulties. It is ours to pursue our course without fear or anxiety, insisting on the facts which no man can deny, and pointing to promises in the Word which none but the inly blind can fail to see, because they are the literal expressions of a plain and simple Book, which the ignorant and foolish, when taught by the Spirit of God, may understand, if they read them as they are written. "The wayfaring men, though fools, shall not err therein" (Isa. xxxv. 8). Our mighty Empire and stupendous blessings and privileges which we have received with it, have put upon us corresponding responsibilities, which we do well to consider. Having the Empire, the wealth, the supremacy of the sea, and the multitudes of men, what is our national duty as the owners of these gifts, as well as of those of the Bible, the Sabbath, the Decalogue, the missionary function, and the Christian national character? It certainly is to prosecute foreign missions, because that was our Lord's last commission to His Hebrew Church, as all the evangelists affirm.

PRESENT-DAY PROBLEMS, AND HOW ANGLO-ISRAEL TRUTH EXPLAINS AND SOLVES THEM.

Miss Cox's Lecture at Clifton, April 30, 1886.

(*Concluded from page 252.*)

PART V.

We are still frequently asked, "*Cui bono?*" After nine years of the Banner's teaching, after lectures and debates without number, after the publication of volume after volume of excellent literature, bearing upon Anglo-Israelite doctrine, after the marvellous confirmation the current history of our own times has afforded to this belief within the past few years, men refuse it still, and ostensibly on the ground that it is of infinitesimal importance, and, therefore, unworthy to become a subject for their intelligent research. It is strange that Christian men and women should display such unconcern regarding a matter on which God's Word speaks so continually as it does, respecting the fortunes of Israel; but we cannot expect those who are indifferent to religion, and ignorant of the contents of the Bible, to accept what we advance merely on the ground that prophecy is greatly concerned with it. To such persons, prophecy is mere fable. If we are to win them by means of a belief in the Identity, to believe the Bible, too, on which our faith is so firmly founded, we must make them see first of all that Britain will (nationally) be the gainer all round by being proved identical with Israel of the Ten Tribes. And this we can certainly demonstrate. Never was there a time when the need for this truth was greater, nor a time when our duty to publish it far and near was more imperative than the present; and we are deeply culpable, if, having received it ourselves, we do not seek by all possible means to extend the knowledge of it to our fellow-countrymen.

It is an age of political unrest. Thrones are tottering to their fall; Governments are unstable; commercial depression prevails; intrigue and conspiracy are rampant; innumerable under currents of socialism, fenianism, and nihilism endanger society. We seem to be living on the edge of a volcano, and in hourly anticipation of some fearful upheaval, resulting from the action of the subterranean fires within. Is it no gain to us to be certain that whatever monarchies are overthrown, the sway of Victoria the Good and her heirs is to be still maintained in unshaken stability, according to the divine promise, because, and only because, the Identity is true? Is it no comfort to know that conspiracy directed against this nation's peace is predestined to utter defeat, since "no weapon that is formed against her shall prosper;" but, on the contrary, "all that war against her shall be as nothing, and as a thing of nought." Now, when all Europe is armed to the teeth, and we hear much about the inefficiency of our fleet, and the need for strengthening our defensive positions, is it no advantage to possess a guarantee that our home "Gates" shall be at all times secure from blockade, and our shores from invasion by

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foreign foes? If we were not Israel, we might, with good reason, apprehend disaster, perhaps destruction. We shall doubtless suffer tribulation, and be nationally "tried as by fire;" but an Almighty arm is overruling all seemingly untoward events for our lasting good, and in the nation's hour of affliction and humiliation, God has promised her His unfailing presence and support. Fear not, Israel!

"In the furnace He will prove thee,
Thence to bring thee forth more bright;
But can never cease to love thee,
Thou art precious in His sight.
He, thy life, is ever with thee,
He thine everlasting light."

It is, moreover, a time of unrest in the religious world—a time when the foundation truths of our holy Christian faith are being rudely assailed, and when doubts are being cast upon the authenticity of that glorious old Book which has been committed to Britain's care that she may learn therein the only way of salvation, and then communicate it to the Gentile world. Infidelity and rationalism are perhaps more daringly presumptuous, more openly profane, than at any previous era in the history of Christendom. Scoffers have indeed arisen, as the apostle declared they would in the last days, the days in which, beyond a doubt, we are living now. Men there are in our Houses of Parliament who desire, above all things, to banish religious instruction from all day-schools and to interdict the use of the Bible even as a text-book, thus rendering education a purely secular matter.

But in the Identity we possess a resistless weapon with which to effect the total discomfiture of the atheist; we possess a proof of the inspiration of prophecy that cannot be gainsaid once the Identity is admitted. That this truth is the one by means of which infidelity will receive its death-blow by-and-bye, we have little doubt. To ourselves, it is as a firm anchorage amid the heaving billows of conflicting opinions and diverse creeds; and while we hold this indubitable proof that God's Word is true, the plausible sophistries of Agnosticism have no power to undermine our faith in Him.

And then, the Identity assures us that however atheism may spread its Upas-like shade over the Gentile nations of the Continent, God will never leave Himself without witnesses in our own happier land. While open-air preaching is punishable by imprisonment in France, Austria, Switzerland, and Germany; while Sunday-school work is prohibited *in toto* by the Austrian Government, and while the French are seeking to expunge the very name of God from all educational books, with the intent to banish it also from the minds of the rising generation, we have, in favoured Britain, more than a million of children congregated Sunday by Sunday around thousands of earnest teachers who prayerfully and perseveringly strive to win their young hearts for Christ. Week by week tens of thousands of clear young voices ring out in the noble strain,—

"We won't give up the Bible,
But spread it far and wide,
Until its saving voice be heard
Beyond the rolling tide!
Till all shall know its gracious power,
We, with one voice and heart,
Resolve that from God's sacred Word,
We'll *never*, NEVER part."

The Sabbath-school is perhaps the nation's greatest safeguard, and while such sentiments are instilled into the minds and hearts of the future men and women of our country, we have no fear that the secularists will ever succeed in compassing their nefarious designs.

It has been averred by some of our clerical opponents that our doctrine is a "devil-inspired heresy." Is it so? Let us apply to it the method prescribed by our divine Master for testing the genuineness of individuals. His words are recorded in Matt. vii. 16, "By their fruits," said He, "ye shall know them." What are the Identity's fruits? and are they of a character to confirm the view held by some that it is of Satanic origin?

We have seen that it is calculated, above all things, to inspire the admirable sentiments of loyalty and patriotism, to inculcate reverence for the Sabbath, and fidelity to the national religion, as by law established; that it tends strongly to intensify our ardour for missionary work, especially that which is primarily designed to benefit the Jew—that it strengthens profoundly our faith in the inspired Revelation, and fills those who accept its teachings with increased love for that sacred volume, and with inexpressible gratitude to the great and munificent Giver of Israel's unique and remarkable blessings. Is this a catalogue of results which the evil one desires to bring about? Which of our opponents will essay to prove that it is? And if it be not of Satan, what is the origin of our belief? If it be approved of God (and we maintain that its fruits justify us in thinking it so), can those be held guiltless who seek to hinder its propagation, to discourage its adherents, and to cast bitter words to those who, having the courage of their convictions, resolutely determine to publish and proclaim the good news when and wherever God may grant them the blessed privilege of so doing?

We are sure that the devil is *not* the author of the Anglo-Israelite faith; but we are impressed with the belief that he is responsible for much of the intemperate and uncharitable language that proceeds from the lips, and is recorded by the pens of our opponents. Satan does not *want* men to believe the Bible, and he therefore stirs people up to oppose the very teaching that would operate more powerfully than any other in establishing the truth of that Holy Book, on the evidence of fulfilled prophecy. If he cannot induce men to wage war against the Identity, he will persuade them not to trouble about it at all—that it makes no difference. And what we have to do is to show them that it makes ALL the difference; that it is the safest guide as regards the nation's duty, and at the same time the grandest proof of the reliability of the Bible and of the faithfulness of God which has been vouchsafed to mankind in these latter days.

It is related of an aged Christian that in the closing hours of his earthly existence he requested that a newspaper should be brought him, and on his relatives expressing surprise at such a desire, he added the remarkable words, "I like to see how my Father governs the world." Now, this is exactly what the Identity enables us to do; to recognise the working out of a divine plan in the daily records of the current history of nations; to see, as none but Anglo-Israelites *can* see, how all those seemingly dark providences (which, but for the clue we hold, would appear as an unsolvable enigma) are links in one unbroken chain whereby the Biblical programme of Israel's destiny is being accurately followed out, and must continue to be followed out, to its magnificent consummation.

It has not been sought, in any sense, to adduce proofs of the Identity within the limits of the foregoing paper. That has been done over and over again most efficiently by abler advocates. The object of this lecture has been briefly to tabulate the practical benefits that accrue from a just appreciation of the truth that Lost Israel is found in Britain, and these it would indeed be difficult to over-estimate; but the most splendid thing about it is the prospect it holds out for the future. The world is now desolated by war and bloodshed. Sin and suffering are paramount; the trail of the serpent is over everything. How blessed, then, to be able confidently to anticipate a day when "wars shall cease unto the ends of the earth," and when "the Parliament of man, the federation of the world," under the sceptre of Israel's Messiah, shall become a sublime reality! Surely the exhortation, "Israel, praise ye the Lord!" cannot be too often repeated! Surely we have sufficient cause to praise Him with heart and voice, knowing,

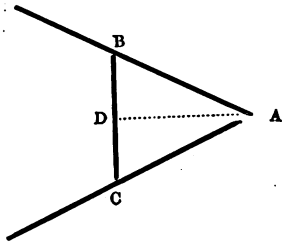
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as we do, on the testimony of the infallible Word of divine truth, that Israel is destined to inaugurate that glorious era

"By prophet bards foretold,
When, with the ever-circling years,
Comes round the age of gold;
When peace shall over all the earth
Her undimmed splendours fling;
And the whole world send back the song
Which now the angels sing!"

THE GREAT INTERIOR ANGLE.

By F. Gass.



At a distance, according to Mr. Petrie's measures, of 1109·66 Southward, and downward, from the original North commencement of the floor of the Descending Passage, this floor-way meets the ascending floor of the Ascending Passages, when duly projected across the opening of the passage from the roof above. It may, perhaps, be as well to state that there is no actual solid flooring passing across the Descending Passage, as this would render further advance downward impossible; but geometrically and scientifically the flooring there has an existence.

Let A in diagram represent the angular point where the two floors bifurcate at equal angles, one ascending and the other descending. The angle at A will of course equal twice the angle of the incline of passages, 26° 18′ 9·7″ × 2 = 52° 36′ 19·4+″. This angle accurately solves the problem of the quadrature of the circle, and may be called the circle-squaring angle. Any length, as AB and AC, measured upwards or downwards from A, is to the vertical distance between the floors of the two passages BC, as the diameter of a circle is to a side of its equal square.

For let the distance AB and AC, measured upwards and downwards from the point of bifurcation at A equal 412·132, the length of the King's Chamber, then will the vertical distance between the floors of the Ascending and Descending Passages, BC, equal 365·2422, the days in a solar year. And it is well known that the length of the King's Chamber gives the diameter of a circle of equal area to a square with a side equal to 365·2422.

Are there any actual distances between important points in the passages that will demonstrate this truth in a practical manner, at the same time connecting the geometry of the passages with the floors of the King's Chamber, Ante-Chamber, and Grand Gallery? *If we accept Mr. Petries' measures there is a series of such lengths.* Let us for the moment, without expressing any opinion on their merits, for or against, accept these measures as correct. As the reader may wish to test the figures for himself, I will run through Petries' measures.

Full original length of Descending Passage floor to its South end 4139 + ·3. Original length of floor of Descending Passage to point of bifurcation (at A), 1109·66 ± ·1. The commencing 12·1 inches of these two lengths depends upon a very excellent theoretical restoration by Mr. Petrie of the once perfect casing, the theory carries a high degree of probability with it, but of course does not amount to absolute certainty. Length of First Ascending Passage, 1545 to 1545·5; this is the only measure that differs to any important extent from those given in "Our Inheritance," and Professor Piazzi Smyth has lately, in the Banner, generously conceded that Mr. Petrie's measure *may* be correct, or, at least, nearly correct. From North Wall of Grand Gallery to foot of Great Step, 1813·68. Length of Grand Gallery, 1881·72; but in this case there can be no doubt that the exact length is 1881·6. Distance from axis of Descending Passage to North Wall of Grand Gallery, 1515·46.

Accept the length of the First Ascending Passage as equal to three times the cubic diagonal of the King's Chamber, 515·165 × 3 = 1545·495, and measure upwards from A two-thirds of its length, 1030·33, then will the vertical distance there between the floors of the passages, BC, equal one-tenth of a base-side of the Pyramid, 913·1056. It is important to remember that in this, and in each of the following cases, the inclined length is to the vertical height, as the diameter of a circle to a side of its equal square.

At the North Wall of the Grand Gallery AB = 515·165 × 3, and BC = $\frac{913·1056 \times 3}{2}$

Let the horizontal distance, between the point of bifurcation at A and the vertical line BC, equal ten-twelfths of the length of the King's Chamber, 343·443. Then will AB and AC equal 383·108. The sum of the three lengths, AB, AD, AC, equals 383·108 + 343·443 + 383·108 = 1109·66, the length of Descending Passage from original North beginning of floor to point of bifurcation at A. This length can be expressed by the equation $\frac{(103·033 \times 56)^2}{30.000} = 1109·7$. There is, as shown in former Banner, some reason for believing that the full original height of the core-masonry of the Pyramid was = 103·033 × 56.* The radius of a circle inscribed in the triangle formed by a right vertical section from North to South of the full height of the Pyramid, equals 1109·7 × 2, exactly equal to twice the length of Passage.

The distance from the point of bifurcation, A, to South end of floor of Descending Passage, or AC, = 3027·76 +, and the vertical distance there between the floors of the Descending and Ascending Passages, or BC = 111·8034 × 24, twenty-four times the height of the Western granite wainscot of the Ante-Chamber, also equal to the square root of 200,000 yards.

Let AB equal the distance from commencement of First Ascending Passage to South Wall of Grand Gallery, 1545·403 + 1881·6 = 3427·03. The floor of the Descending Passage does not go so far in the opposite direction (downward) as the South Wall of the Gallery. However, let it be supposed that the descending floor is carried downward until it is vertically below B, at C; this will complete the triangle ABC. The vertical height BC = 3037·1, and the sum of the three sides of the triangle ABC = 3427·03 + 3037·1 + 3427·03 = 412·1317 × 6 × 4 = 9891·16. Also height of B above produced axis of Descending Passage = 1881·6 × 1·6, and height of B above produced roof of Descending Passage = 149·2 × 20; the first is connected with the length of the Grand Gallery, and the second with the height of the Ante-Chamber.

Let A represent the point of bifurcation of the roof of Descending Passage and the floor of Ascending Passage. The distance from A to North Wall of Grand Gallery is 1486·21 (about), and the vertical height at base of North Wall of Gallery, above roof of Descending Passage = 188·16 × 7 = 1317·12.

The distance from the point of bifurcation of the *axes* of the Ascending and Descending Passage, to the South wall of the Grand Gallery is 1515·46 + 1881·6 = $\frac{(412·132)^2}{50}$ = 3397·06 (ten

* If this is true, it is an interesting fact that a right vertical section of the core-masonry of the Pyramid from North to South, has an area, which thrown into the form of a square, gives a side equal to fourteen times the fundamental Pyramid number, 365·2422.

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times the vertical height of Grand Gallery). The side of an equal square is $1881{\cdot}6 \times 1{\cdot}6 = 3010{\cdot}56$.

Project the roof of First Ascending Passage across the opening of the Descending Passage until it meets the descending floor. The distance from this point of bifurcation, along the roof of the Ascending Passage, carried onward to the South Wall of the Grand Gallery, equals thirty times the length of the Ante-Chamber, $116{\cdot}26 \times 30 = 3487{\cdot}8$. The side of a square of equal area equals thirty times the height of the Eastern granite wainscot, $103{\cdot}033 \times 30 = 3090{\cdot}99$. The inclined distance practically equals the circumference of a circle, 3487, with diameter equal to 1109·9, the length of upper portion of Descending Passage.

The whole length of the Descending Passage (within the "probable errors" of measurement, as given by Mr. Petrie) is $188{\cdot}16 \times 7 \times \pi = 4137{\cdot}8$. A circle with diameter 4137·8, has the same area as a square with a side measuring half the inclined height of the Pyramid, at the middle of the sides, above the level of the surface of the pavement (accepting the mean base-side as measured by Mr. Petrie, and the π angle of rise) $= \frac{7334}{2} = 3667$.

It is remarkable that, practically, the sum of the inclined length, the horizontal length, and the vertical height (of incline of floor) of the Descending Passage, from original North commencement at Entrance Doorway to commencement of First Ascending Passage, and the inclined length, the horizontal length, and vertical height of First Ascending Passage and Grand Gallery, equals the square of the height of the Eastern granite wainscot $= (103{\cdot}033)^2 = 10615{\cdot}8$. This grand total of the geometrical measures of the passage system connecting the outer entrance with the central, internal King's Chamber, can be expressed by at least three other equations, including important Pyramid numbers.* Thus:—

(1) $$\frac{(365{\cdot}2422)^2}{4\pi} = 10615{\cdot}8$$

where the principal factor is the fundamental Pyramid number, 365·2422.

(2) $$\frac{(9131{\cdot}055)^2}{2500\pi} = 10615{\cdot}8$$

Here the leading number is the length of the socket base-side of the Pyramid, the dividend being the area of that base.

(3) $$\frac{1881{\cdot}6 \times 10}{\sqrt{\pi}} = 10615{\cdot}8$$

In this case the chief factor, gives the exact length of the Grand Gallery.

It is also remarkable that Mr. Petrie's measures of the distance between the original Entrance Doorway and the South Wall of the Grand Gallery (measured up and over the Great Step), exactly equal half the length of the fundamental base-side of the Pyramid $= 1109{\cdot}66 + 1545{\cdot}5 + 1813{\cdot}6 + 35{\cdot}658 + 61{\cdot}11 =$

$$\frac{9131{\cdot}056}{2} = 4565{\cdot}528$$

The height, as given above, of the North face of the Great Step, 35·658, is the mean of Professor Smyth's and Mr. Petrie's measures, as also is the horizontal length of the Step from North edge to South Wall of Grand Gallery, 61·11.

It is equally remarkable that the same distance (but omitting the height of the Great Step) equals exactly half the length of a base-side of the Pyramid, at the level of the surface of the pavement, as given by Mr. Petrie $= 1109{\cdot}66 + 1545{\cdot}5 + 1813{\cdot}6 + 61{\cdot}11 =$

$$\frac{9059{\cdot}74}{2} = 4529{\cdot}87.$$

This supports the theory presented in a former paper, that there are lengths within the Pyramid which bear the proportion to each other of 1,000 to $32\pi^3$, which, when reversed, is a Messianic proportion.

* Always, of course, with the *proviso* that Mr. Petrie's measures are correct, within a fraction of an inch in each length.

"CHOSEN, CHASTENED, CROWNED."

THE above is, we believe, the title of a pamphlet which we have not seen, but it was mentioned as such by the Rev. Jas. Fox, Rector of St. Werburgh's, Bristol, in the course of a sermon he lately preached on Acts ix. 15; 2 Cor. vi. 9; and 2 Tim. iv. 8; in which the three words occur in reference to the Apostle Paul's career, because he was "chosen" of the Lord; "chastened" by Him, but not killed; and destined to be "crowned" by the Lord, the Righteous Judge, at that day. The preacher commented on each of these passages, pointing out how Paul was one chosen by the Lord Himself, but chosen for service. He had to go and work at the Lord's bidding, the function he had to fulfil being to preach the Gospel, to bear the name of Jesus before the Gentiles, and kings, and the children of Israel. He had to accept at the same time suffering and chastisement for the name of Jesus to fit him for the duty.

The preacher pointed out that the chastisement was a father's correction, not the personal visitation of an angry judge, the end being a crown, even the crown of righteousness. The sermon, which was an able and interesting one, took no notice of a view of these passages, which applies directly and distinctly to the children of Israel of the Ten Tribes, the antitype of St. Paul the Benjamite. Their case runs exactly parallel with his. They are, and always were, "the chosen of God." They have been, and still are, His chastened ones; but never "killed," as men declare they are; and they are destined to be "crowned with the crown of righteousness" by the King of Israel, who has distinctly promised that such glory should be theirs. Let us see what grounds there are for this application of texts, and promises therein contained (given originally in favour of the apostle of the Gentiles), to the Gentilised House of Israel, who are the Lord's messengers of His grace to all the nations, families, and kindreds of the earth. What claim have the British-Israelites to the name of "God's chosen ones," chosen to service, and that service the preaching of the Word to "Gentiles, kings, and the children of Israel"? The 1 Chron. xvi. 13, gives to Israel the name of "God's chosen ones." "O ye seed of Israel, His servant; ye children of Jacob, His chosen ones."

In Deut. vii. 6—8, we have the Lord's choice of Israel stated, with the reason why. "Thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you because you were more in number than any people, for ye were the fewest of all people; but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, King of Egypt." Israel's choice by the Lord, then, as "a special people for Himself," is established by these and such further texts as 2 Sam. vii. 23, 24; and Deut. xxvi. 18. But the choice was like St. Paul's, one for service, not for idle self-gratulation. God meant His chosen nation to "go" forth and work for Him. This is proved by Isa. xxvii. 6: "Israel shall blossom and bud, and fill the face of the world with fruit." "I will give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth" (Isa. xlix. 6; Acts xiii. 47). This, their evangelising function, is shown also by reference to Gen. xxii. 18; Isa. lxi. 7—9; lxvi. 19; and Matt. xxviii. 19, 20). "Go

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ye into all the world," was our Saviour's command to His Israelite Church, "and preach the Gospel to every creature" (Mark xvi. 15). It was specially, and is now, Israel's duty to bear the name of Jesus "before the Gentiles, and kings, and the children of Israel," the latter being "the Jew first," of the divine commission (Rom. i. 16; ii. 9, 10; Luke xxiv. 47).

The next point was the "chastening" to which St. Paul was subject as one of God's chosen agents for the blessing of the world at large. He described himself in 2 Cor. vi. 9 as "chastened and not killed;" the chastening being that "tribulation" or "polishing," grinding process to which every valuable jewel destined for the monarch's crown is subjected, to prepare it for its destiny. It is the parental training which the son in the father's house is accustomed, in order to prepare him for the proper discharge of his life's work in the world before him. To such St. Paul was exposed, and he esteemed it a privilege and a glory. But the antitype, God's chosen ones, Israel, have been a suffering, afflicted people, from the first, and God has had them in training from the time they went down to Egypt with Jacob their father to the present hour. He has dealt with *us* also nationally as with His sons. His chastisements have had for their object, not our destruction and final disinheriting, but our national good, to qualify us for our work in the Master's service.

"This people have I formed for Myself," was God's declaration in Isa. xliii. 21, and the "forming" process has involved, and is involving, much tribulation and chastisement to this nation. They have been outcasted and Gentilised, but not cast finally away, as Professor Rawlinson maintains they have been; for God said as soon as the captivity of the Ten Tribes was complete, "They shall be as though I had not cast them off" (Zech. x. 6). "Yet I will be to them as a little sanctuary in the countries where they shall come" (Ezek. xi. 16). Who will venture to assert that God has failed in these His promises to His people, or been otherwise than "as a little sanctuary" to us in our appointed place in these "islands of the West"? (2 Sam. vii. 10; Isa. xxiv. 15).

Such being the case, and God having chosen His people, British-Israel, and "chastened" them as He corrects His sons "in measure," "not leaving them altogether unpunished" (Jer. xxx. 11), will anyone deny that the nation so chosen and prepared by the divine hand is in due time to be "crowned" by "the righteous Judge in that day"? The Scriptures are vocal with glorious promises to Israel from the Lord their God, describing the great and gracious things He means to bestow upon them at last. The cluster of promises contained in Isa. lx. illustrate the fact. They begin with the cry to Israel, "Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee." They end with the assurance, "The little one shall become a thousand, and the small one a strong nation. I the Lord will hasten it in its time" (ver. 22).

Hosea xiv.; Amos ix. 11—15; Dan. vii. 22, 27; Ezek. xxxvii. 22—28; Zeph. iii. 8—20, are passages full of glorious promises to the House of Ephraim-Israel, which prove that God's chosen ones, "chastened, but never killed," are destined to be crowned by their righteous Judge, who will reward and bless them, because He has redeemed them with His precious blood.

The parallel is thus complete. All that the passages taken for the preacher's texts predicted of the great apostle of the Gentiles is true also of the House of Israel, the antitype. Why do the clergy, commenting on such a text as Acts ix. 15, fail to see that St. Paul could not *ful*fil the function described in the verse? He could not go "to all nations, all the families, and to all the kindreds of the earth." That duty was to be Israel's, not Paul's; and knowing that, why do not our clerical friends seek and search for Israel, and find her where alone she can be identified—namely, in the British races, a people blessed of the Lord, "chosen," "chastened," and already in some measure "crowned"?

A NEW ZEALAND CHAMPION.

THE following letters appeared in the October and November numbers respectively of the *New Zealand Church News*, being the work of the friend to our views who is doing battle for them in the Antipodes through the press and in other ways, as lately described by him in the BANNER. The reader will perceive that Mr. Gee is acting very judiciously, and is likely by the course of conduct he is pursuing, to attract the attention of the clergy who read the paper in question, and will thus do what we all desire to do—namely, to interest the shepherds of Israel in Our Identity and make them see its vital importance:—

SOME SCRIPTURAL ENQUIRIES—No. 11.

To the Editor of the "New Zealand Church News."

SIR,—From a careful reading of Holy Scripture, I deduce the following four propositions, to each of which I place the texts on which I found it:—

1. *That David's throne was to be established for ever, never wanting a man to sit upon it.*—2 Sam. vii. 12, 13, 16; Psa. lxxxix. 29, 36, 37; Jer. xxxiii. 17; 1 Chron. xxii. 10.
2. *That this throne and rule was to be literal, not spiritual.*—2 Sam. vii. 12; Jer. xxx.; Ezek. xxxiv., xxxvii. 24—28.
3. *That the sins of his descendants would meet with punishment; but not annul the promise.*—2 Sam. vii. 14, 15; Psa. lxxxix. 30—33; 2 Sam. xxiii. 5; 1 Kings xi. 39.
4. *That this promise was a covenant made with David which could not be broken.*—Psa. lxxxix. 34, 35; 2 Sam. xxiii. 5; Jer. xxxiii. 19—26.

The following passages appear to place the promise under conditions—viz., 1 Kings ii. 3, 4; vi. 12; viii. 25.

But (1.) One part of Scripture cannot contradict another. (2) The promise to David has been shown to be one that could not be altered.—Prop. 4. Therefore (3) These conditions can only be accounted for by the 3rd proposition.

With your permission, I will, in my next letter, submit the conclusions I draw from the above.

I am, Sir, yours sincerely, T. M. GEE.

Sydenham, Sept. 7, 1885.

SOME SCRIPTURAL ENQUIRIES—No. 12.

To the Editor of the "New Zealand Church News."

SIR,—It follows from the four propositions in my last letter:—

1. That one of David's descendants is *now* sitting upon his throne.
2. That that throne is the throne of Israel, since David's was.
3. That it cannot be over the Jews, for they have no king, and have not had one since Zedekiah.
4. Therefore, it must be the throne of the other house, Israel.
5. But it has been proved that Israel must be a mighty power in the North-west of Europe, with certain peculiar characteristics answering to prophecy.
6. Therefore, the monarch of that nation must be a descendant of David.

Remarks:—1. From the time of the Babylonish captivity *apparently* no king has sat on the throne of David.

2. *Apparently*, then, the promise has not been fulfilled.

3. But, Scripture being true, it *must* have been fulfilled in Christ; still 588 years intervened between Him and Zedekiah; thus falsifying what Christ Himself said—viz., that not one *jot* or *tittle* of God's Word would fail.

4. But Christ did not sit on the throne of David; He refused to be made king.

5. Nor is He sitting on the throne of David now, since He sits in heaven at the right hand of God; and David's throne was on earth.

6. A spiritual sitting on David's throne would not agree with the utterances of the prophets, as referred to in my last letter.

7. Nor would there be any occasion for the conditions made to individual descendants of David, like those also referred to in my last letter.

8. That Christ *will* sit upon the throne of David at His second coming, I think Scripture warrants us in believing; but this is a point I have not yet worked out.

Yours, &c.,

T. M. GEE.

Sydenham, Oct. 12, 1885.

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THE DEFEAT OF MR. GLADSTONE'S GOVERNMENT AND THE COMING ELECTIONS.

THE Government of Mr. Gladstone was defeated on an Identity point, and his appeal to the constituencies will turn on the same. On the morning of the 8th June a majority of 30 in a full House of Commons decided that the Bill for the better Government of Ireland should not pass its second reading, such Bill being then already dead by the admission of the Government. The object of that Bill was, as Mr. Gladstone put it in his manifesto of June 12th, "to let Ireland, under well considered conditions, transact her own affairs." But Ireland as a whole does not want to transact her own affairs. The Ulster minority declines to be put under the heel of the Southern and Western Roman Catholic majority, their enemies for centuries. The verdict of the House of Commons has refused to give Ireland an independent legislature and executive in Dublin, because the wealthiest and most prosperous and intelligent portion of the Irish people are utterly against the scheme. That was the plain issue as between Mr. Gladstone on one side, and Lord Hartington, Mr. Goschen, Mr. Trevelyan, Mr. Chamberlain, and many other strong and celebrated Liberals and Radicals on the other. These objected that the plain effect of giving Ireland such an independent legislature and executive as that proposed would certainly end in the final separation of Ireland from Great Britain, and rather than consent to this, these politicians and statesmen separated themselves from their great leader, and united with the solid body of 250 Conservatives and defeated the Bill on the division.

The point at issue then between the two sections of the Liberal party was one which closely affected the dismemberment of the British Empire at its head quarters in these Isles of the West, and left it to be decided whether civil war between North and South Ireland should be the end of a legislative experiment which even Mr. John Bright declares "would never have been approved by even 20 Liberals unless Mr. Gladstone had proposed it." But, as we have said, the central point of this now defeated measure had an Identity bearing which, we believe, caused its death. It aimed at the disruption of Israel's island home, their "appointed place" of refuge, described in 2 Sam. vii. 10; Isa. xli. 1, and Jer. xxxi. 10; the scene where God's glory is to be witnessed resting upon His people (Isa. xxiv. 15). Its effect (denied by Mr. Gladstone alone) would be to separate Ireland from Great Britain—as we have shown on p. 229 of vol. x. of the BANNER—and thus to make a breach among God's people Israel, some of whom occupy Ulster and represent the blessed, the wealthy, the energetic, the active race, who prosper as much as their Southern and Western neighbours (being Roman Catholics) lack all these qualities. The Identity forbids the separation of any more of the tribes from the ten, and it denounces the attempt to divide the "Isles afar off," and to make over to the enemies of the race (the Canaanite) that portion which Israel is to use for God's glory, where the gracious message from the Lord, mentioned in Jer. xxxi. 10, is to be published. "Hear the Word of the Lord, O ye nations, and declare it in the *isles* afar off, and say, He that scattereth 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." Can a ransomed, redeemed, gathered, and preserved race, dwelling in "the Isles afar off" from Palestine, in the West—namely, in the British Islands—be torn from the grasp of the Almighty at the call of a statesman idolised by a portion of the people? Absalom was thus adored by the men of Israel, but his end was disastrous to himself and to his cause. So in the case of the Home Rule Bills. The one before the House was dropped as to its details, and admitted to be dead by its author, who strove hard nevertheless for a majority whereby the principle of the Bill might be affirmed, and so bind the House of Commons to the bare resolution (carrying the details with it) at the second reading. The House refused to accede, and declined to listen to the proposal. A majority of 30 killed the enactment, and left Mr. Gladstone no means of clinging to power but by an appeal to the country. Parliament, on the 25th June, was dissolved, and a new election must now decide

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the momentous Identity question, whether "the Isles afar off" are to be sundered one from the other; whether God's people Israel are to be once more divided, contrary to the prophecies, and the Empire to be driven into the very extremity of peril.

For the result we have, ourselves, no fear. We believe God's resources are infinitely greater than our utmost conception, and that He will find a way for the rescue of His people even from the jaws of destruction. Mr. Froude, writing to an American friend, is reported in the *Pall Mall Gazette* of June 12th, 1886, to have stated that there are two alternatives before us: Either we shall succumb to the elements of disorder in Ireland, and so soon after lose our world-wide Empire; or, standing up for the union of Ireland with Great Britain, shall lose our native Irish fellow subjects, who will emigrate, and so rid us of their company! This is a remarkable statement to emanate even from an unconscious or blind witness to Our Identity, for one of our points of belief is (see L. P.'s writings) that in some way or other the Canaanites must be removed from our Parliament. They cannot be so removed unless the masses also depart from Ireland for more congenial shores, leaving the affairs of Israel to be managed by their own kith and kin, but not by alien Canaanites or Phœnicians, as at present. Mr. Froude's words were these:—

The question before us is whether we are to allow the Empire to be disintegrated and the Protestant and loyal interest so laboriously built up by our great Liberal ancestors to be trampled under foot. I cannot tell what answers the constituencies will give. This only is clear to me, that the two races between whom Ireland is divided will not be able henceforward to live together there. The world is wide, and one or the other will seek another home. If England decides to uphold the Union, the native Irish will not bear another disappointment, and will go, as so many of them have gone already. If the Dublin Parliament is set up with control of the Executive and supreme over the four provinces, Protestant Ulster will refuse to submit. If there is a civil war, and if England does not interfere, she will hold her own and perhaps do more. It is possible, however, that we may witness the monstrous spectacle of our own people compelled by our own bayonets into subjection to a numerical majority of their enemies and ours. If this be so, if the long drama is to wind up thus in shame and ignominy, then I think that, like the Pilgrim Fathers, the Ulster men will gather their property together and move off beyond the reach of English faction to some distant colony, which they will assist into independence, as their great grandfathers assisted the Americans. I will not speculate on the fate of Ireland, but she will have the satisfaction of having brought down into the dust her old oppressor. If England cannot keep order in Ireland, which is at her own doors, the fates will not trust her much longer with the charge of an Empire.

This is, however, not a question of "the fates." It is a question of the solemn promises of Jehovah the Lord God of Israel to His people, the after seed of Abraham. We British are that people. Therefore to us belong the Isles of the West—the "Isles afar off"—where the people wait for God's law and have found it (Isa. xxiv. 15; Jer. xxxi. 10; Isa. xlii. 4). Here dwells the imperial race who own the Gates, the wealth, the Heathen and Colonial Empires of the world, who, when the Lord thunders, are destined yet "to tremble from the West" (Gen. xxii. 17; Deut. viii. 18, xv. 6; Psa. cxi. 6, ii. 8; Isa. xlix. 8; Hosea xi. 10), but who are to be gifted by God Himself "with judges as at the first, and counsellors as at the beginning" (Isa. i. 26). Now Deut. i. 15, and Exod. xviii. 21, tell us that "at the beginning" "Israel's judges were of their own people," without any alien or foreign intermixture whatever amongst them. It is impossible therefore that the native Irish can succeed and drive the Ulster-Israelites to the miserable expedient of foreign exile, there to set up another Anglo-Saxon people like the United States, independent of and antagonistic to the British Empire. That Empire cannot collapse, as God is true; and therefore we call upon all our readers to abandon fear respecting the results of the coming elections; but rather, knowing what those results will be, to praise the Lord.

THE EGYPT EXPLORATION FUND AND MR. FLINDERS PETRIE'S DISCOVERIES AT ANCIENT TAHPANHES.

THE *Times* of June 18, 1886, will have been very interesting reading to those who, like ourselves, are on the look out for corroborations of the wondrous story we Anglo-Israelites are constantly repeating regarding Our Identity, and the direct lineal connection which the reigning Sovereign here can trace with one of "the king's daughters," whom Jeremiah carried with him into Egypt under the command and escort of Johanan, the Son of Kareah, as stated in Jer. xliii. 4 to 7.

The locality assigned to them was Tahpanhes, the very spot which Mr. Flinders Petrie has been excavating, attracted by the statement of the Arabs that the huge pile of brick buildings, visible as ruins from afar, was none other than "El Kasr el bint el Yahudi"! (the castle of the Jew's daughter!). We had better let the recorder of the Egypt Exploration Fund give his own account of Mr. Petrie's discovery.

"PHARAOH'S HOUSE IN TAHPANHES."

THE EGYPT EXPLORATION FUND.

A very curious and interesting discovery has been made in the loneliest and dreariest corner of the North-eastern Delta. In a land where previous explorers have found only temples and tombs—the monuments of an extinct faith and the graves of a dead nation—Mr. Flinders Petrie has lighted upon the ruins of a royal palace. Not a palace of the dubious pre-historic Byzantine sort, but a genuine and highly respectable structure, with an unblemished pedigree, and a definite place in the history of four great nations. In a word, the fortunate finder of Naukratis has for the last six or eight weeks been working upon a large mound, or group of mounds, called Tell Defenneh, which Egyptologists and historians have long identified with the "Pelusiac Daphnæ" of the Greek writers and the "Tahpanhes" of the Bible. Here he has discovered the ruins of that very palace to which, as recorded in the Book of the Prophet Jeremiah (chapter 43), Johanan, the son of Kareah, followed by "all the captains of the forces" and "the remnant of Judah," brought the fugitive daughters of Zedekiah, then a dethroned and mutilated captive in Babylon. This flight of the Hebrew princesses took place about B.C. 585, during the reign of Ua-ab-Ra (26th Egyptian dynasty), whom the Hebrews called Hophra, and the Greeks Apries. The Pharaoh received them with hospitality. To the mass of Jewish immigrants he granted tracts of land extending from Tahpanhes to Bubastis, while to the daughters of Zedekiah, his former ally, he assigned this royal residence, which the Bible calls "Pharaoh's house in Tahpanhes."

The leader of the *Times* of the same day states the material facts we desire to know, and we present them to our readers:—

There seems to be no reasonable doubt that this Tahpanhes is the same word as the Daphnæ of Herodotus and the Defenneh of th modern Arabs, and consequently that the great square ruin, like that of a mediæval castle, which Mr. Petrie has unearthed, is none other than "Pharaoh's house" in which the princesses and the prophet were lodged. We need not describe over again the rooms which have been found, with their quaint relics of the life of twenty-five centuries ago—the little tablets engraved with the Royal name, the large jars and dishes, the stone corn-rubbers, and even the little room appropriated to the Royal scullery-maid. One part of the enclosure has an interest greater than any that attaches to these; it is what Mr. Petrie calls the "area of continuous brickwork resting on sand, about 100ft. by 60ft., facing the entrance to the latter buildings at the east corner." This, there is every reason to believe, is the very "pavement or square" of brickwork mentioned, according to the alternative version in the margin of the revised Bible, in the prophecy which Jeremiah uttered within the precincts of this very palace. Constant to his belief that the King of Babylon was unappeaseable and invincible, the prophet would not rest even in the stronghold of Pharaoh; but, taking great stones in his hands and burying them in the pavement, he declared that in that very spot King Nebuchadnezzar would spread his pavilion when he came to pursue the fugitives and to destroy those who had given them shelter. It is to be regretted that neither from Hebrew nor from Chaldæan nor from

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Egyptian sources, have we full evidence of what actually followed; but we know that Nebuchadnezzar did invade Egypt, and that according to the extant Chaldæan cylinders he conquered, while the Egyptian records declare that he was defeated. The truth may very well be between the two statements, and it is very probable that the Babylonians had some success at first and were afterwards driven back. If this is so, it is most likely to Nebuchadnezzar that we must attribute the overthrow and the burning of "Pharaoh's house at Tahpanhes," over the ruins of which the sand of the desert and the mud of the Nile have settled, not to be disturbed till the spade of the relentless modern explorer came to clear them away. Mr. Petrie has been adventurous and enterprising, and has been rewarded by a discovery of the highest importance.

Such are the salient points of Mr. Flinders Petrie's interesting discovery. We do not think they give any additional strength to the story of Tea Tephi, or that Anglo-Israelites require the help of the excavation to support our faith in Jeremiah's scriptural narrative that he and the King's daughters were all conveyed as prisoners to "Pharaoh's house at Tahpanhes." "The smashed, shattered, and calcined ruins of Pharaoh's house in Tahpanhes," tell the end of the story, says the *Times*. But God's Word gave it to us from the beginning by prophecy, thus: "Thus saith the Lord of hosts, the God of Israel. . . . I will send and take Nebuchadnezzar, My servant. . . And he shall come and shall smite the land of Egypt; such as are for death shall be given to death, and such as are for captivity to captivity; and such as are for the sword to the sword. And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them and carry them away captives; and he shall array himself with the land of Egypt, as a shepherd putteth on his garment, and he shall go forth from thence in peace" (Jer. xliii. 10—12, R.V.).

It is something now to find that even our agnostics are forced to bring to light the proof that, after all, there were daughters of King Zedekiah existing when Jeremiah was taken captive to Egypt, and that they shared his captivity. Perhaps, by and bye, Egypt will force some of our learned ones to admit that Jeremiah conveyed these king's daughters "to the Isles of the West," where they became connected with Ephraim's Empire, already then, rising like a speck of light in the moral darkness, just where the trouble nowadays is commencing, too—in the North-east coast of Ireland.

THE REV. HENRY ROE'S LECTURE AT CLIFTON—"THE COLONIES OF THE ANGLO-SAXONS AND SCRIPTURE."

On Friday, May 28, 1886, the Rev. H. Roe, minister of the Primitive Methodist Connexion at St. Ives, Cornwall, gave a lecture on the above subject to a fairly filled room at the usual monthly meeting of the Bristol and Clifton Israel's Identification Association. The rev. lecturer spoke as follows.

Premising that his Scriptural quotations were all from the Revised Version, he said that he purposed to treat his subject with relation to the Word of God. My first thought (he continued) refers to the fact that only a race with a largely-increasing population has need of colonies. Ancient nations, such as the Assyrian, Babylonian, Medo-Persian, Grecian, and Roman had no need of colonies, for they had not such an increasing native population as to ensure the formation of colonies capable of abiding. They could not people countries as we do. For lack of population these nations dwindled away, and such colonies as some of them founded perished. Our vastly increasing population is one sign that our colonies will remain and increase. Reviewing the condition of the European nations, France in our day endeavours to create colonies, but she fails for lack of Frenchmen. She might, perhaps, take Canada, or India, but she could not retain them, as history proves, because she lacks surplus population. She has no men to spare. For this reason she failed in Canada, in India, in the West Indies, and the Mauritius, and she will for the same reason fail again in Madagascar and Tonquin. Her work there will come to an end for want of men. Hers is official colonisation.

Germany likewise ardently desires colonies, but she is doomed to failure because her population is not sufficient to fill her Fatherland and colonies as well. We only of all the nations have this gift of rapid increase. Now the Bible speaks of only one race, Israel, as the race God has blessed by giving them this faculty of rapid increase. He declares their increase shall be like the sand, the stars, the dust of the earth. This seed, spoken of in Genesis xxii. 17, is Abraham's, Isaac's, Jacob's, and Ephraim's. It may be argued that this increase was given to Israel in David and Solomon's days, but the prophet Zechariah, in x. 8, who lived in B.C. 487, after the dates of the two captivities of Israel and Judah, affirms of Ephraim's seed—*that is, of the House of Joseph*, or *the Ten Tribes*—that "they shall increase as they have increased."

The Anglo-Saxon British race alone have this promise fulfilled in them. The Jews have it not. No Gentile, non-Israelite race has it. In A.D. 1776 the British were under ten millions in this land. In 1815 we were fifteen millions. In 1883, thirty-one millions! Our population at home doubles once in 55 years, in the colonies once in 25, and for the entire race once in 41 years! No other race—M. Littré, the French savant, being our witness—has such a doubling rate of population as this; and this being so, we are shut up to this conclusion, that either God has changed His purposes as to endowing Israel with this blessing, or we have been mistaken in supposing ourselves to be a Gentile, non-Israelite nation. The object and purpose of this great increase of Israel's and our population is that "the earth may be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. ii. 14).

We come now to my second thought—Overcrowding and Emigration. In Isa. xlix. 20, written in B.C. 712, we have these words spoken by Israel, "The place is too strait for me; give place to me that I may dwell." This was a prophecy dating after Israel went into captivity, and the context is occupied entirely with Israel's history. What other nations than ours have complained of lack of room in their native lands? The increase in England and Wales during ten years past is nearly equal to another London! Our rapid increase is regarded by some as an appalling fact. The average number emigrating daily from our land is 1,000 souls! and yet the surplus of those left go on increasing at the rate of 1,000 every day! Surely this is God's promise to Israel, which is possessed neither by the Jews nor by any other race? And why do our people emigrate at the above astounding rate? Because "the place is too strait" for them. Where? In the spot where they cry, "Give place that I may dwell!" The emigrants we send out are of all classes; not of one only, like the French. These go out and so build up nations in the colonies they people. They are Joseph's "fruitful bough," whose branches run over the wall" (Gen. xlix. 22).

In regard to particular blessings favouring population, we have, first, a splendid climate. This was promised in Gen. xlix. 25: "The Almighty shall bless thee with blessings of heaven above." We have the promise repeated in Psa. cxxi. 4—8. The Lord is our "shade." The sun smites us not, and the God of Israel keeps us from all evil in all climates. Our climate resembles that of Palestine. Here we can enjoy outdoor exercise and employment oftener during the year than anywhere else. Labrador, in the same latitude, is shut up by ice for three months every year! The Gulf Stream accounts for this, of course. But who sent the Gulf Stream to us, so as to bathe our shores in warm water, and keep off frost? Who gives us the South-west wind nine out of every twelve months in the

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year? Our splendid climate prepares our people to brave every climate in the world. The typical Englishman can endure every extreme of cold and heat. What other race can do this? Not one!

My next point, No. 3, is, these colonies are nations. The proof of that rests on Gen. xlviii. 19, and xxxv. 14: "A nation and a company of nations shall be of thee." Not tribes, but nations. To Ephraim only was the promise made in the former text. The Jews do not fulfil this promise in any way. We see the fulfilment only in our own race; for instance, in South Africa, where two nations are forming now, the Cape of Good Hope and Natal, each with Governors to rule and Parliaments to legislate, with wealth abnormal. Ephraim's seed was not to acquire these nations, but "to become" them! South Africa is twice the size of the British Isles, 700 by 400 miles. One mine in Kimberley has yielded £8,000,000 of diamonds in three years. That mine has yielded £2 sterling worth of diamonds for every day that has passed since Adam was created! The Cape Colony has yearly exports of over £4,000,000 in wool, wine, corn, and beef. Natal, a sub-tropical Colony, has coal, iron, oranges, sugar, and cotton to export, the two last growing wild. The Canadian Dominion, which is larger in area than the United States, produces iron, tin, copper, lead, silver, gold, marble, and her land yields 100 bushels of wheat per acre! All this has been given by the Lord to Israel, and then to Ephraim, and we British have those same blessings now. New Zealand is another of our colonies. It is larger than Great Britain. Its political constitution is that of a nation. It has a Governor, a Parliament, a Legislative Council of 43 members appointed for life by the Crown. Its produce is corn, meat, coal, iron, and gold. Then there is Australia, being a size larger than Germany, France, Austria, Italy, Spain, and Portugal, all put together. There are there six colonies, now six nations—1, New South Wales; 2, Queensland; 3, Victoria; 4, South Australia; 5, Western Australia; and 6, Tasmania; each with a Governor and Parliaments managing their own affairs. The produce of these Colonial nations is tin, copper, iron, coal, pearls, cotton, tea, sugar-cane, sheep, wheat, and the gold discovered in 1851, since which £10.000,000 sterling worth has been exported every year. These Colonies are nations; they are a multitude of nations, and all of the Anglo-Saxon seed. But what will be the result of this process now going on? It will, and must be, Federation. Gen. xxxv. 11 gives us that assurance. "A nation and a company of nations shall be of thee." God's idea of politics is a company of nations for *Israel*—many nations bound together into one Empire, one Colonial Empire of one race, one seed, one language, one religion. Have the Jews, or any Gentile, non-Israelite nation, realised this? None but the British have. Therefore, we British are Israel. The nations are there, and they are bound by the influence of the Throne in Britain, exercised by the Governor in each of these nation Colonies. "Federation, in truth, is in the air." The Colonies are preparing for it, our nation at home is preparing for it, America is preparing for it, and claims that it shall include all the English-speaking races of the world. God's agents, who are His people, are bringing on the final consummation, and Lord Tennyson's Ode, sung at the opening of the Colonial and Indian Exhibition, illustrated the idea very grandly, thus:—

"Sharers of our glorious past,
Brothers, must we part at last?
Shall we not through good and ill,
Cleave to one another still?
Britain's myriad voices call,
Sons, be welded each and all,
Into One Imperial whole,
One with Britain, heart and soul,
One life, one flag, one fleet, one Throne,
Britons, hold your own!
And God guard all!"

But what, in conclusion, is the use of all this? What will be the effects? Federation will decide the questions of war and peace in all future time. If France and Germany desire to go to war and break the public peace, the Anglo-Saxon English-speaking peoples, by the very weight of their numbers and wealth and power will be able to forbid the combat and compel peace.

Another point is the facility Federation will give to us to carry on our missionary operations, which shall be world-wide. The speaker thus concluded a most interesting lecture, which had occupied an hour to deliver, and received the hearty thanks of an enthusiastic meeting.

MILITARY CHARACTER, AND WEAPONS OF THE ANCIENT BRITONS.

By J. Thomson.

We recently noticed in Banner, No. 489, the military prowess of modern Britons. As a sequel to that article, it will not be amiss if we now inquire into that of the ancient Britons, and see if the fighting qualities of the moderns have been inherited from their ancestors.

It is well known that the ancient Britons were fierce warriors. Writing above three hundred and fifty years ago, Polydore Vergil says of them, "Thei were mervaylus conninge in the art of warfare, usinge divers kindes of fight, whereat Cæsar graunteth that his soldiers were afraide, bicause thei were not apte or prone thereunto. They hadd these weapons: swordes, dartes, clubbs, bowes, helmet, and brigantine, or cote of fense of linnen, sowed faste with a great manie wrappings."* In our British barrows are found many of these ancient weapons; among them being bronze swords, two feet and a-half long; also shorter, two-edged swords, the thickest part in the middle, with no guards to their hilts, very like what would be termed daggers now-a-days, and probably the sort referred to by Polydore Vergil as "dartes." The hilts, which were very small, were sometimes made of wood and nails; sometimes of bronze spread over clay; and sometimes even covered with gold plate, or woven about with gold wire. The scabbards were of wood, usually tipped with metal, and sheathed with leather. They also had spear-heads a foot long, and the end of a battle-axe fifteen inches long, and weighing seven pounds, has been found, which would be a most formidable weapon in any hands. A few large round shields in thin plates of ornamental bronze, the edges turned over a thicker frame of metal wire, with a cross-bar within the central bars, as a handle, have also been found. But of the commoner shields of leather-covered wood, there are left only the metal borders, or the small round plates of metal with which they may have been studded, or strengthened.†

That they made good use of these weapons in repelling the foreign invaders, is the clear testimony of history. Julius Cæsar, with all the power of Imperial Rome at his call, with difficulty made good his landing, after one or two unsuccessful attempts; and his intended subjugation of the country had such ill success, that he was glad to make the best terms he could, and retire, leaving its conquest to a subsequent invader, who, in the person of Claudius, arrived about a century after Julius Cæsar.

THEIR WAR CHARIOTS.

But the most renowned implements of warfare possessed by the ancient Britons were their war chariots. Cæsar speaks of them as innumerable. No less than six different sorts are mentioned; and they were of excellent make. The smart, fast young men of Rome, used to drive about Rome in British

* "Hist. of England," b. i., pp. 49, 50.

† See vol. vii. pp. 218, 219 of Banner for more particular notice of the military prowess of the ancient Britons.

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chariots as the best to be had. In war they were the terror of Cæsar, who describes the Britons as fighting from two-horsed chariots (as did also the Gauls), the wheels of the chariots being armed with scythes. This account is confirmed by Ponponius, Mela, and Strabo; while Diodorus Siculus says of the Britons, "They use chariots, as the ancient Greek heroes are reported to have done in the Trojan war."* This reference to the Trojan war, and the similar mode of warfare adopted by the Trojans and Britons, coupled with the British tradition concerning their Trojan descent, which is also mentioned by Ammianus Marcellinus (who flourished about the middle of the fourth century, and quoted as his authority Timagenes, a Greek historian of Alexandria, who wrote about B.C. 54), is very important in any inquiry concerning our nationality and its original source; for there must have been something peculiar in the shape of these chariots to induce Diodorus Siculus to make that remark. Nations in ancient times were very slow in giving up national customs, or adopting those of other people; and we know that a similar style of chariot was in use in very ancient times among certain Asiatic nations. In the book of Joshua (xvii. 16—19) we read that the Canaanites had "chariots of iron" (temp. 1444 B.C. marg.); and that they inhabited the valley (see also Judges i. 19), where they could employ them with greater advantage than in the hill country. Of these chariots, Jabin, king of Canaan, had nine hundred (Judges iv. 2, 3; temp. 1366 B.C. marg.); and they seem to have been so very different from the chariots of Egypt to which the children of Israel had been accustomed while in that country, as to be to them an especial dread, and worthy of especial note. To these Moses seems to refer when he warns the children of Israel not to be afraid of the Canaanites, though they had horses and chariots (Deut. xx. 1). It need not be supposed that though these are termed "chariots of iron," that they were made altogether of iron; but rather that they were armed with it, so as to be stronger and more difficult to assail. In his work on "Oriental Customs," Burder says that "such chariots were called *currus fulcati*. They had a kind of scythes, of about two cubits long—*i.e.*, three to four feet—fastened to long axletrees on both wheels. These being driven swiftly through a body of men, made great slaughter, mowing them down like grass or corn."

It need not, however, be supposed that this chariot warfare was introduced into this country on its first colonisation. It is more probable that it was at a subsequent period, when the increased traffic between Britain and Phœnicia had made this country, and the commerce therewith, valuable to those ancient navigators, that these peculiar defensive means of warfare were introduced; by which time also the maritime Tribes of Israel had become allied with the Tyrians in the time of Hiram and Solomon, about 1000 B.C. At least between this date and the last above noticed in the time of the Judges, there was ample time for such introduction; while the fact that so many kinds were known and used when Julius Cæsar invaded this country, many centuries afterwards, is an argument in proof that they were not then of recent date.

BRITISH ROADS.

The possession of chariots also implies the knowledge and use of roads; for without good roads, or pretty level ground, the chariots would be of little use in war. Four good British roads which have too readily been ascribed to the Romans, are (and not without reason) supposed to have been the work of British minds originally; however much they may have been extended or improved by the Roman conquerors. Billings-street, terminating in Billings-gate, London, commemorates the name of Belinus, son of Dyvnval Moelmud, or Molmutius, a famous British prince, said to have been the sixteenth king of Britain, and who flourished some five or six centuries B.C., a short notice of whose laws has already appeared in the BANNER (No. 484). Ralph Higden, a monk of Chester, says that this same British king, or his son Belinus, also founded three other great British trackways besides Billings-street—viz., Watling-street, Incknield-street, Rycknield-street, and Ermine-street, all which names "have a decided Celtic origin,"* Mr. Lysons remarks, if this last is not from Irmin, or Arminius, the great Saxon chief of the first century of the Christian era. Of Belinus, Polydore Vergil says, "He builded the city in Wales named Caerleon, founded, no doubt, in a pleasant soil, and well beset with houses, whereof there are sygnes and trackes at this daye. . . . He did, moreover, ædefie a gate on the bancke of the river Thames, which, according to his name, of the posteritee, was called Belingsgate, which name it keepeth as yet, adjoining thereunto a littel haven, into the which the lesser sort of shipps have access, which bring all things necessarie and profitable for the citee." His brother Brennus not finding sufficient employment at home for his energy, crossed over to the Continent, and led the Gauls into Italy, where they took and burned Rome in "the ccclx. and v. yeare after the biledinge thereof"†—*i.e.*, B.C. 388, Rome having been founded about B.C. 753.

SKILLED ARTISANS.

But the possession of war-chariots by the ancient Britons also implies the existence of many skilled workmen and artificers. There must have been, first, miners to dig the ore; next, they must have had some kind of tools, however rude; and then there must have been metallurgists, smelters, carpenters, harness-makers, and blacksmiths to work up the metal, otherwise how could they have made such superior vehicles? and without blacksmiths how could they have made the chains with which Cæsar (lib. iv.) says that they bound their prisoners? Diodorus Siculus describes the way in which "they dig tin ore out of the mines, and prepare it with great dexterity and art. Though this ore is naturally of a hard substance, yet it is mixed and incorporated with much earth, from which they separate it with great care, and then melt and cast it into blocks or ingots of a square form, like dice" (lib. v.). It has been asserted, upon the authority of this passage, that tin "was the only metal" with which the ancient Britons "were acquainted, as the produce of the island." But this cannot be understood unless we may suppose that the British war-chariots of which Diodorus speaks a little further on, were simply made of tin, or coated with tin, like children's toys. Or must we suppose that he meant that the British imported their iron for building their chariots? But, on the contrary, Strabo expressly says that the Britons had iron, as well as other metals which he mentions.‡

Though Solomon received assistance from the king of Tyre, in the supply of skilled artizans for the building of the temple (see 1 Kings vii. 13—46; 2 Chron. iii. 13, 14; iv. 11—17), we do not think that implies the entire absence of all such skilled workmen among the Hebrews; for nearly five centuries earlier, at the building of the tabernacle in the wilderness, we

* It is not our intention now to pronounce any opinion upon the traditions which connect ancient Britain with Troy, as recorded by our old chroniclers. Some people consider them simply ridiculous; but there may be some rational historical substratum found, if we could but winnow the fable from fact. Traditions do not spring from nothing, any more than life from nonentity. Spontaneous tradition is found in human history as little as spontaneous generation is in animated nature.

* Ikinield and Rycknield. These were two different roads. The first was the road of the Iceni, and led from the coast at Great Yarmouth, across the country to Land's End. The second was the road of the Upper Iceni, and ran South-westerly to Birmingham, Gloucester, Chepstow, and probably by Abergavenny, to St. David's. The ancient British roads seem to have been planned for commercial purposes; but the Roman roads chiefly for military and strategic reasons. For an interesting account of ancient British and Roman roads see the Appendix to "Richard of Cirencester's Chronicle," pp. 472—500; Bohn's Antiquarian Library. See also Lyson's "Our British Ancestors," pp. 6—8.

† "Hist. of England," b. i., pp. 41—46.

‡ "Our British Ancestors," pp. 36—38.

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find there were many such cunning workers "in gold, in silver, and in brass; and in cutting of stones to set them; and in carving of timber," &c. (Exod. xxxi. 1—11; xxxv. 30—35; xxxvi. 1—4), and we cannot think they had entirely lost these arts. Hence the inference is, that the existence of superior antiques of a certain character, said to be Phœnician, may not, in every case, have been the work of that people, and sure indications of *their* presence, and of no other; but rather, either by them or their allies, the Hebrews, with whom they had much in common. In his time, the prophet Ezekiel (xxvii. 12, 13) tells us that the Tyrians dealt in silver, lead, iron, tin, and brass; and we find abundant evidences of mining knowledge, anciently, both in this country and Ireland. Mr. R. Griffiths, mining engineer, in a report on the metallic mines of Leinster, made in 1828 to the Dublin Royal Society, says that "an ardent spirit for mining adventure must have pervaded" that country "at some very remote period." And further, that the ancient inhabitants possessed skill in metallurgy, he says, is shown by the abundant proofs in "numberless articles of gold, silver, copper, brass containing zinc, bronze, containing tin, and other mixed metals that have been discovered in every part of Ireland, many of which display beautiful forms and exquisite workmanship." He also goes on to observe, that many mining excavations in Ireland show "appearances similar to the surface workings of the most ancient mines in Cornwall, which are generally attributed to the Phœnicians, who, from the remains of their arms, their language, and other vestiges, indubitably visited that country, and who are supposed to have shivered the rock into small fragments, by first heating it to redness by means of large fires, and afterwards cooling rapidly by throwing on water." *

WAR-TRUMPETS.

Somewhat in the same way as their modern descendants, the ancient Britons marched to battle to the strains of martial music. There have also been dug up out of the British barrows, long curved "lures," or war-trumpets, apparently of the same age as the barrows. These "lures" stand about three feet and a-half high in their curved shape. They are curved for carrying on the shoulder, like a gun, when played, with the broad round of their flat mouths, or openings, by the player's knees. If stretched out they would be six feet long. Several of these old British war-trumpets, blown by modern antiquaries, have played "a ghostly music, in a tone not absolutely dull," Professor Morley says; "something between a trumpet and a bugle-note." †

There are still surviving among us other ancient musical relics in the Irish and Scotch bagpipes. There is no question about their antiquity, and scarcely any respecting their Gaelic origin. Though there is some difference now between the Irish and Scotch pipes, we have no doubt that they had a common origin; but, which is the more ancient, it might be difficult to decide. By their greater simplicity, the Irish may, perhaps, have the prior claim. When the invading Cymri drove the Gaels into Ireland, they took their peculiar musical instrument with them; and from Ireland, thence to Scotland. So, also, there is evidence, that for a long period the fens of Lincolnshire were held by the Celtic Gaels as a fastness against the invading Cymri; and we find the bagpipe among the traces, asserting the Celtic ancestry of the fen people. In Shakespeare, "the drone of a Lincolnshire bagpipe" is one of Falstaff's similies for melancholy. ‡

No doubt our earliest ancestors possessed other kinds of musical instruments, particulars and relics of which have not come down to us; for they had a lively imagination, and much poetic fancy, which found vent in "prime stories" and joyous, as well as funereal songs; and these would, naturally, lead on to the accompaniment of instrumental music.

* The Gael and Cymbri," pp. 76-78, 179.
† Morley's "English Writers," i., p. 155.
‡ Henry IV., Part I., Act I., S. 2.

BARON VON HUBNER ON BRITISH INDIA.

THE following extract from Baron Von Hubner's work, "Through the British Empire," has been sent us by a Tunbridge Wells Israelite, as a cutting from the *Advertiser* of that place. The verdict of the Austrian traveller in regard to the condition of the Indian Empire is most encouraging in respect to British rule in general, to the condition of the Empress's subjects in particular, and as it concerns the administration of justice by the European servants of Her Majesty's government. The fact published by Baron Von Hubner, in respect to the latter particular, is notoriously true. To the writer of these lines Indian litigants have often expressed their decided preference for almost any European judge or magistrate as the arbiter of their suits over one of their own countrymen, however able. The reason always assigned was the belief in the incorruptibility of the European and the certainty of a just decision, according to his knowledge—while in respect to the native official the Indian litigant has a lurking suspicion which it is impossible to overcome, that he is partial. What the Baron said was this :—

Materially speaking, India has never been as prosperous as she is now. The appearance of the natives, for the most part well-clothed, and of their villages and well-furnished cottages, and of their well-cultivated fields, seems to prove this. In their bearing there is nothing servile; in their behaviour towards their English masters there is a certain freedom of manner and a general air of self-respect; nothing of that abject deference which strikes and shocks new-comers in other Eastern countries. I have no means of comparing the natives of to-day with the natives of former generations; but I have been able to compare the populations who owe direct allegiance to the *Empress* with the subjects of the feudatory princes. For example, when you cross the frontier of Hyderabad, the climate, the soil, the race are the same as those you have just quitted; but the difference between the two States is remarkable, and altogether to the advantage of the Presidency of Madras or of Bombay. The relations of the civil and military officers with the people leave nothing to be desired. If proof were needed to show how deeply rooted among the population is English prestige, I would quote the fact that throughout the peninsula the native prefers, in civil and still more in criminal cases to be tried by an English judge. It would be impossible, I think, to render a more flattering testimony to British rule.

But no one, even if he looks with the eyes of a pessimist, which I do not, and makes a large allowance for the infirmities and weaknesses inherent in human nature, can deny that the British India of our days presents a spectacle which is unique and without parallel in the history of the world.

We publish the foregoing in the pages of the BANNER because we are satisfied that the Austrian author's testimony is true and impartial—proving that British-Israel's administration of her splendid dependency is unique in the history of the world; her rule being a righteous rule, unparallelled among the nations. In this, as in other respects, she shows herself to be "the head and not the tail, above only and not beneath all other races of the earth," according to Deut. xxviii. 1 and 13. She endeavours to do her duty by the many nationalities God has placed so wonderfully in her keeping in the Peninsula of India. She rules them so well that, Baron Von Hubner being the witness, their material prosperity is assured as it never was before.

Compared with the subjects of the native feudatories in India, our British native fellow subjects are more contented and prosperous than they. But why should all this be as the Austrian traveller depicts? How comes it that the British have succeeded where the Portuguese and Dutch, and French have always failed? The fact is, the British, being Israel, are "the righteous nation" (Isa. xxvi. 2), the one "that keepeth the truths" of God. God is with us as a people, and His blessing therefore follows us in the Government of India. From the Viceroy to the lowest European officer of the State, a blessing from on High attends our national proceedings in that land of wonders.

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Not only does God give us more and more of the Peninsula and its surroundings to dominate, as in the case of Oude, the Panjab, Lower and Upper Burmah and the rest, but He also gives our youth, in the public services they administer so well, the wisdom, power, and ability to give contentment to their innumerable fellow-subjects placed under their official charge. So patent is this that the Austrian cannot but notice with wonder and admiration the prosperity and contentment of the natives under the British flag, and their love and respect for their European judges; so that litigants prefer their justice to that of their native brethren, "a flattering testimony indeed to British rule." But there is no room in this matter for flattery or for national conceit of any sort or kind. God Himself represents in Psa. cxi. 6, R.V., the nature of His dealings with us in respect to India. He declares that the whole subject of our dominion there shall be proof positive of His power and goodness. "He hath shewed," He says, "His people the power of His works in giving them the heritage of the nations."

The transfer of the heathen to their keeping shall be, He declares, evidence all shall recognise of the "power of His works," and seeing this, Baron Von Hubner cannot refrain from declaring "that British India of our days presents a spectacle unique, and without a parallel in the history of the world!" Here the Austrian unconsciously alleges of the British what God promised should be Israel's experience; "Israel dwelleth alone." Her position in India and everywhere else is "unique" and "without a parallel."

UNTIL SHILOH COMES.

By Surgeon-General J. M. Grant, M.D.

The following letter is a random shot that I lately fired at a clergyman who could discriminate between Israel and Judah, but asserted that the prophecy of Gen. xlix. 10 had been fulfilled at the first coming of Christ, as the Jews had had a self-government till then, and that Christ was the last king of the line of David.

My shaft seems to have missed its mark, as shafts shot in the same direction generally do; at all events, I have not heard of its having made any impression.

June 19th.

Dear Sir,—Will you allow me to submit, with reference to your interesting and instructive sermon of last Sunday evening, that it is impossible for us to trace the sceptre of Judah (that is, of David) as having been wielded over the Jews at any period from the captivity to the present time, for, without enquiring what was their particular form of government under their other conquerors, we know that under the Romans, at the time of our Lord's advent, any self-government that they possessed was vested in the high priests who were of the tribe of Levi, not of Judah. Besides, the sceptre was to carry with it the "chief rule," and that it certainly has not done in the case of the Jews since the captivity, even supposing it to have remained amongst them; and it was to be wielded, not over the Jews and Benjamites alone, but over all the brethren of Judah; and in the last days, or the Christian dispensation—compare Gen. xlix. 1—8 with Num. xxiv. 17.

These, and many other prophecies, such as Jer. xxxiii. 20—26, require for their fulfilment that the two families of Israel shall be in the relative position of the governing and the governed during the Christian dispensation; and that the seed-royal of the House of David has been preserved from the time of Zedekiah until now. There is only one conceivable way in which this can have been done, and that is through one of Zedekiah's daughters. This may appear very improbable, but it must be admitted to be *possible*, and the ancient history and Bardic traditions of Ireland confirm the obscure prophecies on this subject; or rather, are confirmed by them so remarkably, as to afford strong evidence of their authenticity. Read John i. 31 in this connection. The manifestation of Christ there referred to could not have been to the senses. It must have been to the understanding and heart by faith, and, in that sense, it has never been made to the Jews, so that either the mission of John the Baptist must have failed, which is impossible, or the other House of Israel must exist as a Christian nation now. And if Christ has fulfilled the prophets, as He declares that He came to do, He must have raised up the tribes of Jacob (evidently not the Jews) (Isa. xlix. 6), and closed up the breaches in the tabernacle of David (Amos ix. 11), which could only be done by bringing the long-severed House of Israel again under his sceptre.

I do not think that we can regard Christ as having succeeded to the throne of David and being the last king in David's line, because we read in 1 Chron. xxix. 23, that David sat on His throne. Christ, as God, never divested Himself of the sovereignty of Israel; but as man He has not yet assumed it, so that God's promise to David, that he should never want "a man" to sit upon His throne cannot possibly have been fulfilled in Christ, nor yet the promise that Israel should never cease from being a nation before God, and that it would be ruled by David and his sons for ever (Jer. xxxi. 35, 36 and 2 Chron. xiii. 5); so that the only sound interpretation of the prophecy, that "the sceptre shall not depart from Judah, nor a law-giver from between his feet"—that is, by successive generations, until Shiloh comes, appears to be that the dynasty of David will be established till the second coming of Christ.

You will perceive that I am one of those who maintain that the fulfilment of prophecy demands the present existence of a Christian Israel, and that such Christian Israel may be identified with Great Britain, which is universally admitted to be doing the appointed work of Israel in the world, and must, therefore, be Israel, unless the purpose of God and His promises to His chosen people have failed or been abandoned—a supposition which involves the denial of His omnipotence and truth!

Believe me, dear Sir, yours very sincerely,
J. M. Grant, M.D., *Surgeon-General.*

9, Cambridge-crescent, Harrogate, June 7th.

P.S.—"Shiloh" is not one of the names of Christ, it means peace or rest—a condition which certainly was not ushered in by His first coming, but will be by His second.

THE INTERNATIONAL COIN.

From the *Standard* of May 25, 1885, a friend has unearthed the following, which deserves a place in the Banner:—

British gold coin is the favourite circulating medium of the world, and the sovereign approaches nearer to the *status* of an International coin than any other. The fact is dwelt upon in a report from the Deputy Master and the Chemist of the Mint, describing the system connected with the Mints and Assay Offices of the United States. In that document we are reminded that British sovereigns circulate freely in Brazil, Portugal, Egypt, and elsewhere.

Here, then, is another grain of gold dust appertaining to the Identity, showing that the British, being Israel, are "the head and not the tail" among the nations even in their coinage. The nations of South India, when they have the chance, hoard their savings in British sovereigns, and their gold jewellery is principally manufactured out of British gold coins. It is current in Ceylon, the Mauritius, the Cape Colonies, and Australasia, in which last the sovereign and half-sovereign are coined at the Sydney Mint, and such pieces being

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identical in weight and value with our own at home are current coin by law. Our coinage being already, in a certain way, international, our language is becoming universal, as our Empire is world-wide. These facts are suggestive; and though of themselves we cannot regard them as decisive proofs of Our Identity, we can appeal to them as facts which our opponents may exercise their ingenuity to explain, and which corroborate our claim to be God's chosen people, when the Scriptural, historical, ethnographical, and philological arguments, are taken also into consideration.

We do not despise small corroborations of our great contention, because these small corroborations are of value, since they show that in every respect, small and great, Our Identity is fully supported by evidence of all kinds and sorts. The tendency of each description of testimony is the same. The whole, and each part of the whole, directs the mind to the Scriptural fact that Israel, and therefore the British, are destined to be "the heir of the world," to own "the kingdom and dominion and the greatness of the kingdom under the whole heaven," as the people of the "saints of the Most High," and therefore even now they are showing signs of their coming Royalty as a nation, exhibiting supremacy, as "the head and not the tail, above only and not beneath," all the nations of the earth, by reason of their obedience to the commands of the Lord in respect to faith in the Divine Sacrifice on Calvary, of Jehovah-Jesus, God the Son.

We are apt to forget that the last aspect of this world's political condition will be that of "a kingdom," not many kingdoms, as at present; and that the coming king of that mighty kingdom will be the Lord Jesus Christ, the Son of God. To this effect is Rev. xi. 15 (R.V.), where the declaration of the great voices in heaven following the sounding of the seventh trumpet by the angel was, "The kingdom of the world is become (the kingdom) of our Lord and of His Christ, and He shall reign for ever and ever." This text, compared with Dan. vii. 27, already quoted, makes it clear that the king is one and the kingdom is one, even the whole world. As the people of the saints of the Most High—that is, the children of Israel—are to enjoy that mighty Empire by gift from God, they must constitute the subjects or kingdom of the Lord their King, and their eternal existence as such is guaranteed by the declaration that this kingdom is to be that of our Lord and of His Christ, to reign there for ever and ever—that is, "unto the ages of the ages" (margin, R.V.). Such being the case, we see clearly why the preparations are now being busily made in the providence of God for the assumption by our Anglo-Saxon race (being Israel) of the wonderful position they are destined ere long to occupy. The earth in all directions is being rapidly placed in their possession. Masses of mankind in the four quarters of the globe are being entrusted to their government. Their English language is rapidly and miraculously spreading in all quarters, so that everywhere it is proclaimed that it is to become, in all human probability, the universal language of mankind. Their coinage is, as we see, already in a sense an international one; the evangelisation of the world is committed to them; the Bible and its world-wide dissemination is theirs by common consent, as well as by patent fact; civil and religious liberty is confined to their race as a nineteenth century fact; the dominion of the sea and the gates of the world are theirs even now; their Heathen and Colonial Empires constitute together, in the four quarters of the planet, a marvel of magnificence, such as the world never saw before; their wealth is abnormal, unique, and even in these dull and disastrous times, unparallelled by any other nation existing on the earth. All these characteristics of a race which has no equal in any other extant, point unmistakably to the future grandeur and supremacy of Israel as a nation; a dangerous distinction, however, and one which no people could safely inherit, were not the promises of national greatness accompanied and tempered by the promise of the glorious gift of the new covenant and of the outpouring of God's Holy Spirit to the whole race, "from the least of them to the greatest of them," when they shall "all know the Lord, and their sins and iniquities He will remember no more" (Jer. xxxi. 33, 34; Heb. viii. 10—12; Joel ii. 28, 29). The greatness of the Empire is to be for God's glory. This will correct all corruptions, and make every accession of Israel's earthly greatness to administer to the praise of the Lord, who has formed and created the race that they may show forth His praise" (Isa. xliii. 21).

ISAIAH LVIII. 13 AND 14.

ALL Anglo-Israelites are agreed, that one of the most decisive proofs of the Israelitish origin of any people must be their possession of the Sabbath sign. The nation or nations that have the sign must be Israel. Those which lack it have no evidence to show that they are of the chosen race. Exod. xxxi. 16, 17, is very clear on this point: "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel for ever: for in six days the Lord made the heaven and earth, and on the seventh day He rested, and was refreshed." We see, that of all the nations of the earth, there are but two, besides the Jews, who, by the laws of their lands, are under legal compulsion to respect the Lord's-day, giving for His service the whole of it. Other nations, besides the Jews, the British, and the Americans, either have no Sabbath at all or give God only half His day, like the German and Scandinavian races. The Anglo-Saxons and the Jews alone recognise God's claim to the whole of one day in seven, as that of Sabbath rest, holy to the Lord; and therefore, we affirm, and not illogically, that of all the nations of the earth the Jews, the British, and the Americans are the children of Israel, God's chosen people, of the Two Houses of Judah and of Joseph. But it cannot be denied, on the other hand, that our observance of the Sabbath is only partial, and that merely a small minority of the nation really hallows it according to the commandment. How, then, can it be said, that the British nation, *quâ* nation, answers to the description given us in God's Word, and is a possessor of the "sign," which certifies to the world that she is Israel? We believe an answer to this difficulty is found in the fact, that God deems His people obedient when the responsible ruling power, in His nation, conforms to His will. The king, or Parliament, or both, represent, in His sight, His people, and their acts bind the people, rendering the latter praiseworthy or blameworthy, according to their deeds. The Sabbath laws are on our Statute Book, unrepealed, and they are constantly put in force against those who break those laws by Sunday-trading and the like. These national acts appear to bind the Lord to regard our nation as "Israel obedient" in the matter of the Sabbath, and to confer upon her all He promised to such obedience. For this statement we have only to refer to Isa. lviii. 13, 14 (R. V.), to see that we are quite correct. There we read these words. The context, nay, the text itself, plainly shows that "Jacob," or "the House of Jacob," was addressed (ver. 1 and 14): "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, and the holy of the Lord honourable; and shalt honour it, 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 make thee to ride upon the high places of the earth, and I will feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." What have we here? A covenant made by the Lord with Jacob, respecting the observance of the Sabbath, the conditions of which were, that if Jacob observed it after a godly sort, in a way pleasing to the Lord, these two blessings were to be Jacob's portion—namely:—

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1. God would cause Jacob to ride upon the high places of the earth; in other words, bless his people, and make them the chief of nations; and

2. God would give to the people of "Jacob" the heritage of their father, which clearly represented the unconditional promises which Jacob inherited, to be found described in Gen. xxviii. 3, 4, 13, 15; xxxii. 28, and xxxv. 10—12.

Now can it be said that, judged by the standard of the sanctuary, the British people have come up to the demands of such a text as Isa. lviii. 13? Have we called the Sabbath a delight? have we regarded it as "the holy of Jehovah honourable"? Have we, nationally, honoured the day by not doing our own ways in it, or doing our own pleasure on it, or speaking our own words during its sacred hours? We cannot venture to say so! Then the reward has not been merited? God cannot now give effect to what He conditionally promised to bestow in ver. 14. For *our* merits He cannot! But for the merits' sake of Jesus, our nation's Redeemer. Daysman, Advocate, and Sacrifice, He can, and will, and does. Jesus has died for Jacob! He has kept the Sabbath for Israel! He has done all God required of Him as Israel's Substitute, and therefore this condition precedent has been by Him performed, and Israel can now not only deserve, but demand and obtain of the justice of Jehovah, that He should give what He promised only to Israel obedient, but not otherwise. And has He not, accordingly, given to our nation just the two things He has promised, as the rewards of obedience in the Sabbath question? and does He not, therefore, and thereby, announce to the whole world that the British people, who have these unique blessings, are His people, Ten-Tribed Israel, the possessors of the sign? For the British to-day are, in truth, the chief of nations, riding upon the high places of the earth; "the head and not the tail, above only and not beneath all the other nations of the earth." We possess the Gates of the earth, the commerce of the world, a secure domicile sheltered by the waves, the most splendid Empire the world has ever seen, abnormal wealth and riches, multitudinousness phenomenal, which is Empire; the Bible, the Sabbath, the evangelising functions, the outpouring of the Spirit, and all those other good things, spiritual and temporal, which lie at the right hand of God Almighty. "The heritage of Jacob," Israel's father, consisted of these very things just detailed, and we British have them all, to prove that God regards us for Jesus' sake, as those who keep His Sabbaths as He would have them kept, and who regard them as His holy days, a delight and honourable. Seen in this light, the promises contained in Isa. lviii. 13 and 14, conditional though they are, are proof positive, not only that the British are Israel, but that they are, in God's sight, observers of the Sabbath in a national sense, such as He approves according to the prophecies. Israel, praise ye the Lord!

A GERMAN'S VIEWS ON OUR IDENTITY.

A DIFFICULTY which naturally presents itself to most minds in connection with the Identity theory is:—How was it possible for those Tribes (of Israel) who are supposed to have made their way over to Britain, after travelling in the course of many centuries, from the interior of Asia, and across the Continent of Europe, to the shores of the Baltic and German Ocean—how, travelling as they did under the mighty impulse which swept *other nations* along with themselves on, in this Westward current, was it possible for these Tribes *not* to become so mingled with these others, as to make their being finally brought to these "Isles of the West" as *Israelites* with little alloy a matter of the utmost improbability? Now, there is one consideration which, it strikes me, meets that difficulty. Every elementary history of Germany teaches, that the nation was formed originally of a great number of Tribes, more or less connected with each other through similarity of language, manners and religion—who gradually migrated out of Asia—settling down finally (any of them who were not swept further Westward and Southward, such as the Visigoths, Vandals, and Longobards) in that vast country comprised between the Rhine, the Danube, and the Oder. The fact, however, to which I want to draw attention is:—that for centuries before and after the commencement of our era, these Tribes, it is well known, continued each under its own chief, or Herzog, who held this position by right of descent, and although intermarriages took place between them, yet, on the whole, they continued as distinct peoples. Their names and dwelling-places being well known to this day, as a glance at a historical map referring to that period will shew. Those nations were even often at war with each other, and it was even only a very great common danger that would draw any number of them into united action; so jealous were they of their independent position. Even Herman, the national hero, the Caractacus of the Germans, failed in what he had made his life's task, even to bring about a national union under one head. In fact, this state of division into separate nations or Tribes which again were subdivided into *classes* and *families*, as distinctly, it would seem to me, as Israel was in Joshua's times, when (as in Josh. vii. 16) "the Tribe of Judah was taken"—only began to lose its significance from the age of Charlemagne, who laid the foundation of the German Empire.

Certainly, up to the time of the invasion of Britain by the Anglo-Saxons, it would have been absolutely impossible for any tribe or nation *retaining any amount of vitality* to *become so mixed up* with the surrounding ones as to be absorbed by them and *lose its identity*. It is therefore most reasonable to suppose, nay, the only conclusion possible is, that if any of the Tribes of Israel were swept along Westward, during the long period of the "migration," they must have wandered on and arrived at their final resting places *not* in a *mixed* multitude, but as *distinct nationalities*, conscious each of a common origin, though unable to trace their ancestry to its source; lacking, like their fellow travellers, "documentary evidence," but speaking like them, an Arian dialect, and having adopted much of their mythology, and very likely contributed to it.

There is another point to which I would venture to draw attention, if it has not already been noticed:—It is evident from their language still lingering among the peasantry of Britany (La Bretagne) in France, that that province was chiefly peopled by those Britons who escaped across the sea from before the Saxon invasion.

The Welsh version of the Bible is said to require little alteration to make it intelligible to the Breton peasant, and many of the traditions connected with the legendary cycle of "King Arthur and his knights," have their homes there.

Now, it is a fact, that nowhere in France did the persecutions against the Protestants rage so fiercely at the time of Louis XIV.'s Dragonades, as just in that province and the regions bordering upon it, and the stories concerning those poor Christians going out in boats at dead of night to meet for worship, are very touching, and have been made the subject of poetry. It was not merely, I believe, the poor peasantry and fishermen, but also many of the educated French-speaking classes, who were found "heretics." Natural it was, that while many of the Huguenots from the interior of France, escaped across the frontier, and found shelter in some of the Protestant States of Germany—notably the Elector of Brandenburg's—those living in Britany, and along the North and West coasts, should, by the force of circumstances, escape, exclusively almost, to the *British Isles*, and is it not wonderful to think that these *being really Britons—i.e.*, Israelites, were led unconsciously, and while contending for the truth, to *return to their own people!* A GERMAN.

Baden Baden, April 23, 1886.

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"THE LORD HATH NEED OF HIM."

THE four Gospels record the fact that on one very special and important occasion, the Lord Jesus Christ required the services of an ass's colt in order to make His triumphal entry into Jerusalem riding thereon, and that to secure its use He directed His disciples to tell the owners, "The Lord hath need of him." The event fell out accordingly. The owners objected to the removal of the colt, but when told, "The Lord hath need of him," forthwith they let him go (Matt. xxi. 1; Mark xi. 3; Luke xix. 29; John xii. 14). Many salutary lessons can be derived from this remarkable Scripture. In the first place, there is nothing too small or mean, or apparently worthless, that the Lord may not make use of for His own glory if He should think fit so to do. Again, if the Lord of glory had "need" of a poor ass's colt to carry out His purposes of grace to the fallen world, is it wonderful that He should deign to make use of such a sin stricken nation as His people Israel to carry on His work of evangelising the World in union and co-operation with Himself? A little tract has been published on this subject by the Church Missionary Society, written by the Rev. Uriah Davies, M.A., Vicar of St. Matthews of Canonbury, which is well worth perusal. It is to be had of the Church Missionary Society office, Salisbury Square, E.C., at a trifling cost. The writer draws a parallel between the service the poor colt did for Christ and that which His believing people do for Him, when He, having need of us, deigns to use us in His glorious service. "Shall we be permitted," he asks, "not only to follow Christ and to work with Christ and also to bear Christ to carry Him where He is not, to take Him to men who have never seen Him, to bear Him and His love and His pardon, not only into many a poor and godless home in England, but to the very ends of the earth? Oh, the honour and the bliss of this!" The Rev. U. Davies sees clearly how the Lord's election of the ass's colt and the poor believing individual may confer honour on them as the Lord's messengers, bearing Him to the heathen at the ends of the earth, but it never occurred to him apparently that God has a nation, the worm Jacob, whom He has seen fit to employ since the time of our forefather Abraham, to carry the message of salvation to all the nations, all the families, and to all the kindreds of the earth. He sees and notes the honour which God confers on individuals, even though they be merely children (like the ass's colt), when He sends them to help the work of heathen rescue and evangelization by the preaching of the cross; but strangely enough, with the Bible open before him, he never so much as mentions the national character of God's work among the heathen and ungodly races of men. He does not recollect that God has said of Israel, the nation, "This people have I formed for Myself. They shall show forth My praise"; "Israel shall blossom and bud and fill the face of the world with fruit"; "In thee and in thy seed shall all the families of the earth be blessed" (Isa. xliii. 21; xxvii. 6; Gen. xxviii. 14). The honour which he acknowledges is that of the meanest individual, and which even the ass's colt enjoyed, he cannot recognise to be the special privilege of the blood-bought, redeemed, God-loved nation which the Lord declared, in 2 Sam. vii. 24; "to be confirmed to Himself, to be a people unto Him for ever."

A remarkable sentiment occurs at page 12 of the pamphlet, which seems like blind testimony to the fact of British Identity with the Lost Tribes. He there remarks, "Any way, we may all, and must all, by deputy, carry the Lord and His salvation to all mankind, by helping, in every way, the evangelization of the world." Here we have Israel's function clearly assigned to every individual of our race, and our nation's world-wide evangelising duties "to all the nations, families, and kindreds of the earth" clearly fastened on us as a people. The writer, Mr. Davies, perceives that we have directly, or by deputy, to proclaim to the nations the true worship of the living God, and he sees we have in our measure been brought to do it, or at least to attempt the work, in the strength of His grace. The next point the Rev. U. Davies takes up is a fine one, having an Identity reference which we must not miss. "Don't you think," he asks, "that glory gathered about that which helped to bring Christ all this glory, weak as it was; that of very necessity glory gathered around even the colt that bore Christ forward in His triumphal progress into Jerusalem? The colt shared all the honour. Nay, whatever honour was thrown round Christ fell also, to some extent, upon the colt. As men gazed upon Him, they also saw it; as men pressed around Him they also pressed around it . . . . . Just for that little while these two—mighty as the one was, lowly as was the other—were inseparably joined . . . . from the moment Christ cast His eye upon it and needed it. Oh, the unutterable honour that awaited it, to bear the Lord of Life in triumph to the temple and palace of Zion!"

The parallel between the lowly colt which bore the Lord and the people He employs to carry the knowledge of His salvation to the ends of the earth is very striking. His glory He gives to His people, and He glorifies them in the work they do for Him. "Arise, shine," He tells them, "thy light has come, and the glory of the Lord is risen upon thee." "The glory which Thou gavest Me I have given them" (Isa. lx. 1; John xvii. 22). The Lord unites Himself with His people Israel and deigns to declare to them, that He is their maker, their Husband: "I am married unto you," is His gracious message to them! (Isa. liv. 5; Jer. iii. 14). The fact is, then, that the Lord has chosen Israel to be His servant to carry the Gospel to the nations of the earth, and for this gracious work He has fitted them. "The Lord hath need of them," and He uses them in His service, even as He used the ass's colt! Israel, praise ye the Lord!

"COME AND SEE THE PLACE WHERE THE LORD LAY."

THE sepulchre of Jesus was under the guardianship of angels, and it was a prophetic spot. It was the property of a rich man, hewn by himself out of the rock, for his own purposes —a tomb in which never man had lain. In a virgin sepulchre must the Son of Man be laid, as He was born from a virgin's womb; lest it should be said that His resurrection was fictitious, and the man who rose was not the Son of Man, but some other person previously buried in the cave. Prophecy marked out the tomb of Jesus, and that prophecy was literally fulfilled, both in respect to His sepulture, and as to the circumstances of His death. "They made His grave with the wicked, and with the rich in His death" (Isa. liii. 9). He was crucified as a common malefactor—the central figure, at the public execution, with two thieves—but in His burial and death, the rich man, Joseph of Arimathea, placed His body in his own new tomb (hewn out, at a costly price, from the rock), with the honour due to the Prince of glory. It was a borrowed tomb, for He who in life had not where to lay His head, had not in death where to bury His sacred body, but was indebted to the pity and kindness of a rich man—Joseph of Arimathea —for that burial which the prophecies, literally interpreted, required, as the will of God, should be given to His dishonoured body. Why should the body of Jesus be thus honoured in death, while in life, and till the moment He expired, nothing but disgrace, dishonour, blows, spitting, crucifixion, and a violent death, was meeted out to Him as the Sin-bearer for His people? It was because with His death the atonement was finished, and God granted to His body, immediately after He expired, that honour and regard with which He was about, abundantly, to welcome Him as the Victor over sin and over Satan, and as the Redeemer of mankind.

In the death, sufferings, and burial of the Lord Jesus, we see the great Antitype of His people, for whose salvation and

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redemption He underwent such tortures. Their history was in type what His was in antitype. In the work of redemption there would, of course, be no comparison or typical resemblance; but in other respects, we believe we may reverently trace the typical history of their King in the sufferings, degradation, death, burial, and resurrection of the people, to rescue whom He came. They, nationally, died for sins which were their own. "When Israel offended in Baal, He died" (Amos xiii. 1, R. V.). Their outcasting was their national death, to rise no more as Israel, in Palestine! and their mingling with the Gentiles, ending in their lost condition as a people, was, as the Scriptures continually describe it, their *burial*. Ezek. xxxvii. 1—14, draws for us the picture of the place of their sepulture in the valley of dry bones; and Hosea vi. 1, 2 (R. V.), gives us the intimation, that the dead and buried people will have their glorious resurrection like their Lord's. "After two days will He revive us; on the third day He will raise us up, and we shall live before Him." Israel died dishonoured, penally suffering for sin. They were buried, but yet honoured in their burial. God sent a message of mercy after them as they went down into their grave, unrecognised by man: "They shall be as though I had not cast them off" (Zech. x. 6, R. V.); and "I will be to them a Sanctuary for a little while, in the countries where they are come" (Ezek. xi. 16, R. V.). The Lord honoured them with the rich man's grave, for He gave them an appointed place of refuge, when He said: "I will plant them that they may dwell in their own place, and be moved no more, neither shall the children of wickedness afflict them any more" (2 Sam. vii. 10, R. V.). As the tomb of Joseph was the haven of peace and safety appointed for the King of Israel in His vicarious death, so the British Isles were the appointed place where dead and buried Israel were to be protected and honoured with God's favour; because "I am the Lord their God, and I will hear them," was His gracious promise in Zech. x. 6. Let us, then, who believe in Our Identity, come and see the place where Israel was hidden by the Lord. Let us recognise His people by the signs He gives us, whereby we may know them. The Lord Jesus was to be recognised by His signs, by His hands and feet, by the wound in His pierced side, in breaking of bread, and when He breathed upon His disciples, and gave them eyes to see. Israel His buried, and now rising people are to be known by their signs and identifications, which those who read the prophecies, and believe, may recognise at a glance. Let us not be faithless, but believing. For the sayings of the prophets, which testified of Jesus, could not be neglected with impunity by those who waited for the consolation of Israel in the Apostolic times. We now who live in the very dregs of the last days, when Israel's resurrection is at the doors, will find that it is blessed to believe "the testimony of Jesus, which is the spirit of prophecy." There is danger, in fact, to our souls if, when we hear what the prophets have declared to be the will of God regarding His people Israel, we reject their evidence, and refuse to see those fulfilments in the British people which God has placed palpably before our eyes, that He may assist our faith.

One thought more we place before our readers before we close. The death and resurrection of the Lord Jesus Christ were needful "to abolish death, and to bring life and immortality to light, through the Gospel" (2 Tim. i. 10). The terrors and penalties of death He abolished, in a very literal and spiritual sense, in the case of every true believer. But He abolished the death of Israel, the nation too, in a very literal sense, and brought them life and immortality as well, by His vicarious sufferings and sacrifice for them, as the purchase of His cross. By His death He raised the buried nation, as Hosea vi. 1 and 2 declares: "After two days He will revive us; in the third day He will raise us up, and we shall live in His sight." Israel is now rising from the dead; her resurrection is at hand; her liberation from the tomb, where she has been so long hidden like Lazarus, whom Jesus loved, is the work of the same loving Saviour, who abolished the power of Israel's national death, and is restoring her to life again. Praise ye the Lord!

A TESTIMONY FROM PORT ELIZABETH, CAPE COLONY.

THE *Port Elizabeth Telegraph and Eastern Province Standard*, a South African paper, on April 13 last, gave expression to some remarkable sentiments on the subject of British Colonial Federation which amount to strong blind evidence of our Israelitish origin, and therefore must find a place in our columns. The leading article opened with these words:—

The federation of the Empire is a subject which always excites the enthusiasm of colonists, and the growing prominence given to the question involved in that idea is a proof of the hold which it exercises on the minds of Englishmen. Connected as we are with the Mother Country by ties of blood, language, old associations, and memories, we at a distance, perhaps, feel more strongly than the average Englishman at home the desire for unity. And no matter how we may affect to disparage many of the prejudices of the England of to-day, we nevertheless feel that we have very much more need of her than she of us. If the colonies were politically lost to her to-morrow her position among the nations of the world would be far less impressive and imposing than now, but materially speaking she would be invulnerable. With the splendid public spirit of the people, and the matchless resources of the British Islands, with her ever-victorious army and the unrivalled navy, with the impregnable insularity of her position through which she is in Europe, and yet not of it, Great Britain would still be the most powerful nation in the world. On the other hand, what would be the position of such a colonial group as South Africa? Riven asunder by intestine dissensions, continually threatened by native foes, without even a gun-boat or a torpedo for the defence of our vast coast-line, we should fall an easy prey to the first European Power ambitious of forming a South African Empire and careless about the amount of expenditure requisite for accomplishing such a purpose. In this country we have two paramount duties tending to self-preservation. The first is to unite as closely as possible with England, and the next is to unite as closely as possible with one another.

The desire for unity which the writer expresses as that of the South African Colonies, is the desire for federation, and that is a promise, as we all know, which is the birthright of the Ten-Tribed House of Israel, given originally to Jacob (Gen. xxxv. 11), and passed on by the patriarch himself to his grandson Ephraim, the head of the House of Joseph (Gen. xlviii. 19; Amos v. 4, 6; Ezek. xxxvii. 16—19). But when the writer in South Africa dilates on the position of the British in the United Kingdom, he paints the picture of the House of Israel. He speaks of her as invulnerable in her island home (2 Sam. vii. 10), as possessed of matchless resources; therefore supremely blessed of God, dwelling alone (Num. xxiii. 9; Gen. xxii. 17); as possessed of an ever victorious army (Micah v. 8); an unrivalled navy (Gen. xxii. 17); as in Europe, but not of it, therefore "separated" from the nations, "dwelling alone" (Exod. xxxiii. 16; Num. xxiii. 9); and, finally, as "the most powerful nation of the world;" therefore the head and not the tail, "the very chief of nations" (Deut. xxviii. 1, 13; Amos vi. 1; Jer. xxxi. 7).

The advice which the journalist gives to his fellow colonists is very admirable, and illustrates our point. He counsels them, and he might have addressed also all the colonies of the Empire "to unite as closely as possible with England," "and next to unite as closely as possible with one another." This carried out, would fulfil the scriptural prediction of the final outcome of the Israelitish empire, "A nation and a company of nations shall be of thee" (Gen. xxxv. 11). But it may suggest itself to us, why the outland Empire of our race should,

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as a matter of necessity confederate and become politically an irresistible power in the earth? Is it that we may pose as the mightiest of the nations—the most powerful, wealthy, and great? Surely not! God's purposes were not these when He promised our forefather Jacob a multitude of confederated nations as the final outcome of his posterity. His object was the good of the outlying Gentile, non-Israelite world, that by means of Israel's powerful organisation they might all be converted and brought to Christ, whose is to be the kingship of the kingdoms of this world for ever (Rev. xi. 15). But these kingdoms must be subdued to Him by some human instrumentality, and what better fitted for the purpose than the mighty, world-wide power of His people, scattered over the whole earth as nations, and there confederated one with the other, and all with their old mother in the West, for purposes of Christian beneficence and Gospel propagation towards all the other nations, families, and kindreds of the earth? This then is the "end-all and be-all" of the purposes of God in respect to the Federation of the Empire, of which the writer in Port Elizabeth makes so much. "Israel is to blossom and bud and to fill the face of the world with fruit," and how can that be accomplished unless the political power of the messengers of God to all the nations be made irresistible, but exercised for good alone? Israel is to be a blessing to all the nations, to all the families, and to all the kindreds of the earth; but how can that be brought about unless the influence of Israel be so exercised that it must be felt by all the nations of the world for their benefit; an impossibility, save on the supposition that the House of Israel be "the most powerful nation of the world," the most beneficent and Christian? Our wealth, our Gates, our invulnerable island-home, our Heathen and Colonial Empires, constituting our "company of federated nations," are all parts of the great plan devised for the evangelisation of the nations. The spiritual blessings, the Bible, the Sabbath, the ten true laws of God, and the evangelising functions—all these are the compliments of the temporal gifts which go to qualify us as the messengers of God, to benefit the nations, the families, and the kindreds of the earth. Together they identify us as "the Israel of God"; for we answer to "the chosen ones" described in the Word, in every conceivable respect. The whole history of our race is, in short, summed up in a single compendious sentence of the Word, "I give waters in the wilderness, and rivers in the desert, to give drink to My people, My chosen; the people which I formed for Myself, that they might set forth My praise" (Isa. xliii. 20, 21, R.V.).

"THE DECLINE AND FALL OF THE BRITISH EMPIRE."

Such is the title of a little political squib published by Miss M. S. Gibbons, of Budleigh-Salterton, on the Home Rule question. The object of the writer is to find a parallel in our present circumstances to those narrated by Hume in his History of England, published in 1793, respecting the decline and fall of the Roman Empire, and the withdrawal of the Roman troops from Britain in consequence thereof. The authoress, imagining the state of things which will have come to pass here on the success of Mr. Gladstone's Home Rule project, in 1893, seven years hence, tells us what will be then the signs of the approaching dissolution of the British Empire. After pointing out that the disaster was brought about by the vacillating policy of a renowned statesman who ruined the colonies first and then the Mother Country, by severing the union between Ireland and England, the authoress proceeds as follows:—

"Unaccustomed to the perils of war and the cares of Civil Government the nation found themselves totally incapable of resisting the invasions of certain European nations, whose cupidity was roused by seeing the state of disorder Ireland had fallen into on being thus severed from England, and who took this opportunity of invading the unfortunate island. These nations, seeing that England had finally relinquished Ireland, now regarded it as their prey. The invaders carried devastation and ruin along with them, and the Irish were reduced to despair, deserted their habitations, abandoned tillage, and flying for protection to the bogs, suffered equally from hunger and from the enemy. To make matters worse, when Gladstone thus abandoned Ireland he had left a most unfortunate species of Civil Government; instead of leaving a united Ireland, he had not only divided it from England but sub-divided it into portions itself, so that it was at war with itself. The great men in these different districts soon assumed a kind of regal power. Although their authority was precarious, they at first simply lived in a great measure independent of each other, and their counsels varied. To this division of counsels were also added the disputes of theology. Labouring under these domestic evils, and menaced by foreign invasion, the Irish attended only to the counsels of one Parnell, who had claimed for himself the title of 'prince,' and who had managed to obtain a sort of chief authority over them. By his advice in less than a year from the severance of Ireland from England they sent a deputation to America to invite over the Americans for their protection and assistance." The above gives a pretty correct outline of what Ireland would become under Home Rule, and the authoress then pictures what kind of aid the American band, led by O'Donovan Rossa, would be likely to render the Irish in their trouble. The horrors of civil war, outrage, mutilation, and rapine are all graphically depicted, and the history concludes:—"With Ireland in the hands of a foreign power, the fall of England was comparatively easy, and after a short and ineffectual struggle the American Democracy was established in the islands of Great Britain and Ireland, and the English Empire had fallen."

So far the authoress of an alarming pamphlet, which it seems can be procured from Mr. Freeman, a publisher, at Exmouth, Devon, and is pronounced to be by those who know, a most interesting publication, which all who value their country's welfare should read. We conclude they ought to read the pamphlet, not to take comfort from the authoress' vaticinations, but to take warning from her conclusions and to prevent Mr. Gladstone (while there is yet time) carrying out his fatal proposals for the dismemberment of the Empire by giving Ireland a separate legislature. We notice Miss Gibbons' pamphlet (which no doubt is a clever skit, after "The Battle of Dorking" pattern) not to alarm our readers, but to show how impossible her conclusions are, regarded from the only possible standpoint—namely, Our Identity. Of course, if this nation is a Gentile, non-Israelite state, all that Miss Gibbons imagines may take place. Ireland may be separated first legislatively, and then nationally, from Great Britain; Ireland may become a hot-bed of sedition and hostile intrigue against our race; it may be overrun by foreign races, civil war may harass and destroy the island; and finally, through Ireland, the British Empire may be destroyed and its throne shattered and crumbled into dust. These things are possible, if only the British be not Israel; because no nation but Israel has any scriptural guarantee for the permanence of its polity; and to none else has God promised everlasting continuance. To Israel He has graciously given this assurance in such passages as 2 Sam. vii. 13, 16, 23, 24; Psa. lxxxix. 36, 37; Isa. xxvii. 6, xliii. 21; and accordingly we have seen the Tribes of Israel collected here as Angles, Saxons, Jutes, Frisians, Danes, Normans, Celts, and Ancient Britons, we have seen a monarchy established in these islands more than a thousand years ago, and from that time to this, that monarchy has ruled the inhabitants of these two "isles of the West," and, God being true, will rule them to the end, without any separation such as that contemplated, legislative or otherwise. Neither can there be any destruction of an Empire which is destined to go on spreading West and East, and North and South, till there will be finally no limit to its universal domination, since the promise is that "the kingdom and dominion and the greatness of the kingdom under the

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whole heaven, shall be given to the people of the saints of the Most High, whose kingdom shall be an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. vii. 27).

These promises on which we justly and properly depend, place such speculations as Miss Gibbons' quite out of court, since they are the declarations of the God of Israel respecting His own people, the British-Israelite nation; and the writer of the pamphlet has no standing ground for her imaginary alarms, because the God of His chosen ones has given them a guarantee respecting their future career as a nation, which completely puts aside all her doleful anticipations as things which cannot possibly come to pass. We are confident, therefore, in spite of Miss Gibbons' fears, that the British, being Israel, will not be legislatively separated from Ireland, that Ireland will not become a nation in hostile opposition to Great Britain; that the British Empire will suffer no diminution or disruption by reason of Mr. Gladstone's new policy and projects in respect to the grant of Home Rule for Ireland; and that Home Rule extending to separation from the House of Israel is utterly impossible for any minister to effect—therefore quite beyond Mr. Gladstone's, or any statesman's, power to put into operation, contrary to the prophecies of the living God.

In regard to the anticipated invasions of Ireland by certain European nations, the British, being Israel, are owners of the Gates, and therefore owners of the supremacy of the sea. Ireland equally with Great Britain is an island, whose home Gates are guaranteed by Isa. lx. 11 and Gen. xxii. 17 to be Israel's possession for ever. It will be impossible while God faithfully remains to defend His people and to fulfil His promises, that any of the European nations can or will venture to seize upon Israel's "appointed place" (2 Sam. vii. 10), and there to attack the owner of the Gates by invading her God-defended, God-given home.

Miss Gibbons had much better study Our Identity and learn therefrom that it is waste of time, and power, and money, to issue such pamphlets as that she has just launched upon the world; for her teachings are founded on grave and fatal misapprehensions of God's dealings with His people Israel, and that people, as she may learn from the pages of the BANNER OF ISRAEL any week, are under God's protection and blessing in these our British Islands, safe from invasion, safe from all attacks of traitors within and of enemies without, hidden in the hollow of God's hand, because they are His heritage and inheritance, His people and His chosen ones, even Israel (2 Sam. vii. 10; Isa. lx. 11; Psa. lxxxiii. 3; Deut. ix. 26, 29; Levit. xx. 24, 26; 1 Kings viii. 51; 1 Chron. xvi. 13, 17; Psa. cv. 8—15). Israel, praise ye the Lord!

FIVE AND THIRTY YEARS AGO.

FIVE and thirty years have elapsed since the great Exhibition took place in London, under the supervision and patronage of the late Prince Consort. Some one has suggested that the factors of this number 7 by 5 point to this period as one of prophetic and national importance. However that may be (and we are neither in a position to affirm or deny the fact), we consider these thirty-five years which have elapsed since Prince Albert opened the Great Exhibition in 1851, have been eventful years for this nation. The tendency of events since that period has been to develop Great Britain's Company of Nations. It has been a time of silent growth, when the infant colonies have been maturing, and infancy has given place to youth, and youth to full grown strength. Our Colonies have in these few years become nations in strength, wealth, and power! Since 1851 India has ceased to be the military possession of a company of British merchants. But it has by reason of the events of the Sepoy mutiny of 1857 and 1858 been annexed by the Crown, and is now governed directly by the Ministry of the day acting through a Viceroy, responsible to the Empress and her Parliament.

Since 1851 Lower and Upper Burmah, Nagpore and Oude, have been annexed to the British territories.

Since 1851 the confederation of the Canadian Colonies has been effected, and it is now a mighty dominion extending from West to East for three thousand miles, and united by a line of railway, now open from the Atlantic to the Pacific.

Since 1851 the Hudson Bay Company has ceased to be, and its large territories, like India, have merged into the dominions of the Queen of England.

Since 1851 the Fiji Islands have been annexed.

In South Africa parts of Zululand, Bechuanaland, Pondoland, and many other portions of that dark continent have become British—a continent which seems, North and South, East and West, to be falling more and more every year within the grasp of the House of Israel. The basin of the Niger since 1851 has become British. Egypt has lately come virtually under the protectorate of this country, and in Australia five colonies have developed into nations during these last 35 years; the progress of New Zealand, however, being as remarkable as any. And now, at the end of this period of preparation, when the 35 years have passed, what do we see! We find that at the invitation of this old "mother in the west," the daughter nations and the conquered Heathen races, now one large united loving family, are gathered to their Home in "the Isles afar off," in order that all the world may see, and that we ourselves may realise, that what God promised Jacob our forefather, and to Ephraim, his grandson, he has now in these our own "latter days" brought to pass; for "a nation and a company of nations" are visibly before us, represented to the very senses of those who have eyes to see, ears to hear, and hands to handle; thus proving that this nation is Israel of the House of Joseph, and that God is the faithful, promise-keeping Jehovah, who has done these great things for us, which the Colonial and Indian Exhibition demonstrates to us all.

The Colonies and India, however, are not all we have to show of territorial greatness in the earth. There is another class of British-Israelite possessions of which it is necessary to take count—because they secure us nationally the possession of all the rest. These are the Gates—Gibraltar, Malta, Cyprus, Perim, Aden, Point de Galle, Malacca, Singapore, Penang, Labuan, Hong Kong, Port Hamilton, the Mauritius, St. Helena, Ascension, the Falklands, the Bermudas, the Channel Islands, and Heligoland. These and many others are our island and continental Gates, the possession of which has enabled us to build up our colossal Colonial and our marvellous heathen Indian Empires, and all these are duly represented in the present Exhibition. Such an Empire as this now illustrated in South Kensington, is unparallelled in the history of the world, and it has no equal in the earth to day. It is the exact counterpart and picture of Israel's Empire, as drawn for us in the Word of God, being world-wide, wealthy, dominating by sea and land, beneficent, just and godly. Its spiritual gifts are those God promised to Israel. Its literary heirloom is the Hebrew and Greek Bible. Its Sabbaths are the Lord Jehovah's, and its Redeemer, Saviour, Brother, King, is the Lord Jesus Christ, the Son of God, who is also God the Son. In numbers, this Empire is multitudinous to an incredible degree, like those promised to Israel. And all these gifts and all these blessings will be seen to be actually our own national possession by those who visit the Exhibition, and intelligently read the lessons it is calculated and intended to teach. The Exhibition will be to our own and other nations a visible proof of God's faithfulness to Israel, and a demonstration that the nation and company of nations represented there are the Ten Tribes, who were destined to become "a fulness of nations."

If we are asked why the Lord should have intended that His people should thus in the last days develop into "a multi-

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tude of nations, and what good purpose is to be answered by the result, we reply that Israel is to rule the world, being "heir" thereof, and that her rule, being a beneficent, God-blessed dominion under the sovereignty of the Son of God, it is needful that now preparation should be made for the consolidation of that coming kingdom. Israel's Empire has to grow as a stone grows, by accretion; and thus we see ours enlarges on all sides, the advance being like the tide's, resistless, uninterrupted, majestic. "The kingdom and dominion and the greatness of the kingdom under the whole heaven is to be given to the people of the saints of the Most High," and in preparation therefor, we see to-day exemplified in the Exhibition, "the nation and the company of nations" already formed, and existing as a fact, destined to enlarge more and more, till the world itself will acknowledge Israel's king as theirs, and His people as the ruling race. "Israel, praise ye the Lord!" (Dan. ii. 35—44; vii. 22—27; Rom. iv. 13; Gen. xxii. 17, 18; xxxv. 11; xlviii. 19).

"BUT THAT HE SHOULD BE MADE MANIFEST TO ISRAEL, THEREFORE AM I COME BAPTIZING WITH WATER."—JOHN I. 31.

By Surgeon General J. M. Grant, M.D.

How constantly do we read passages of Scripture without attaching to them any definite meaning? and how constantly does the Identity fix our attention on such passages, and afford us the light by which alone they become intelligible? The passage which I have quoted above, and which occurred in the course of the day's reading, is an illustration of this truth in my own experience.

The question which it suggests, or should suggest, is, What is the nature of the manifestation referred to? Evidently it is not that to the senses, because such a manifestation does not need baptism as an accessory; and it must therefore be the manifestation of Christ to the understanding and the heart by faith. We know that Christ has not been manifested in that sense to the Jews, so that we are driven to the conclusion that either the Mission of John the Baptist has failed—which is impossible—or that Christ has been manifested by faith to the Ten Tribes of Israel, which must therefore exist as a Christian nation now.

GOG *VERSUS* ISRAEL.

By John S. Anderson.

A sensation has been caused in the chief Continental cities by the proclamation of the Czar to his Black Sea Fleet. It is the privilege of Jove, as the *Standard* says, to thunder in a clear sky; and at a moment when the world was certainly not looking for any new and formidable menace of war, the Czar addresses his people in a tone which, if it be not charged with threats to European peace, is vapouring of a very dangerous character.

The visit of the Emperor of Russia to the Crimea has been made a most important and impressive ceremony, especially when it is remembered what happened at Sebastopol not so very long ago; but no one could have been prepared for a manifesto of such a defiant nature as that which announces the formation of a new Black Sea Fleet and the resurrection of Russia's great arsenal. Surely it looks as though the prophecy in Ezekiel were about to be fulfilled. Let us therefore place the two side by side and consider them seriously.

It is written in Ezek. xxxviii.:—And the Word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Mesech and Tubal, and prophesy against him, and say, Thus saith the Lord God: Behold, I am against thee. And I will turn thee back, and put hooks into thy jaws. . . . After many days thou shalt be visited; in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste. Thus saith the Lord God, It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought. And thou shalt say, I will go up into the land of unwalled villages; I will go to them that are at rest, that dwell safely. . . . To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited. . . . And thou shalt come from thy place out of the north parts, thou, and many people with thee . . . . And thou shalt come up against My people of Israel as a cloud to cover the land; it shall be in the latter days."

St. Petersburg, May 20.

The following Imperial Order, addressed to the commanders, officers, and sailors of the Black Sea Fleet, is promulgated to-day:—"More than thirty years have now elapsed since the Black Sea Fleet, after accomplishing heroic deeds, sacrificed itself for the welfare of Russia, the brave men who served in it transferring themselves in spirit to the memorable heights of Sebastopol. This fleet is now being reconstructed, to the joy of the Fatherland which so long mourned its loss. My will and thoughts are directed to the peaceful development of the nation's welfare. Circumstances, however, may render the fulfilment of my wishes difficult, and may force me to the armed defence of the dignity of the Empire. You will go with me in this with the devotion and constancy which your ancestors displayed in response to the appeal of my grandfather, and which caused astonishment to their contemporaries. On the sea which witnessed their gallant exploits I confide to you the defence of the honour and safety of Russia."

If we have viewed past events correctly, Russia has already been turned back, and hooks have been put into her jaws, as the first part of the manifesto implies. The present time is generally understood to be that designated as the "latter days," and people are beginning to inhabit the desolate places in Palestine. The evil thought, therefore, which Gog has to think is the next event in order, and this manifesto would make it appear that Russia is now actively preparing for the great struggle which is so vividly foretold by the Prophet.

THE "DAILY TELEGRAPH" (May 3) ON "THE FAMILY SHOW."

There are domiciled within the Exhibition grounds at present no fewer than seventy-three representatives of the countries over which England has acquired dominion, and when a Greek family from Cyprus puts in an appearance the number will reach little short of eighty. It is interesting to observe how this company is made up, and of what diverse nationalities. The country of Dhuleep Singh sends three; of Hindoos there are nineteen; of Mohammedans, fifteen; Bombay and Madras send six, not distinguished apparently by their faith; and added to these are seven Cingalese, with four Malays from the Straits Settlements. Six Chinese come from Hong Kong; of Africans there are eight Kaffirs and two Zulus, and of aboriginal Australians at least one intelligent and educated specimen. These fellow-subjects of ours are distinctly a part of the show, in more than one sense, and principally in a sense other than that which will be most readily appreciated during the discharge of their special functions. They have come hither to illustrate some peculiar feature of their country's industry, but the thoughtful observer will accept them as a reminder of the great problem which awaits our Empire in the not far distant future—the problem, how to bring many varied and widely-sundered races into real sympathy with a dominion having its seat beyond their ken and almost beyond their imagination. The lesson of the entire exhibition is one that lifts Englishmen above the level of home politics, and reminds them that their highest responsibilities are universal. Within the limits of

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the whilom Horticultural Gardens even the Disruption Bill sinks into comparative insignificance and becomes a "storm in a tea-pot" compared with the far-reaching interests of a world-embracing rule. But this fact may be accentuated by the aborigines far more than by the productions of their skill and of their soil. After all, the nearest thing to humanity, take it how you will, is man, take him how you please.

But the chief moral to be drawn from the presence of our eighty visitors is still the vast responsibility borne by those who have the controlling voice in a world-wide Empire. If the South Kensington show does not make the average Englishman feel himself imperial, nothing will.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

During the past month only one card has been issued, making the number now sent out 1,399. We have always hitherto had the Prayer Union accounts audited at the end of June; as, however, we shall be obliged to give up the secretaryship at the end of this year, and, if all is well, the second series of *Monthly Comments*, by Philo-Israel, will then all have left the printer's hands, we propose to defer the auditing of the accounts till the end of December, when we shall be quite prepared to hand the work over to another. In the meantime will friends kindly bear in mind that another secretary will be required? Our experience in connection with the Free Distribution Fund as to the difficulty of obtaining help leads us to give this long notice, in the hope that some one may come forward before the end of this year, so that any new plans, and the ways and means of carrying on the Prayer Union, may be fully discussed, and that there may be no stoppage in the work.

We are sorry to say that at present the finances are not in a very flourishing condition. At this date last year we had received over £39, whereas since the accounts were last audited, only £26 has come in. The balance at present in hand is £6 3s., and by the end of this year, besides the expense of postage, we shall have to pay Messrs. Banks and Son, for *Monthly Comments*, over £13. Under these circumstances there seems at present little chance of there being any surplus to hand over to the Free Distribution Fund, as arranged.

The card of membership will be sent on receipt of three stamps. The *Comments*, prepared by Philo-Israel, will be sent post free monthly for 1s. per annum; two copies, 1s. 6d.; three copies, 2s. For less than a year the cost is 1d. per month, for one copy, post free. The "Prayers for Daily Use," being a prayer for each day of the week, by Philo-Israel, are 1d., or 9d. per dozen, postage extra.

All subscriptions for the *Monthly Comments*, by Philo-Israel, should in future be paid up to January, 1887, inclusive, as that number will complete the second series.

The prayer of the Union, as on the card of membership, may now be obtained printed in larger type, price 1d. for three copies post free; or 1s. per 100 for distribution.

The bound volume of *Monthly Comments* (first series) may be had in paper covers for 1s., postage 2d., or in cloth 1s. 9d., postage 3d. Address: Miss J. Lawrence, Rosslyn, Upper Teddington, Middlesex.

J. Lawrence, *Hon. Sec.*

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

Thirty-first Monthly Report.

The following donations and subscriptions received from May 15 to June 19, are very gratefully acknowledged by the hon. Treasurer:—Ephraim, Great Yarmouth, £1; R. G., Barrington, 1s. 3d.; Mrs. M., West Halton, 2s. 6d.; "Freemason," £1; Mrs. T., for Banners, 5s.; H. G., Tooting, 2s.; C. B., South Hayling (monthly subscription), 5s.; "Helensburgh," for Banners, 5s.; Miss H., Lymington, 9s.; Octogenarian, 1s.; F. H. C., Bridge of Allan, £1; J. S., N. B., 5s., three Banners weekly. By Miss E. M. Rush:—E. W. Bird, Esq., £1; Mrs. S., Isle of Wight, £1; "A few Police Constables, R. Division, per P. C. 111, Blackmore," 7s. 3d.; Mrs. H., Cheshunt, 5s.; Nemo, 5s. By the Secretary:—Miss C., Richmond, £1; A Friend, North Shields, 1s.; E. W. H., 1s. 6d. Total £8 15s. 6d.

Twenty packets of literature, varying from one to four, have been forwarded to the following places by the Hon. Secretary, Miss E. M. Rush:—Glasgow, Poplar, Westminster, Tunbridge Wells, North Shields, Dover, Dublin, Barbadoes, Montreal, Canada, Malta, India, Secunderabad, Roorkee, Fyzabad, Port Nolloth, South Africa. The circulation of the Banner this month has varied from 60 to 80 weekly.

Literature has been despatched by the Secretary to Birkenhead, Rugby, Portsmouth, North Shields, Bolton, Kew, "Workman's Rest," Pozzuoli, Italy, Ohio, U.S.A., Tasmania.

An old believer in Our Identity, and who is doing much good work, says:—"I find many more people are inclined to believe the Israel theory than was the case some ten or twelve years ago."

In a letter from Cambridge, N.Z., a friend writes:—"I have often been so perplexed when reading the sacred pages that I have many times bowed my head upon the Book, weeping, because I could not understand. Now by the light of the Identity I am made happy in seeing the grand purposes of God exhibited in His people Israel, notwithstanding all our rebellion against Him, past and present."

A Sower writes:—"Those pamphlets you sent me last have been read by many with pleasure and delight. I only wish I had the means to buy a good stock of books and papers to give some to every person I meet."

Another recipient in the United States, writes:—"I desire to express my gratitude to you for the Identity tracts, &c., you have sent me, particularly for the Banners which you continue to send me regularly. I cannot tell you how much solace, instruction, and edification it has been to me, illuminating God's Word, and showing His faithfulness in a continued stream from Abraham down to the present day—ever a covenant-keeping God to His own dear people Israel."

It has been suggested that the Indian and Colonial Exhibition offers a fine opportunity for the distribution of our literature, and that advantage should be taken of such favourable circumstances for making known the Identity. The Secretary will be happy to hear from those willing to do their part in circulating leaflets, &c., when they are visiting the Exhibition.

Subscriptions will be received by the Hon. Treasurer, Miss J. Lawrence, Rosslyn, Hampton-road, Upper Teddington, Middlesex; the Hon. Secretary, Miss E. M. Rush, 103, Burnt Ash road, Lee, Kent; or by the Secretary, Mr. Charles Horner, 34, Sheen-park, Richmond-on-Thames.

Applications for literature to be made to Miss E. M. Rush, or to the Secretary.

The Fruits of Mission Work.—The Honourable F. W. Darling presided this morning at Exeter Hall at a breakfast meeting of the Wesleyan Methodist Missionary Society. There was a large attendance. He said that in a few days the Queen would throw open the doors of the Indian and Colonial Exhibition at South Kensington, and he thought the Exhibition would occasion wonder and surprise to Englishmen when they looked at the collection that would be opened to them, showing the wealth and resources of the British Empire. The secret of all that great wealth was undoubtedly the civilization produced by the missionary. The Exhibition was the produce of civilization; but Christianity alone had produced that civilization. He took it that the Exhibition was one of the grandest memorials of missionary effort that the world had ever looked upon. Things of the past and present would be exhibited, and he could have wished that a niche of exhibition could have been apportioned for the purpose of showing the past history of the people, and it would be found that the missionary had been the greatest power for good.—*St. James's Gazette*, May 1, 1886.

The new quarterly part of *Israel's Hope and Destiny* for July contains the following important articles:—A United Empire. By Thomas Macfarlane, F.R.S.C.—Jacob's Promises to the Two Sons of Joseph. By E. P. Ingersoll.—The Glory of Jehovah in Relation to His People Israel. By the Editor.—The Mystery of the Prophetic Dates Unsealed. By Alex. Macphail.—Circumcision. By Surgeon-Gen. J. M. Grant, M.D.—Gog's Attempted Invasion Against Israel—Does it Take Place in India or Palestine? By J. T. Crosthwait.—Divine Selection. By Thos. Clark Westfield.—"Art Thou the King of the Jews?" An Analysis. By G. Lilwall.—Joseph's Birthright. By the Editor.—Metropolitan Anglo-Israel Association Annual Meeting.—Poetry—O Israel, Return unto the Lord Thy God.

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NOTICES.

All communications intended for the Editor, to be addressed: — "Philo-Israel," Woodcot Villa, Tyndall's Park, Clifton, Bristol.

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Contents Bills and Show Cards may be obtained on application to the Publishers.

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NOTICE OF REMOVAL.

The Offices of the Association are now 5, WILTON ROAD (Opposite Victoria Station), LONDON, S.W.

On WEDNESDAY EVENING, JULY 21, At SEVEN p.m. precisely,

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JOSEPH JAS. SHRUBSOLE, *Secretary.*

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"HEAVEN'S LIGHT OUR GUIDE."

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"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."—MICAH v. 8.



"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4.

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EDITED BY PHILO-ISRAEL.

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THE BLIND BEING LED BY PATHS THEY HAVE NOT KNOWN.

SURELY never before has our race been so palpably fulfilling the prophecy of Isa. xlii. 16, as at the present hour. The Lord is bringing the blind Anglo-Israelite race "by a way that they knew not, and by paths that they have not known." In whichever direction they look they find themselves confronted with perplexities, difficulties, darkness, and crooked paths. They are blind ones themselves, yet these ways and paths before them are felt to be strange and unknown. They have never trodden them before. The nation, as a whole, however, has placed its entire reliance and affection—almost its idolatrous affection—on the Prime Minister, and is ready, one hears, to follow him whithersoever he may lead, without question.

In regard to the Irish difficulty, which is the one of the hour, there was no one more opposed to the grant of a separate and independent legislature for Ireland than Mr. Gladstone when he came into power at the overthrow of the late Salisbury Government. Then the Irish leaders were, in the Prime Minister's opinion, men who were leading their country "through rapine to anarchy." That same honoured servant of the crown has now, as we all know, suddenly turned round, and, embracing these very rebels as his companions and his teachers, accepted from them a plan for the pacification of Ireland, which they know, and we see, but Mr. Gladstone will not acknowledge, must lead straight to the separation of Ireland from Great Britain. To this effect was the Prime Minister's speech at Glasgow on June 22, when he said "that the representatives of Ireland have seen how difficult and perilous might be the repeal of the union, *and have proposed to us a plan* which, while it meets their wishes, entirely avoids the dangers of that repeal."

Here, then, is a dark and tortuous path this blind nation is invited to pursue by its chief ministerial servant, a path they have never travelled before, totally untried, and avowedly recommended by Mr. Gladstone, who takes it from the enemies of our land, and from the destroyers of their own. But what are the prospects before the nation in respect to the future of Ireland? It is obvious that if, at the pending General Election, Mr. Gladstone's views are endorsed by the nation, then Ireland will be withdrawn from British control, and she will have a separate and independent Parliament and executive granted her. The few fragile links left of connection between this country and herself will thus be brushed away with ease as soon afterwards as possible. There is a thick veil of uncertainty between our eyes and the future in respect to the coming electoral decision on this vastly important point. The blind people are travelling along a way they know not, and by paths they have not known. They are consequently entirely at the mercy of their divine Leader, who has promised to lead them to the light and to the place of safety, never leaving them nor forsaking them the while.

On another momentous subject again the prospects before us are perfectly dark. Should Mr. Gladstone be summoned by the nation now to undertake the settlement of the Irish Question, will the Land Bill, and its claims on the British people for fifty to one hundred and fifty millions sterling, be revived or not? On this question no light has been shed by the torrent of oratory which has for weeks been cast forth from ministerial and other mouths. Mr. Gladstone's statement is, that the two Bills are "dead," but that their principle survives. Is it a portion of the principle of "Home Rule for Ireland" that the Anglo-Saxons of Great Britain must pay that large sum in order that Mr. Parnell and his friends may have Ireland, including Protestant Ulster, handed over to themselves?

On these subjects neither Mr. Gladstone nor his lieutenant, Mr. J. Morley, have spoken out, and the British people are blindly invited to proceed to the elections without any certainty whether, by so doing, they are authorising an outlay of between fifty to one hundred and fifty millions to be virtually given away to their open enemies, the South and West Irish Phœnicians. Here are additional dark and crooked paths the people of this nation have never known before, and they are absolutely powerless, such are the peculiar circumstances of the case, to obtain any light to lighten their blind eyes to enable them to see the end of the tortuous paths which politically lie before them. The Irish Home Rule Question presents to us now many knotty and apparently insoluble problems for our prompt disposal. Among these are, whether Ireland will be separated from Great Britain, and if so, under what conditions? Whether the success of rebellion and dynamite in

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the case of Ireland will have any and what effect on our distant empires, Heathen and Colonial, when it is seen there that we have feebly failed to govern a part of the Empire at our very doors, for lack of manly effort, and that stubborn or fierce resistance to our lawfully-exercised authority, is now enough to intimidate our race, and make us ready to yield, not twice nor thrice, to rebellion which loudly raves, threatens, and storms.

Such is the mere human aspect of the state of our present affairs. But viewing the matter from the standpoint of Our Identity, how do these things appear? Are any of these evils likely to take place, our nation being Israel? We answer decidedly in the negative. Whatever may be the immediately impending events before us, of one thing we are sure. Ireland cannot and will not be separated from Great Britain. This must continue the "United Kingdom" still. Ireland, as well as the larger sister island, is the abode of Israel, and these "isles of the West" were given by the Lord in fee simple to Israel as their "appointed place" for ever (2 Sam. vii. 10). They cannot, therefore, be either separated the one from the other, or become, as regards Ireland, the possession of her enemy, holding thus (so to speak) Israel's Gate, and so obtaining the mastery over her. We are a people about thirty-six millions in number. It never can be that a small minority of four millions of Phœnician Roman Catholic Irish can so domineer over the vast majority of about thirty millions in Great Britain (being Protestants, and the most wealthy, influential people on the face of the earth), that they will be able to obtain complete separation, and thus secure a national vantage ground of attack whenever it may suit them to show their enmity. We do not believe Mr. Gladstone will have the power to carry out his crude and undigested plans; we therefore call on our readers, while dismissing fears for the result, to praise the Lord for His promises to His people.

QUEEN VICTORIA'S EMPIRE.

A FRIEND of Our Identity has, in the interests of the Primrose League, put out a well executed map in two hemispheres, showing in red colour the whole of "Queen Victoria's Empire," the map with a key to it being obtainable for the small sum of sixpence, from Messrs. W. S. Cater and Co., Church Street, Launceston, Cornwall.

The object of the compiler is the enlightenment of the British elector, the working man, especially the agricultural labourer; for, says the author, the "working man *rarely knows anything of geography.*" But to give his vote intelligently he ought to know a good deal of geography, and should be able to appreciate the size and world-wide extent, besides the value of, Her Majesty's dominions. The more they know about the Empire the less will they be under the influence of agitators and the caucus. The author says:—

"May it not be hoped that a large proportion of landowners and employers of labour will purchase the little map, "Queen Victoria's Empire," and the key to it, and take the trouble to explain it to those they employ? And to give them copies to adorn their cottage walls? To show them the little island in the North-west, which is the centre and seat of the Government of the grandest Empire the world has ever known? To point out the different parts, the large dominion of Canada, the great Empire of India, the cluster of new nations in Australia (the largest Island in the World), New Zealand, South Africa, the West Indies, &c., &c.?

"All are marked with the British colour—scarlet

"The attention of working men should be called to the wonderful increase of population in Great Britain and her Colonies, and other important facts.

"The British in Europe double their population every 55 years. In the Colonies every 25 years. But to do the same takes France 140 years, Italy 135, Russia 100, Germany 100, Turkey 550, &c.

"Great Britain owns 8,999,211 square miles of territory.

"The British are a seafaring people. They own more than half of all the shipping in the world, and 4,650 steamers besides.

"France, the United States of America, and Germany, have only 1,300 steamers between them.

"But these great possessions have not been the result of wars for conquest and mere greed of territory. On the contrary Great Britain has oftener blundered by not availing herself of opportunities thrown in the way of securing peaceably lands which were desirable in many ways.

"Then surely God must have intended her to rule over these vast dominions, and if He has trusted them to her care, He expects her to do her duty by them. It is for her to give them Civil Liberty and a just rule, and to spread the blessing of the Gospel Message. It is for the BRITISH ELECTOR to watch that his votes help to build up and strengthen the great nation of which he forms a part, not to allow it to be divided and weakened; to preserve it in peace, to choose wise, honest, God-fearing senators, to take care that it shall be so governed as to secure to its Sovereign the continued love and confidence of all her subject-peoples in every clime, by the justice and righteousness of her rule.—*God save the Queen.*"

The key to the map is very valuable and we have much pleasure in re-producing it below. We hope many will purchase the map and key in order that the working men of our land may acquire the knowledge they lack so greatly.

THE IMPORTS, EXPORTS, &C., OF THE PRINCIPAL BRITISH POSSESSIONS THROUGHOUT THE WORLD.

EUROPE.

Heligoland.—Island at the mouth of the Elbe River, in the North Sea. Healthy climate; Bathing Place.

Channel Islands.—Important for Home Defences.

Gibraltar.—Important, gives command of the Mediterranean Sea.

Malta.—Island in the Mediterranean. Fine Harbour, with important Dockyard and Arsenal; Head-quarters of the Mediterranean Fleet. Highly cultivated, grows corn, oranges, cotton, and a large quantity of Live Stock.

Cyprus.—Island in the Mediterranean. Important position. Exports wheat, barley, cotton, wine, wool, spirits, silks, sponges, salt, &c.

ASIA.

Aden.—Fortified to protect the road to India.

Perim.—An Island at the entrance to the Red Sea, also fortified to protect the road to India. Imports cotton goods, silk, and coal. Exports produce of the neighbouring countries, such as Arabian and African coffee, African gums, hides, dyes and feathers, Red Sea mother-o'-pearl, &c.

India.—A population of two hundred and sixty millions. Exports wheat, rice, cotton, opium, hides, indigo, coffee, tea, sugar, silk (raw and manufactured), wool (raw and manufactured), seeds, lac, cotton twist, and teakwood. Imports cotton (raw and manufactured), cotton twist, machinery, railway plant, metals, salt, coal, liquors, sugar, woollen goods, oil, salt, &c.

Burmah.—Recently annexed by India. It has magnificent forests and minerals of all kinds. There are 102 different sorts of rice grown in the country, also sugar-cane, cotton, tea, potatoes, gums, oils, besides precious stones; India-rubber or caoutchouc trees, gold, silver, copper, tin, lead, antimony, bismuth, petroleum, amber, salt, jade, marble, &c.—(*Banner of Israel, Feb. 24th*, 1886.)

Ceylon.—Island in the Indian Ocean, very valuable. Population about three millions. Exports coffee, tea, tobacco, cinnamon, cinchona, plumbago, cocoa-nut oil.

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Hong Kong.—Island at the mouth of the Canton River, in China; beautiful scenery, has one of the finest harbours in the world, a Military and Naval station for protection of British Commerce, a centre of trade for opium, rice, tea, sugar, flour, salt, oil, ivory, sandal wood, woollens, silks, &c., &c.

British North Borneo.—The northern part of an Island in the Eastern Archipelago. It produces timber, gold, coal, tobacco, india-rubber, camphor, gums, gutta-percha, sago, &c.

AFRICA.

Gambia.—On the West Coast of Africa, unhealthy climate. Exports wax, ground nuts, and rice. Imports cotton and woollen goods, guns and gunpowder, ale and porter, flour and biscuits, hats, boots and shoes, earthenware, cutlery, glass ware, tobacco and wines.

Cape Colony.—At the South end of Africa, 770 miles long by 500 miles broad; contains valuable diamonds, coal and copper mines. Climate generally healthy, and favourable for chest complaints. Chief products are cattle, sheep, ostriches, horses, wheat, oats, barley, etc.

Natal.—Fertile country in South Africa, on the East Coast. Climate hot but healthy, thunderstorms frequent. Sugar, arrowroot, coffee, ginger, tobacco, indigo, rice, cotton, and pepper are easily grown. The chief exports are ivory ostrich feathers, wool, coffee, skins, sugar, hides, etc.

AMERICA.

The Dominion of Canada is about as large as Europe and stretches from the Atlantic Ocean to the Pacific. Climate cold but healthy. Timber trade is very valuable, but agriculture is rapidly taking its place. There are mines for gold, silver, copper, lead, zinc, and iron; and marble quarries for every variety of colour, as well as for lime, sandstone, slate, etc. The Pacific Railway runs straight through Canada, connecting the two coasts.

Newfoundland.—An island on the North-east side of the Gulf of St. Lawrence. It exports cod fish, cod liver oil, sea oil and seal skins, also copper.

British Honduras, in Central America, on the Atlantic side; very rich soil, but the level ground is damp. It supplies furniture woods. There are sugar plantations, and fruit is grown for exporting.

British Guiana includes Demerara, on the North coast of South America. Produces the finest sugar known, also coffee, cotton, etc.

West Indies consists of a number of islands. The principal are Jamaica, Trinidad, Antigua, Dominica, St. Vincent, Barbadoes, Bermudas, Bahamas, etc. They supply the products of hot climates, such as sugar, coffee, molasses, cocoa, rum, pitch, etc.

IN THE PACIFIC OCEAN.

Australia.—Divided into six Colonies—New South Wales, Victoria, Queensland, South Australia, North Australia, and Western Australia. This is the largest Island in the world; each of the six colonies has its own Governor and Parliament, the Colonists are chiefly sheep farmers, and a great supply of wool is produced. It has railways, telegraphs, and large, handsome cities; there are gold, silver, copper, iron, coal, mercury, and zinc mines.

New Zealand consists of three Islands; it has a beautiful climate—pleasant and healthy. It grows the Kauri pine tree, useful for shipbuilding; and Kauri gum, wool, coal, gold, and iron.

Tasmania.—An Island near Australia, fine climate. It produces wool, gold, tin, fruit, wheat, and beautiful woods. It has railways, telegraph, etc.

THE "RECORD" GIVES BLIND EVIDENCE.

IN *The Record* of May 7, 1886, we find the following, regarding which we have a word to say:—

The May Meetings of the great Evangelical societies have been in full activity this week, and the lengthy but interesting reports of their proceedings fill the greater part of our impression to-day. They fall, with singular appropriateness, within the week which has witnessed the opening by our Queen of an Exhibition representing the vast extent and the boundless resources of the Empire and of the dependencies over which she reigns, but also emphasising to all Christian persons the weighty responsibilities and the grand opportunities of such a dominion. We think we recognise, in the meetings that have been held, even a loftier and more spiritual tone than is wont. If this be so, then we may indeed thankfully acknowledge the Divine blessing which, while conferring temporal authority, couples with it the inestimable benefits of knowledge of God's truth and zeal to make it known amongst all peoples upon earth.

So far *The Record*. In these sentences we have an epitome of our views, in regard to our Israelite nation's duty and functions towards all the Gentile races of the earth. The ultimate object which God had in view in "making," "forming," and "creating" our nation, was "to make known to all peoples upon earth God's truth" and faithfulness (Isa. xliii. 1, 7, 21). To do this it was needful that our nation should be endowed (1) with temporal authority, dominion and power; (2) with spiritual blessings which include the knowledge of God's truth; (3) with zeal to make known the same among all people upon earth.

The Record, in making this statement, clearly endorsed our own published views often enunciated. We have held, and frequently stated the fact that our nation, being Israel, is the one which God assures us He made, formed, and created to show forth His own praise. To fit and qualify our race to be the messengers to the other nations two things were needed. First, we must possess "temporal authority," with a knowledge of God's truth. Secondly, we must possess a zeal for God impelling us to go to the ends of the earth, to its uttermost parts, and its coasts, to proclaim "the knowledge of God's truth" here and wherever we go. These things we British as a nation do, the *Record* being our most satisfactory witness. When we note these facts, however, and tell men of the temporal gifts God has bestowed upon us to qualify us for our national work, we are met with the objection that our views puff up our people, and make them unduly vain. Thus our Bath opponent, G. M. G., on p. 39 of his last work, told us that our doctrines exalt "the glory of conquest, superiority of place, and the possession of worldly power," and that such things cannot possibly be continually waved in the eyes of man, such as the fall left him, without endangering the blessed lowliness and self-denial which should distinguish the disciple of Jesus. He tells us further, as his last words, that "the Anglo-Israelite theory fosters self-esteem, and mingles earthly glories with heavenly things." In reply, we say that the whole aim and object of Revelation, from first to last, was, it seems to us, to provide for the dissemination of the Gospel to the whole of mankind by means of the instrumentality of God's chosen people Israel. To do this efficiently, it is obvious (in the absence of a constantly recurring miracle) that the people chosen for the work, even British-Israel, must have been qualified for the purposes for which they were "made, formed, and created" by the Lord. He has accordingly given them greatness and multitudinousness, as a nation, without which their labour could not have even had a commencement. He has given them a Heathen Empire as a scene of their evangelising efforts; a company of daughter lands or nations of their own Colonial children to extend their influence for good in the four quarters of the globe. He has given them "the Gates," that their naval power might safely rest on them, and so confer on the race the supremacy of the sea. He has granted them "the power to get wealth," that He may thereby, by their human means, "establish His

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covenant which He sware unto their fathers as it is this day" (Deut. viii. 18).

He placed in their possession the word of truth, the Sabbath day, the Decalogue, and the missionary zeal, to qualify them to perform their duties towards the unbelieving Gentile nations of the world. All this, and more, has been done by our God to qualify the selected people for their destined work, and how we can be blamed for noticing the various steps of their education, as it has been conducted by God Himself, we fail to see! Any how, the British people are now doing Israel's work; but we would ask our objectors how we, as a people, could have carried on our Foreign Missions as we do if we had not in possession just those very blessings, including national greatness, foreign possessions, commerce, and wealth, which we see God promised to His people Israel to qualify them to fulfil the very purposes we are performing. The thing would have been impossible, and therefore we detect a flaw in our friend's objections, which make them harmless to ourselves. *The Record* thus is quite right! To enable us to carry on our foreign missions we require first "God's blessing" on all our operations. This blessing includes, as the main ingredient of success, "temporal authority," to enable us to overcome the obstacles Satan and the heathen, ungodly world would, and do, put in our way; and, lastly, we want "the inestimable benefits also of the knowledge of God's truth," as it is seen in the face of Jesus Christ. These all are our nation's qualifications as a matter of fact; and they are just those God declared His intention to bestow upon Israel, and that exclusively, to enable them to become blessings "to all the nations of the earth." Israel, therefore, praise ye the Lord.

"HE HATH NOT DEALT SO WITH ANY NATION."

ONE of the chief of our identifications with God's people Israel is the fact that He has given us the Bible as our own national heirloom, but He has not so dealt with any nation. To none of them has the Lord given any desire to receive or read His Word as a nation, and thus they verify His declaration in Psa. cxlvii. 19—20. "He sheweth His Words unto Jacob; His statutes and His judgments unto Israel. He hath not dealt so with any nation, and as for His judgments they have not known them." God has given His words unto Israel that they may be His almoners thereof to the whole world, to all the nations, to all the families, and to all the kindreds of the the earth (Gen. xxii. 18; xxviii. 14; Acts iii. 25). But he has not dealt so with any nation as He has done with His chosen people by committing to them the oracles of God. To the Jews He first gave these oracles (Rom. iii. 1, 2), but we must never forget that to Ephraim, or the Ten Tribed House, God Himself declares He sent His Word. In Hosea viii. 12 He said, speaking of idolatrous, backsliding Ephraim, "I have written to him the great things of My law, but they were counted as a strange thing," or, as stated in the R.V. margin, "I wrote for him the ten thousand things of My law, but they are counted as a strange thing." Again, in Isa. ix. 8, 9 we have a very direct statement, showing that God's Word was sent to Jacob, but lighted on Israel—even on *Ephraim*.

The words are, "The Lord sent a word unto Jacob, and it hath lighted upon Israel. And all the people shall know, *even* Ephraim and the inhabitants of Samaria. . . ." Here then are statements shewing that Ephraim's interest in God's Word is paramount. The law was written for that House. The Word of God was sent by the Lord Jehovah to Jacob, but it lighted (not accidentally, but by design) on Israel—that is, on Ephraim of Samaria, the head of the Ten Tribes. We expect then that our Lord, when He transferred the kingdom of God from Judah to the "nation bringing forth the fruits" of that kingdom, would have regard to Ephraim, "the fruitful one" (Gen. xli. 52), and we find accordingly that the oracles of God were entrusted to Britain and the British race as the modern descendants of the Ten Tribes. What was their duty with reference to the Word? To keep it to themselves? Nay, not so! It is their's to publish it abroad to all the nations of the world according to the prophecies, whether they will bear it or whether they will forbear. We have nationally, therefore, been doing this very thing. Our British and Foreign Bible Society has taken and sent the Scriptures to all the world, and the results of that dissemination of the Word has been somewhat astonishing, showing that while there is no doubt we are Israel, because we have thus circulated God's Word, some of the chief European nations are not Israel because they have rejected those same Scriptures! The Scottish Bible Society has just published their account of the *European World's* response to their efforts to communicate to them the Word of God.

The *Christian Leader* of April 22, 1886, has a leading article dealing with the subject of "Scotland's answer to the world's cry." In regard to Russia, Austria, Germany (let the Rev. R. Douglas note this!), France, Italy, and Belgium the reply of Europe has been sad indeed. These countries have rejected the Bible and the efforts of the colporteurs employed by Scottish Christians. Scotland, as stated in the 25th annual report of the National Bible Society, sends the Bible to 19 foreign countries, and the circulation of the Word is promoted by 300 colporteurs. This is how the results are described:—

> Our warmest sympathy and thanks are due to these brave workers. None but men richly endowed with faith in God could or would undertake the work. They go forth daily as under a leaden sky to face cold indifference or active hostility. Will our readers try to picture to themselves the position of one who writes as follows: "A cry of despair comes from the heart of the colporteur who in such circumstances is asked to tell of his success." God alone can impart to such an one encouragement in his work. Need we commend such men to the prayers of God's people? Everywhere difficulties are rife. In Russia the police impede colportage at every step; in Austria the public prosecutor presses for the confiscation of the entire stock of books at the depôt. German pastors would rather their people did not possess the Scripture, and the teachers of the young use the Bible in the school only to turn it to ridicule. In Belgium the priests burn all the books they can reach, and the people can find money for beer but not for the Bible. In France, inhospitable France, one colporteur was overtaken by darkness, and found every door closed against him; thieves robbed him of the meagre product of his sales, put a gag in his mouth, and left him to spend the night in a ditch. In Italy the trial proved too much for colporteur Salandra; long continued ill-usage culminated in an attempt to assassinate him, and we are not surprised that he resigned the office. Thus it is among the foremost European nations who think they prize liberty and so treat their follow-countrymen who would circulate among them the Word of Life.

"He hath not dealt so with any nation." There is but one nation He has favoured with His Word, and that nation is Israel. He has favoured the British, who therefore are Israel, as God is true; and the rest, the Russians, the Austrians, the Germans, the Belgians, the French, and Italians, we may add too, the Spanish, the Portuguese, the Greeks, and the Turks, are not Israel but Gentiles, with whom God hath not, and never will, deal as He hath done with Israel; because they are non-Israelite Gentiles. But now mark the contrast! There are Gentiles and Gentiles. Those who are independent of Israel and owe her no allegiance refuse the Bible. But on the contrary, those Gentile nations who are united to Israel, have been subdued by her, or are resolved to be friendly with her and accept her guidance, these offer no opposition to the Bible, as the following quotations prove. Turning to pagan lands, the report of the Scottish National Bible Society adds:—

> In India we hear of no active hostility; its teeming millions are patiently waiting till Christian Scotland sends the Scriptures to their doors. In China the little one is becoming a thousand:

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the issue of Scripture last year far surpasses any previous record. The society may deem themselves happy in their servants there. Mr. Griffith John—his true name is Great-Faith John—will never be forgotten. His revision of the Wen-li New Testament has been issued from the press, and after a searching examination by scholars of every church and nationality the great work has been approved of beyond expectation. Already native colporteurs are employed by eleven missionary societies to circulate it in eight provinces of the empire. We wish we had space to give due acknowledgment to Mr. Archibald. This missionary pioneer is held fast at Hankow by his duties as printer, publisher, and general superintendent, while he has a strong desire once more for "the freedom of the road." Mr. Burnett's heart is as young and hopeful as ever, though increasing years make him less fit for long journeys. Last year Mr. Murray paid a third visit to Mongolia, and suffered no small toil and danger, but God was with him. We cannot stay to tell of the grand work which is being done in Japan by Mr. Thomson; of Corea, South America, Africa, and our colonies. In these distant fields the door is open wide; truly there is much land to possess, it is a good land and a large, and the command has been given, "Go ye up to possess it in the name of the Lord."

Our readers will remark that whether in lands where men will not listen, or in heathen countries where they receive the Word with joy, the agents to take the Scriptures to the nations are God's messengers, His people Israel still!

He sheweth His words to them, His statutes and His judgments to His people only; and Europe testifies that He hath not dealt so with any nation there, and as for the heathen world, they are shut up to receive the message of salvation from Israel, God's favoured nation only, for that is the people He hath formed for Himself, so that they shall show forth, and are accordingly showing forth His praise. Israel, praise ye His holy name!

THE ARCHBISHOP OF CANTERBURY ON OUR EMPIRE.

THE sermon preached by the Archbishop of Canterbury before the Church Missionary Society on Monday, May 3rd, 1886, on 2 Tim. ii. 2, was a remarkable discourse. In regard to the British Empire, he said:—

In passing we may say that now is the moment in which it is being determined whether the vast democracies which everywhere in the Empire are forming shall be Christian or half heathen—appreciative of the institutions of the mother country or brought up to view them as selfish and obstructive. And on the answer to that question stability depends for all we honour most. In these days we have a home England, an island England, still. But we have a continental England, an oceanic England. Our stations, our ports of trade, our factories, our commerce, far more than our arms, have transferred to us nations and kingdoms, and regions waiting to be made into kingdoms and nations—nations hungering for our laws and our religion; regions which are peopling but slowly, if we consider either their vastness or our crowded multitudes. Upon these unequalled inheritances we entered at first (we confess it) with few save selfish and material conceptions. Quietly we are awakening to what it means to have such a proportion of humanity itself subjected to us, and so much more subject to our indirect influences. It is a question of imperial import, even if the solution is best left to individual execution, Are they to be Christian or heathen? and if Christian, how soon?

The Archbishop here attributed most justly the acquisition of our vast Empire as it is to-day, more to the operation of the Gates than to that of our arms. "Our stations, our ports of trade, our factories, and our commerce," he declared, have given us huge dominions beyond sea. Nations and kingdoms have become ours by reason of the "Ports," or "Gates," and truly our own views have been fully endorsed by the Archbishop! Nay, he adds, that not only nations and kingdoms have become subject to us by reason of our hold of these "stations and ports of trade;" but also that regions waiting to be made into kingdoms and nations have been transferred to us by the same cause (the Gates), "nations hungering for our laws and our religion." These are remarkable statements to emanate from a dignitary of the Church, who once, we recollect, could not speak too ill of our race by reason of its drinking propensities, and the foul means by which it had often demoralised the tribes and nations it had subdued or robbed of their territories by bribes connected with strong drink. Now, however, the Archbishop seems to have realised the truth, and seen that, after all, this so wicked a race has been blessed by the Lord with the truly Israelitish gift of the "ports of trade," and "our stations," which are only synonyms for "the Gates of Israel's enemies," though his Grace probably does not know the fact! But why does not the Archbishop ask himself how it comes to pass that we have such "a proportion of humanity subjected to us," and so much more subject to our indirect influences?" To whom does God's Word declare the evangelization of the world is to be confided? "Israel shall blossom and bud and fill the face of the world with fruit," is the testimony of the Word of God (Isa. xxvii. 6, R.V.). "Are these masses of mankind to become Christian under our protecting care or lapse into heathenism?" is his next question. What are patent facts about us testifying? They are proving that by God's grace we are carrying the Gospel, the Word of God, the Sabbath, the Decalogue, and the love of souls far and wide "to all nations, families, and kindreds of the earth." This was Israel's prophetic function! How, then, are we performing and fulfilling it in these, "the last days" of the Christian dispensation? God cannot direct one people, His chosen ones, too, to carry out what a Gentile, non-Israelite, people are doing exclusively, contrary to His solemn oath to Abraham and his seed for ever? Not only are we doing good to the souls of men, but we are giving them good government, civil and religious liberty, besides that happiness which can only come of wise and beneficent laws. A testimony to this fact comes to us from Madras, when, under date May 3rd, a M. Remenyi, a celebrated musician, sent the following to the *Madras Mail*, whence the *Daily Telegraph* of June 10th took it and reproduced the same. It is a noble testimony to Israel's good government of India borne by an independent, because foreign, witness, who wrote as follows:—

I am leaving India to-day. Arriving in this great country about five months ago, I was well prepared, through reading and verbal information, to see innumerable marvels; astonishing things of all kinds; still, all my wildest expectations were surpassed. I knew the kind of noble monuments I had to behold during my stay; I knew of the cities and sights I was to go through; I knew, more or less, the different races of this great continent. I knew of its climate, of its vegetation, of its multifarious customs and costumes; of its many religions and languages; its domestic architecture; of its marvellous handicraftmanship; of its innumerable art industries, of its poetry, its legends, its contemplative people—I knew of all these things, and of many more too numerous to be written down in one breath—still my astonishment on beholding them in the real reality surpassed all my expectations.

During my whole stay in India I examined and admired with deep admiration the artistic works of the people in their arms, endless in forms and shape, most minute in their artistic design and workmanship. I contemplated with delight their picturesque costumes, which they wear with such graceful *désinvolture* and simplicity. I saw with delight the quaint and profoundly artistic shape and workmanship of their musical instruments. I investigated their songs, their music, their poetry, their usages. I had the pleasure of coming into personal acquaintance with many a learned and gentlemanly Hindu and Mohammedan; and I say now, at the end of my delightful journey, that a long life would not be sufficient to investigate thoroughly even a thousandth part of India. Englishmen ought to be more proud of having been able to govern her vast population than of anything else. No other nation on earth could have undertaken such a great task with such glorious results. Don't misunderstand me. I do not mean to say that England's rule in India is perfection—far from

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it; but it is the best possible under the million of difficulties which must have obstructed the path of the English; and I repeat it again, and with emphasis, that Englishmen ought to congratulate themselves on the happy result of their government of glorious, grand old India, for, through her colonising genius, England has done more good to humanity than thousands of visionary utopists and politicasters. But one great fault I find with the English, and that is that they do not assimilate themselves sympathetically enough with the people they are called upon to govern. The Englishman is the beau ideal of fair play. But that is not enough. Paternal, and purely Eastern ways, human sympathy, one touch of nature, all those combined would do more in the end than simple fair play. But why do I enter into the labyrinthine jungle of political axioms and supposition?"

Our colonising genius did not give us India, but it was God's gift to His people, as stated in Psa. cxi. 6 and ii. 8, did. It is a mere handful of British bayonets which retains for our nation 250 millions of the human race, military and predatory by birth, habit, and custom. But these in our hands have learnt to prefer peace to war, and are ready now to support and defend an Empire which tells them they are subject to an alien race, but one which has given them all the blessings they enjoy, national, spiritual, and temporal, according to the prophecies. In regard to the one blot the foreigner finds with us for want of sympathy with our subjects in India, it must be remembered that the Indian mode of treatment of their women causes the vast gulf between British and native society of which he complains. The native cannot understand the freedom our women enjoy in mixing with men, and thinks evil must come of it. It is difficult, therefore, for English ladies and others to show sympathy in company of native gentlemen, but with their native ladies they often are on terms of friendship and intimacy. The presence of a British Sahib in the native ladies' apartments would, of course, be resented as a terrible insult. Differences of habits and customs, therefore, make it safe for the British to limit themselves to the display of "fair play" towards natives, but never to allow it to degenerate into familiarity, which means contempt. For the privileges and power God has given us in the heathen Empire of the Queen, let Israel always be mindful to praise the Lord!

NEWS FROM BRITISH GUIANA.

WE take the following from the *Daily Chronicle*, of George Town, Demerara, of February 18, 1886. The report of the year's proceedings of the George Town Anglo-Israelite Association will be read with interest by our friends at "home":—

REPORT OF THE BRITISH GUIANA ASSOCIATION.

At a recent meeting of the members of the Anglo-Israelite Association of Demerara, presided over by Mr. F. A. R. Winter, the annual report for last year was read as follows by the secretary and treasurer, Mr. J. R. Bryden:—

We have much reason to be grateful to the Lord for our progression during the year 1885; for although we have not had more than one or two additions to our membership-roll, yet the outside work has been securely advancing by the free distribution of Our Identity literature, issued under certain restrictions for increasing the circulation among the higher and lower classes of our Colonial Society; and we believe that we are laying a solid foundation for the acceptance of Anglo-Saxon identity with the Israel of the Bible, by our quiet unostentatious labour.

Our meetings have, in every instance, been opened with prayer to God, through our Lord Jesus Christ, our Saviour and the Redeemer of Israel, and closed with the benediction. (Num. vi. 24—26.)

Our first meeting in 1885 was held on the evening of January 13th, and our last on December 29th, completing our third year since the inauguration of the association. The object of the association being to diffuse the knowledge that the Ten Tribes of Israel are found in the Anglo-Saxon race.

The following summary shows our work during the twelve months. The business of our meetings has invariably been the reading of selections taken from some of the writers on "Our Identity," taken from the latest in-coming Identity literature. On several occasions original papers and annotations on Identity readings and biblical prophecy have been read by members of the association. Our discussions have been diversified, and have embraced the early political, darkened outlook of the year by Russian-Afghan complications, loyalty of our Colonies and our Indian Empire, the imperial federation of the British Empire, the federation of the Anglo-Saxon peoples throughout the world—*i.e.*, a union of the British Empire with the United States of America—our "*watchings*" of the signs of the times, and our careful study and readings of prophecy in present fulfilment, and in the future of Israel and the Gentile nations being, on the whole, rendered correct so far, by actual recurrence in political outcome, to encourage us to pursue similar investigations regarding Britain's future and the destiny of the Anglo-Saxon race.

On the 29th March we held our seventh series of monthly special prayer services (which were held on the last Sunday in each month) for beseeching the Lord for the outpouring of the Spirit of God upon the British Empire and for the spread of Our Identity among the English-speaking peoples of the earth. The 29th March being the seventh Sunday of the seventh month since our commencement of these services—begun on the 28th September, 1884—on this particular occasion of the 29th March, we repeated the "Identity Prayer" for daily use, seven times, at the conclusion of each consecutive service for that day. These special services were allowed to fall through on Sunday, the 27th December; and at the general meeting of the association on the Tuesday evening following, it was unanimously decided that *they* be discontinued, as the Lord had graciously answered our prayers in the spread of Our Identity throughout the British and American nations, and in the enlarged field of inquiry established in searching the Bible and the past history of the Anglo-Saxon race. The object for which these special services were held had been attained; they had been held during fourteen months.

The committee of management met twice during the year; the first on the 28th April, to appoint the librarian to collect the subscriptions due to the association; the second, held on the 3rd November, to raise contributions from voluntary source to aid in paying for our supply of *Identity literature*.

On July 17th, in consequence of the alteration in the Royal Mail Steamer service to the fortnightly arrivals here, on each successive Friday, the general meetings of the association at the Athenæum Rooms were altered from the second and fourth Tuesdays in each month to the first Tuesday following the arrival of the Royal Mail Steamer.

In May we received a packet of Identity literature from the Free Distribution Fund, Rosslyn, Upper Teddington, which has been distributed by our agency.

Literature.—The librarian supplied from his books the following information—that during the year we have received the following Identity magazines, pamphlets, and leaflets:—The *Messenger*, a weekly journal elucidating prophecy, 530 copies; BANNER OF ISRAEL, a weekly journal on the identification of the Ten Tribes of Israel, 330 copies; also a monthly issue of the same, 60 copies; *Hope and Destiny*, a quarterly issue of Identity work and prophecy, 60 copies; *Monthly Comments* Scripture and Prayer Union, 360 copies. From the Free Distribution Fund and other sources of voluntary supply of Identity literature in the form of pamphlets, books, and leaflets, 279 copies; among which are many valuable contributions on the Identity; including the American Identity work, *The International Standard*, for preserving and perfecting the weights and measures of the Anglo-Saxon race, a magazine devoted to the discussion and dissemination of the wisdom contained in the Great Pyramid of Jeezeh in Egypt. In our library we have reserved, for reference and use of the association, a portion of the above literature. The rest has been put into circulation among the various classes in this colony; which, with a similar quantity of Identity literature distributed within the last two years, makes our total supply issued a considerable item in our progressive work; and this, with the increased demand for further supply, encourages us, and ensures to us a confiding assurance of success, which will be very gratifying, not only to the members of the association, but also to those ladies and gentlemen who have generously given donations towards the purchase of Identity literature; for which we return them our acknowledgments and thanks for their help, and we further solicit a continuance of aid to the Voluntary Contribution Fund.

On our table we have placed (for the use of the members of the association and for strangers, at which they can read) the latest current literature, with "Our Charter," the Holy Bible and Apocrypha, for reference and authority; "Our Inheritance in the Great Pyramid," by Prof. C. Piazzi Smyth, Astronomer-Royal of Scotland; and the first volume of *The International Standard* for the preservation of the weights and measures of the Anglo-Saxons (Cleveland, Ohio).

In our Book-case we have 7 volumes BANNER OF ISRAEL, 6 do. do. *Nation's Glory Leader*, 6 do. do. *Life from the Dead*, 4 do. do. *Hope and Destiny*, and a reserved portion of Our Identity books, pamphlets, and leaflets.

Cash Receipts for 1885.		*Cash Disbursements.*	
On hand from 1884	1 44	Paid on Account of Identity Literature	61 57
Subscriptions from Members	58 80	Paid for Lights, Accommodation, &c., &c.	22 97
Voluntary Contributions...	25 60		
	$85 84		$84 54

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Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—It appears from your remarks on my letter—which, by the way, was intended to be a private one, and was more gushing in its tone than becomes a staid Watcher when writing for publication—that you have not quite grasped the exceptional position which the Lebanon district now holds in politics and religion; and, moreover, do not remember that it is no part of the "Holy Land" occupied by and cursed for the sake of Israel. Solomon had a summer palace in the upper ranges of Lebanon, otherwise we hear nothing of the Israelites beyond Dan, South of Mount Hermon. This may account for the entire and, it would seem, almost premature emancipation of this grand mountain from Ottoman mis-rule.

In 1860 wars and massacres between its Maronite and Druse inhabitants ran so high, and were so iniquitously fomented by the Turks, that England and Imperial France interfered, and by a grand stroke of policy secured the entire emancipation of all denominations of Christians throughout the Ottoman dominions, and that of the Lebanon district from Moslem Rule, also in return for their help in the Crimean War.

Since that no Christian is liable to conscription for the Turkish Army anywhere, and no inhabitant of the Lebanon, whatever his creed may be. The governor must be a Christian, and is appointed by England and France. Rustem Pasha, now Ambassador in London, did great good here, by removing taxation, making roads, and encouraging industry in every way. If Lord Salisbury had been in power when his term of office came to an end he would have been re-appointed, but Wassa Pasha is following in his steps, and nothing can be more thriving and prosperous than the country is now; every practicable yard of these stoney hills is built into terraces and planted with corn, or mulberry, fig, or olive trees. Thus Isa. xxix. 17, is literally fulfilled within the last 25 years. And what follows in ver. 18. 19? Enlightenment of those who "Rejoice in the Holy One of *Israel*" also fulfilled.

The Sultan and his rule are detested even by the Druses, whom he helped in an underhand way in the massacres, and they crave for English annexation. Republican, atheistic France cares nothing for the holy places, and will not stand in our way. It does not even try to retain its hold here as it does in Egypt. We are more free from Anti-Christian rule here than Egypt is in every way.

Zechariah x. also has a word for Lebanon. After Judah and Joseph have been sown among the people, and have remembered God in far countries, "He will bring them into the land of Gilead and Lebanon," both of them outlying districts, as if for the pioneers who are to be winning the natives until the Holy Land is ready for the Exodus. I heard the other day that a colony of Jews are just going to Gilead, and I am exhorting Joseph to follow me to Lebanon.

I trust you are right, and that Greece is raising the wind that will prove the cyclone to destroy Islam. But the Lebanon is not of Islam, and will escape. The first rumour of an advance of Gog will call English troops to Beyrout to protect us under the Anglo-Turkish Convention of 1878.

Yours truly,
A WATCHER.

"Ain'Anoub, Beyrout, Syria, May 24th, 1886.

To the Editor of the "Banner of Israel."

DEAR SIR,—Having an argument on the "Identity" a short time ago, with a friend who seemed proof against any conviction that the British were the Lost Tribes, I put the following questions to him:—

First. Were the Israelites, at any time during their residence in Palestine, up to the standard of the promises of Jehovah to Abraham?

Secondly. Did he think the modern Jews to be the *whole* House of Israel; if so, did they answer to all or any of the prophecies concerning Ephraim-Israel?

Thirdly. If he thought that the Ten Tribes *were* lost, did he think they were to be found in some part of the world yet unexplored?

As a well-read man, he could not, of course, entertain the last idea, because, if it were possible, it would necessarily follow that the said unexplored place would be, if inhabited at all, the residence of a people, at least, without enterprise and non-commercial, the very things that would disprove them to be Israel.

To the first question, of whether the Israelites were up to the standard of the promises of Jehovah to Abraham during their residence in Palestine, he answered that, seeing Israel's mission was to convert the heathen, and otherwise to be a blessing to the world, he naturally thought that Israel would not have all her blessings in Palestine, and then have them taken from her at a time when her power to do good was most needed.

The second question he also answered negatively. He did not think the Jews were the *whole* House of Israel; neither did he think that they answered to the prophecies concerning *Ten-Tribed* Israel.

The third he answered by saying that he thought the Ten Tribes *were* lost; and when asked where he thought they were to be found, he at once said in the nation that accorded most with God's promises to Israel. and that nation he then confessed he could make out to be no other than the Anglo-Saxon people. He confessed it must have been blindness that had kept him from seeing it before, and is now a believer in Our Identity.

Yours faithfully,
W. A. C.

Brixton, S.W., April 27, 1886.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—It may interest you to know when any persons are working for the cause you have at heart. About a week ago I read a paper on the Identity question before the members of the Surbiton Habitation of the Primrose League. It was well received, and, I hope, made some converts.

I am, dear sir, yours very faithfully,
ISAAC FAIRLEY PALMER.

Surbiton-hill, June 14, 1886.

To the Editor of the "Banner of Israel."

DEAR SIR,—Pray pardon my asking whether you have ever noticed how Chambers, in his "Book of Days," quoting from Brady, after describing the offering made by Her Majesty on Epiphany Sunday in the Chapel Royal (as mentioned in a former number of the BANNER), adds, "and the kings of Spain were accustomed to make the like offering." I think this latter extract curious, and worthy of note, inasmuch as it tends to show this custom was in early times also adopted in Spain, the half-way resting-place of some of the Tribes on their way to Britain.

I should also like to call your attention to page 629 of the same "Book of Days," in which Chambers describes the Israelitish festival of Pentecost. He writes: "The festival of Pentecost was in early times considered by Western nations a day of more importance than can be easily explained by the incidents connected with it, recorded in the Gospel. or by any later Christian legends attached to it. It was the festival on which King Arthur is represented as holding his most splendid Court.

Chambers adds: "We seem justified from these circumstances in supposing that the Christian Pentecost had been identified with one of the great Summer festivals of the pagan inhabitants of Western Europe."

If the British were of pagan origin, what had they to do with the Israelitish festival?

I remain, truly yours,
HERBERT J. BOWDEN.

Dumfries, June 5.

LECTURE AT WOLVERHAMPTON.

DR. GRANT delivered a lecture on Our Identity with Israel, at Wolverhampton, on Monday evening, the 31st May, which was listened to attentively by a large number of people—about 150—many of whom came from a distance, although the weather was very unfavourable.

The lecture was the same as that which Dr. Grant last gave at Clifton, and which has been already noticed in the BANNER. The most interesting feature of the meeting was that it was inaugurated by some of the local clergy, one of whom preaches the subject regularly from his pulpit, and finds it thankfully received by his congregation as being full of interest and instruction.

SURGEON-GENERAL GRANT will lecture at Exeter Hall on July 21.—The lecture by Miss V. M. Cox, which recently appeared in the BANNER OF ISRAEL, will be published next week in pamphlet form.

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NOTICES.

All communications intended for the Editor, to be addressed: — "Philo-Israel," Woodcot Villa, Tyndall's Park, Clifton, Bristol.

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"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4

VOL. X., No. 499. Entered at Stationers' Hall.] WEDNESDAY, JULY 21, 1886. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

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"THE VICTORIAN ERA."

ON Saturday, May 29, 1886, there was celebrated officially the 67th birthday of Queen Victoria, the Queen Empress of Great Britain, Hindustan, and her Colonial Nations in the four quarters of the globe. On the 20th June, 1886, her Majesty entered on her 50th, or jubilee year of her glorious and God-blessed reign. The Queen began her reign by invoking God's help to give her strength for the performance of the work to which He had called her. "I am sustained," she said, "by the hope that Divine Providence, which has called me to this work, will give me strength for the performance of it." That prayer was heard; and has been answered by a reign which literally is unparallelled by any which has preceded her's in any age or country! Her Majesty's reign has seen an increase of her dominions which has been unique and simply magnificent. Her subjects at home during her reign of nearly 50 years have increased ten millions in number, having been twenty-seven millions odd in 1841, soon after she began her reign, but thirty-seven millions now, after allowing for the enormous emigration which has taken place during the period in question to foreign parts, and to the outland Empire of the Queen. In 1837 she ruled over 130 millions of subjects at home and beyond sea. Now the number is believed to be 309 millions. The *Daily Telegraph* of May 29, comments on these calculations in these glowing words:—

And what a golden round of sovereignty shines in those figures! There are the dusky myriads of British India and Ceylon; the people of British North America, of Australasia, and South Africa; our dark fellow-subjects of the Gold Coast, the West Indies, Honduras, the Straits, Guiana, Fiji, and Borneo; there are tattoed Maoris and British blended in New Zealand, pig-tailed Chinese and British at Hong Kong, yellow-robed Buddhists and British in Burmah. Those figures carry the mind from the white rocks of Malta to the black crags of Perim and Aden; over vast seas dotted with the stations of the QUEEN'S flag; from coast to coast, from island to island round the great globe; over expanses so studded with the colonies and the appanages of her Majesty that probably no Englishman lives who could suddenly and precisely enumerate all these jewels of the Imperial crown. Some were inherited from the valour or statesmanship of past reigns, many have been added under the QUEEN'S rule. Aden was obtained in 1839, Hong Kong in 1842, Labuan in 1848, Sindh in 1843, the Punjâb in 1845, and Oudh in 1856; while Basutoland, Cyprus, Fiji, Vancouver's Island, and British Columbia, Burmah, East Griqualand, and Lagos are some among other States and territories which occur to the mind, as it retraces the growth of the Empire under VICTORIA. And, if the imagination wearies under this marvellous opulence of augmenting sovereignty, if it be tedious to count the rings of growth upon the British oak, we might dwell with a just if chastened pride upon the well nigh unbroken career of victory which has crowned her Majesty's arms by sea and land.

It is a common-place to say that the half-century now under contemplation could not be parallelled for scientific and social advance by any five hundred years of history. The Victorian era contains within its limits the development, almost the invention of railways; the electro-magnetic miracles lying between Faraday's discovery in 1838 and the present telegraphic system which links the globe together by copper threads, abolishing distance and time; the fairy-like discoveries of the spectroscope, the telephone, and photography. It has enshrined such acquisitions in chemistry, geology, physics, geography, sanitation, and research at large, as have altered the very complexion of mortal knowledge; and it has been immortalised by the single name of Darwin in natural history, while Adams in astronomical research has added the mighty planet Neptune to our system, and the delicate magic of science has been enriched with such revelations as those of Tyndale on light, heat, and sound. We have no space even to speak of the extension of commerce, the spread of invention, the expansion of our vast mercantile marine, the growth of national education, and a thousand other signal marvels of the epoch so gloriously passed. The better informed a man is the more readily he will agree that we exaggerate nothing in declaring this Victorian era a special and splendid volume of our English annals.

So far the British journalist. But he did not enumerate all the glorious possessions of Queen Victoria, nor give a complete account of the growth of "her dominions" during the last fifty years! He made no mention of "the Gates," and the part they play in adding to the Empire and securing our grasp of what we have. He failed to speak of Gibraltar and Malta; the new "Gate," Fort Hamilton, off Corea; of the Mauritius and the Falkland Islands; of Ascension and St. Helena; of Bechuanaland and New Guinea, among the new territories acquired, and of the virtual protectorate we have had thrust upon us in the land of Egypt, besides the enor-

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mous addition to our responsibilities in our recent acquisition of the Protectorate of the Basin of the Niger in West Africa. Enough has, however, been said to prove that God has been blessing our Queen and country during recent years, and especially since she began to reign in 1837, 49 years ago.

The journalist notes all this, but attributes it, we fear, to the blameless rule of a beloved sovereign, and looks no further to ascertain the causes of the wonderful phenomena no man can fail to observe in these our God-blest days. How is it then that God has granted us since Queen Victoria began to reign, all those great and good things, which certainly are Israelitish in their character? He has made her subjects multitudinous to a degree; and wealthy beyond all compare. He has given our sovereign an ever advancing Empire, spreading West and East, and North and South. He has given her "the Gate" of her enemies, and permitted her people and her church to become a blessing to all the world by reason of the propagation of the Gospel to all the nations, to all the families, and to all the kindreds of the earth, beginning with the Jew. He has favoured her subjects in all lands, and given them His help in such wise that their prestige has quelled revolt, and their good government has won love and loyalty, and respect, from all the races of the Eastern and Southern world.

How come these benefits to be thus poured upon our country and people, and that within the limits chiefly of a splendid reign which has not yet lasted quite half a century in time? Surely, it has not been on account of our national deserts, because it can be proved that like our ancestors, the Israelites of old, this our people have been rebellious against the Lord continually, unrighteous, stubborn, and stiffnecked. Neither can it be said that we have earned these blessings by reason of the excellence of our beloved Sovereign, because God's blessings, which He promised upon oath to give to Israel unconditionally, cannot be purchased by any fresh obedience to His will, tendered either by His people or their reigning Sovereign. The oath to Abraham declared that the blessings enumerated in Gen. xxii. 17 and 18 should be his afterseed's by reason of his obedience to the Lord's command in respect to the sacrifice of Isaac, the promised seed. No obedience of Israel's Queen, subsequent to that promise, can add to or diminish these benefits, and therefore we cannot look to our gracious Sovereign's merits, great as they are, as the procuring cause of our nation's greatness and prosperity. These we have because of the Lord's covenant with "Abraham and his seed for ever," and enjoying them we are bound to renounce all national and personal merit whatever, and to praise the Lord for all His undeserved benefits to our favoured race.

"THE BRITISH PROTESTANT" ANSWERS "THE BANNER OF ISRAEL."

PART I.

WE acknowledge with thanks the kind and courteous tone of the reply which we have received from the able and excellent editor of the *British Protestant* to our arguments published at page 199 of our present volume, against his attack upon "Our Identity," previously made. The article with which we have now to deal appears on pages 104, 105, and 106, of No. 31 of the *British Protestant* for July, 1886. As this is the carefully considered and deliberately formulated argument of a candid, godly, and able divine of the Church of England, we think we shall fail to do the Rev. Mr. Ormiston justice if we do not transfer his article to our pages first, reserving our reply thereto to the next issue of the BANNER. The arguments of our opponent, it will be seen, are not very new; but they have been clearly and very temperately stated, and they deserve, and shall receive, a candid and lucid answer. The article was as follows:—

"THE BANNER OF ISRAEL" AND "THE BRITISH PROTESTANT."

"For contention with our friends we have neither time nor disposition, to say nothing of want of space. The *British Protestant* is engaged in a great work—a work to which it has been providentially called—and cannot ordinarily afford to occupy itself with secondary considerations. The ancient foe of England is thundering at the gates of the nation, or, more accurately speaking, he has gained admission by strategy into the national citadel and has turned our own weapons against us. We are, therefore, too eagerly concerned with the Romish invaders to hold controversy with Protestant brethren. Nevertheless, we owe a duty to ourselves, and to the cause we humbly seek to serve, in regard to our contemporary, the BANNER OF ISRAEL, whose esteemed editor lately devoted a couple of columns in combating some observations made in our May issue expressive of our decided objection to the proposition that Englishmen and Israelites are identical terms. Our objection we emphasised by the fact that, while on the one hand '*the descendants of Abraham* ever since the Babylonish captivity have been Divinely *kept free from idolatry*,' on the other, *England* has been for ages, and is to-day, characterised by a disposition to enter into affinity with idolatrous Rome. England, therefore, is not Israel. The BANNER mainly urges as its reply to our objection that the two houses of Israel—Judah and Ephraim—did *not* both return to Palestine after the captivity, and that they have remained to this day in a state of *separation*—Judah, which did return, having been cured of idolatrous tendencies, while Israel (which the Editor of the BANNER maintains means the *British nation*) has to this day maintained its ancient character of loving false gods.

"Now, with due deference to our contemporary, we altogether demur to this premise. For, Scripture states that the proclamation of Cyrus (Ezra. i. 1) was made 'throughout all his kingdom'—that is, throughout territory reaching on the East to the Indus, on the North to the Euxine Sea, on the West to Egypt and the Island of Cyprus, and on the South to the Persian Gulf and to Ethiopia. The terms of the proclamation addressed to all his subjects did not concern any particular tribe or tribes of captive Israel. 'The Lord God of heaven'—said Cyrus—'hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you *of all His people*? His God be with him, and let him go up to Jerusalem,' &c. (Ezra. i. 2, 3). And what was the result? Did only 'the chief of the fathers of Judah and Benjamin, and the priests, and the *Levites*' respond? Certainly not. Those indeed went up, but '*with* all them whose spirit God had raised' (verse 5). And who were these latter '*with*' whom the former went up, if not the '*all* Israel' spoken of (chap. ii. 70)—'So the priests, and the *Levites*, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and ALL *Israel* in their cities'? And when the holy House was dedicated, which by their united labour they had erected, why, if the returned of the Hebrews were representatives of only *two* tribes, why should it be written—'And the *children of Israel*, and the *Levites*, and *the rest of the children of the captivity*, kept the dedication of this house of God with joy, and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for ALL *Israel, twelve he-goats, according to the number of the tribes of Israel*' (Ezra. vi. 17)? No unbiassed mind therefore doubts that *representatives of* ALL *the twelve tribes* shared in the offering of the *twelve* he-goats, while it is equally reasonable to believe that many of the twelve tribes remained by preference in Babylon.

"We are aware we might quote human authorities of weight in favour of the view we hold—namely, that *some* of *all* the banished tribes returned in the days of Ezra and Nehemiah to the land of their fathers. But we prefer to keep close to

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the inspired Word, and therefore turn to the *New* Testament record for proof that, at any rate, five hundred years later than Ezra's time, Israel, *as a nation*, was recognised as existing in Palestine. For, when the promised Messiah, in fulfilment of the various prophecies of the Old Testament, came—'He came to His own, and His own received Him not' (John i. 11). Surely, 'His own' *nation* is here implied. To whom did He come as being His own, if *not* to the nation? 'I am not sent but unto the lost sheep of *the house of Israel*' (Matt. xv. 24). Surely, Christ came not to deliver His Father's counsel to a mere fragment of the family of that Abraham with whom the national covenant was originally made! This unscriptural proposition, however, must be true if the BANNER theory be correct.

"Moreover, *the sin of rejecting the Messiah*, in case only the representatives of two or three tribes resided in Palestine in the days of our Lord's flesh, could only be made chargeable on that fraction of the chosen nation. If Ephraim or Israel—the Ten Tribes—did not return to the land of their fathers at some period between the issue of the decree of Cyrus and the crucifixion of Christ, then it follows that the crowning crime which Peter charged against Israel, *quâ* Israel, on the day of Pentecost, was unjust and untrue! For, did he not address his assembled auditory as '*All* the house of *Israel*,' and convict them as an *undivided Nation* of the crime of putting to death the Sent One—'Know assuredly that God hath made that same Jesus whom *ye* crucified, both Lord and Christ' (Acts ii. 36)? Again and again throughout the Scriptures we find the rejection of Christ laid to the charge of 'Israel,' a fact which cannot be explained away on any principles of equity or consistency by those who deny that there was any re-union of the ten and two tribes after the great schism, and who maintain that the terms 'Jews' and 'Israelites' are not co-extensive in their application.

"Caiaphas, the high priest, took a very different view of Israel's condition at the period when Christ visited and redeemed His people to that implied by the *Banner*, for he drew a distinct line between the Nation—'*the whole Nation*'—and 'the children of God *scattered* abroad' (John xi. 50—52). He spoke of the *Nation* as residing in Palestine, and of the remnant as 'scattered abroad.'

"The Holy Spirit, too, identifies the mission of Christ with two of the ten tribes *by name*—'And leaving Nazareth, He came and dwelt in Capernaum, which is upon the sea-coast, on the borders of *Zabulon* and *Nephthalim*.' And why? 'That it might be fulfilled which was spoken by Esaias the prophet' (Matt. iv. 13—16; Isa. ix. 1, 2). This prophecy, that the inhabitants of those two tribal divisions of the land should be honoured at Messiah's coming in a special degree, had its fulfilment in the fact that it was in that very Galilee He began His ministry and selected the first of His disciples and apostles.

"Why, too, if the Ten Tribes had no recognised existence in Palestine at that momentous crisis in the national history of Israel—why has the Spirit thought it well to add the name of the tribe of *Asher* when telling of her who so highly magnified the Lord for His Redemption-gift while she gazed on the infant face of Jesus on the occasion of His presentation in the Temple? 'There was one Anna, a prophetess, the daughter of Phanuel, of *the tribe of Aser*: . . . she coming in that instant gave thanks likewise unto the Lord, and spake of Him to all that looked for redemption in Jerusalem (*margin*, Israel). —Luke ii. 36—38.

"But we forbear to pursue this subject further. 'Endless genealogies,' such as are involved in it, serve rather to 'minister questions than godly edifying.' The kingdom of God is a spiritual kingdom which 'flesh and blood cannot inherit' (1 Cor. xv. 50). The mind of Christ on the subject, too, is sufficiently evident in the words of His forerunner the Baptist—'*Think not* to say within yourselves *we* have Abraham for our father, for I say unto you that God is *able* of these stones to raise up children unto Abraham' (Matt. iii. 9). They who are of faith are the true Israel of God, whatever their fleshly genealogy. The flesh profiteth nothing. Christ died not for sinners of the Hebrews only, but for sinners of Adam's race besides. 'That the blessings of Abraham might come on the Gentiles through Jesus Christ' (Gal. iii. 14) He was 'made a curse for us.'

"The covenant of grace, the everlasting covenant, which stands with Christ, concerns a heavenly inheritance, one which, unlike the earthly Canaan, 'fadeth not away.' To be savingly interested in that covenant is, in our humble judgment, our greatest concern; while the glory of the Triune Jehovah is most highly promoted by our ascribing all, not to that birth which is according to the flesh, but to the sovereign grace of Him who hath mercy on whom He will have mercy, and who hath been pleased to redeem unto Himself a people by His blood 'out of *every kindred* and *tongue*, and *people*, and *nation*' (Rev. v. 9)."

(To be continued.)

THE IRISH QUESTION.

By J. THOMSON.

IT is a common saying that "History repeats itself." This may be, and to some extent undoubtedly is, true; but the function of history is to teach following generations, warning them if they will but heed, of the consequences which may be expected to follow upon the adoption of a certain line of policy. Some such lesson as this, it seems to us, we ought now to learn, as a nation, from our own past history, ere we commit ourselves to the policy foreshadowed in Mr. Gladstone's Irish Government and Land Purchase Bills. The former, though we think it but a sham, is still, and will be, however much modified, a step towards separation, or a total repeal of the Union between Great Britain and Ireland; and the latter, while it may briefly be described as a bribe to buy out the Irish landlords is a most unfair and unjust attempt to tax the people of this country to the extent of (from the varying estimates) between three and and five pounds per head—man, woman and child of the total population. And, besides, neither Bill will prove final, and only partially satisfactory to the party of agitation. Why should Ireland have so much special legislation? Why should not the same laws be enforced in Ireland as in England or Scotland? If not, why not? Justice to England, indeed, is more wanted than justice to Ireland. Whatever ground for complaint the Irish may have had in former years against the English, they really have little now; nor have they had for many years past. England has only been too anxious to reconcile the sister-isle to do her any injustice, and those are Ireland's greatest enemies who assert the contrary. In his "Retrospect of a Long Life," Mr. S. C. Hall has a chapter on Ireland, in which he briefly, but impartially, looks at the history of the past sixty years; and his conclusion is that Ireland really only wants a few years freedom from paid agitators to ensure her entrance upon happiness and prosperity: but until she has this immunity from her interested enemies, it is hopeless to expect her to be either peaceful or prosperous.

But in respect to Ireland we are going altogether on a wrong track. "Home Rule," as understood by those who are agitating for it, is or will be really "Rome Rule." The Dublin *Freeman's Journal* made a good slip the other day when it thus misprinted "Rome Rule" for "Home Rule." But there was no need to correct it, for it was perfectly right as it stood. This indeed is seen by all right-thinking men. One fourth of the inhabitants of Ireland, and who also constitute by far the most intelligent and wealthy portion, do not want Home Rule.

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They simply want to live under the laws of England, and the rule of the Imperial Parliament, which *they*, at least, do not regard as having a "foreign" character.

But this demand for "Home Rule" is the legitimate outcome of the mistaken legislation which has been pursued by us during many years past. More than sixty years ago Dr. Robert Southey wrote his interesting work, "The Book of the Church." This book, though little read now, made a great noise at the time of its publication; and because of some statements therein concerning the Papal system, the Poet Laureate was challenged for his authorities. These he produced, establishing all he had asserted in his "Vindiciæ Ecclesiæ Anglicanæ," published in 1826, and in the preface he uses language which might almost now be called "prophetic." Thus, after saying that "The Book of the Church" was "strictly an historical work," and free from "all allusion to existing circumstances"—*i.e.*, the agitation for so-called Catholic "Emancipation," but really Papal supremacy, and that it bore upon that question in no "other manner than as a faithful history of the English Church, and a faithful view of that system from which the Reformation delivered us, *must* bear upon it," he goes on to say that "the present volume (*Vindiciæ*), which vindicates that history and that view, bears more directly upon that question, though it nowhere enters into it at length. But had it lain within the scope of my immediate purpose, I would have shown that what is insidiously termed 'Emancipation' is not a question of toleration, but of *political power*; that the disqualifications, which the Government is called upon to remove, are not the *cause* of the disordered state of Ireland, and consequently that their removal could *not effect the cure*; that farther concessions would produce farther demands, as *all former concessions* have done; and that, if the desperate error were committed of conceding what is now required, the agitators would pursue their *darling scheme* of overthrowing the Irish Church, and separating the two countries with *renewed zeal and heightened hopes*—and with a far greater probability, not indeed of *ultimate success*, but of bringing upon Ireland the horrors of a civil and religious war!" (pp. 14, 15).

The italics are ours; but all these words, in the light of the present time, should be well pondered by every Protestant worthy of the name. We have already seen the disestablishment of the Protestant Church in Ireland. It was done to allay discontent, and because it was an "alien Church amid an alien people." But the discontent is *not* allayed; indeed, it seems further off than ever. Even Mr. S. C. Hall, though approving generally of the dis-establishment of the Irish Church, asserts that that change "has not turned out the pure unmixed good" it was said it would be, and, like Southey, Mr. Hall anticipates serious trouble in Ireland. Writing to the *Morning Post* in January last, Mr. Hall says: "I am a very aged man" (he was born in 1800); "but I have known Ireland well, and loved it much, from a very far off period—so far off as 1810. Yet, old as I am, I expect to live long enough to see a civil war in Ireland—a religious war it certainly will be; a massacre of Protestants in the South and West, and reprisals by 100,000 fierce Orangemen marching down from the 'black North.' Alas! the calamity is in the near future of Ireland. It is horrible to contemplate such an issue, but it will follow the work of Parnell and his eighty-five, as sure as night will follow day, unless the course of these evil men is arrested boldly, bravely, and thoroughly, before it goes much farther."

And what is there being done to avert such an "issue"? Nothing! absolutely nothing! On the contrary, from their success so far, the Jesuitical Romanists are encouraged to go on; and the Prime Minister of England, in his bid for power, is willing to do more than meet them half way, while he tries to blind his deluded followers with his artful rhetoric, to the baneful issues that are certain to result from even the announcement of his policy, though he should fail to carry it just at present.

But though Southey did not think that these enemies to both England and Ireland's true interests would gain "ultimate success," he yet could see, that from this anti-Protestant and anti-British agitation, "the vital interests of England would be seriously endangered, though the danger would be less immediate," because, as he asserts, "The Romish Church is inherently, incurably, and restlessly intolerant. Every Romanist proclaims in his creed that none can be saved out of his so-called 'Church,' and vows in that creed, that he will, by all means in his power, bring those, over whom he has any influence, to believe in it. This is the religious and sworn duty of every Papist, and this principle it was which rendered the Revolution of 1688 necessary for the preservation of our civil and religious liberty. By that event our two-fold Constitution, consisting of Church and State, as it now exists, was established and secured. It would, therefore, be a solecism in policy were we to entrust those persons with power in the State who are bound in conscience to use it for subverting our Church, for undoing the work of the Reformation and the Revolution, for bringing us again into spiritual bondage, and re-establishing that system of superstition, idolatry, and persecution, from which the sufferings of our martyrs, and the wisdom of our ancestors, by God's blessing, delivered us. Far as we may think them from it, this is the consummation upon which their designs, as well as their desires, are bent" (*Vindiciæ*, pp. 15, 16).

No one can say these words of warning, written sixty years ago, have not been sufficiently vindicated by our history since. The enemy is still at work; not openly so much as secretly. Under the guise of "Ritualism" they have invaded even the Church itself; and unless God in His mercy prevents, in order to gain their ends they will not stop short at destroying the Establishment, and our civil society also. Whether they will succeed in all they aim at, is a question that time alone can answer. Southey thought, that "their own corrupt Church it is not possible they should ever re-instate:" he, however, argued, that if they got the vantage-ground for which they then contended (and which they did), "it is very possible that the well-ordered system under which we have flourished, may be most seriously endangered." He also notices, as "worthy of especial consideration," that these enemies of Church and State have, for their "immediate allies, every faction which is banded against the State; every demagogue, every irreligious and seditious journalist, every open and every insidious enemy to monarchy, and to Christianity. All these, in their several stations, write, speak, and act in favour of the Roman Catholic claim. And this alone," this curious, but not surprising confederacy of all the enemies of truth, he says, "ought to make those persons hesitate, who, under the influence of very different motives, have engaged in the same cause. They would do well to consider *with whom* they are acting; that they cannot be mistaken as to the *end* at which these parties are aiming; but that they may be mistaken when they suppose that a measure, which is eagerly and systematically promoted by such parties, and such men, can be otherwise than injurious to the Constitution, and to those principles upon which the welfare of this nation is founded" (*Vindiciæ*, p. 16).

In our time we see a singular illustration of the truth and wisdom (almost prophetic) of these words. The Atheists, the Papists, and the unprincipled demagogues, are conspicuous supporters of the present Government's Irish proposals, while they are condemned by all moderate and high principled men of every party who have not ceased to distinguish right from wrong, truth from error, justice from injustice. The so-called limitations and guarantees of the Home Rule Bill will not be worth the paper they are written upon, unless we are prepared to enforce them at the point of the sword. Who seriously believes that the clause, forbidding the endowment of any Church will be respected, when once the Separatists get into power? This is, again, only so much dust to blind the Liber-

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ationists, and obtain their support. What the issue will be we must leave in the hands of a Higher Power than man. He directeth all our affairs. The Lord God omnipotent reigneth. "God is our refuge and strength; a very present help in trouble" (Psa. xlvi.).

From *The Protestant Times*, June 1, 1886.

THE LORD BISHOP OF CARLISLE GIVES BLIND EVIDENCE.

THE *Dawn of Day* in its March, 1886, number, published the following very remarkable lecture by the Bishop of Carlisle. The place and date of the lecture are not given, but the statement is admirably condensed, and gives us just what Anglo-Israelites delight to know, in a clear, abstract manner, which leaves nothing to be desired. It proves this nation is, in the providence of God, "the head and not the tail," "above only and not beneath all the nations of the earth," in regard to Population, Empire, Wealth, Commerce and Manufacture—these being the very matters which God promised Abraham and his seed after him (Deut. xxviii. 1 to 13, xv. 6, &c.); and these being the blessings in superlative profusion which the Bishop proves the Lord has granted to us, the British nation. We argue from the facts, what probably the Bishop never thought of before—namely, that the faithful and covenant-keeping God cannot have granted to British Gentiles gifts and blessings which He solemnly promised, upon oath, to bestow only upon His people Israel, such gifts being in breach of His engagements with His friend "Abraham and his seed for ever." We conclude, on the grounds furnished us by the Bishop himself, that the gifts he describes, being those God promised to give to the Hebrew race, and to none other, the British must be of the Hebrew stock; and since they are not Jews, are, *ipso facto*, the House of Joseph, or Ephraim, the holder of the birthright and heir of all those special and peculiar endowments which the Bishop so admirably describes. Our quotation is as follows:—

"SOME FACTS ABOUT OLD ENGLAND.

"*From a Lecture by the Lord Bishop of Carlisle.*

"The English language is now reputed to be spoken by ninety millions of people. In order to estimate how much this means, consider the following table, which shows the number of people speaking the principal Western languages at the commencement of this century, and at the present time:*—

	1801.		1880.	
English	22	millions	90	millions.
German	38	,,	66	,,
French	34	,,	46	,,
Russian	30	,,	63	,,
Spanish	32	,,	44	,,
Italian	18	,,	30	,,
Portuguese	8	,,	13	,,

"In round numbers it may be stated that English is spoken by one quarter of all those who use European languages, and that the progress of English is three times as rapid as that of any other language. It will be seen that even this estimate does not fully reveal the probable future of English; because when once a language has attained the wide spread which has been attained by English, a pressure is put upon other nations to learn it as the most general medium of communication; consequently it will be more widely used as a second language than any other. And still further, when we bear in mind the extent of our colonial dominion (of which more presently), and the manner in which this spread of our race brings us into contact with native races, it will be concluded that the spread of the English tongue will probably be in the future even greater and more rapid than it is at present. In fact it is difficult to see what can prevent the English tongue, say, a century hence, from being the *lingua franca* of the world.

"2. The rate of increase of inhabitants depends upon causes different from anything which I have discussed, and I am not intending to discuss them; but the fact that in England the population does increase more rapidly than in any other European country is important, because it tends to that spread of our blood upon which so much of the commanding position of the English race in the world depends. Here is a table which shows the annual increase per thousand on an average of more than twenty years:—

England	12
Prussia	11
Austria	8
Spain	7
Italy	7
Russia	4
France	2

"The birth-rate is said to be increasing in England, and declining in many of the Continental states. As it is, it will be seen that the English rate of increase is more rapid than any other; France is nowhere.

"I have spoken incidentally of the emigration of the English as affected by the rapid increase of population. The subjoined figures will show how great this emigration is, whether regarded absolutely or comparatively. During the last sixty years the numbers of emigrants have been reckoned as follows:—

British	8 millions (about).
Germans	4 ,, ,,
Other European nations	4 ,, ,,

"Thus the emigration from Great Britain and Ireland has been as great as from all the rest of Europe.

"3. The following table exhibits a comparison between England and other European nations, with respect to the amount of food consumed on an average by each individual. The figures are taken from the authority which I have been quoting hitherto, and which I shall continue to quote; I have no reason to doubt their accuracy, but certainly the result is very remarkable, and may tend, if accepted, both to produce contentment, and also to explain what is I believe a fact, namely, that Englishmen can do more work on an average than others.

	PER INHABITANT.		
	Grain.	*Wine or Beer.*	*Meat.*
United Kingdom	8 bushels.	33 gallons.	110 lbs.
France	7 ,,	38 ,,	66 ,,
Germany	7 ,,	22 ,,	48 ,,
Austria	6 ,,	17 ,,	39 ,,
Russia	8 ,,	2 ,,	44 ,,
Low Countries	6 ,,	22 ,,	40 ,,
Spain	6 ,,	7 ,,	29 ,,
Italy	5 ,,	27 ,,	28 ,,
Switzerland	5 ,,	33 ,,	51 ,,
Scandinavia	5 ,,	3 ,,	45 ,,
Portugal	5 ,,	18 ,,	20 ,,

"The preceding table shows the consumption of what may be called the chief necessaries of life; the following gives an account of some of the simpler luxuries—luxuries, however, happily now so abundant, that it is difficult to draw the line between them and necessaries. The figures of this table are almost as astonishing as those of the preceding.

	Sugar.	*Coffee.*	*Tea.*
Great Britain	68 lbs.	15 oz.	72 oz.
France	17 ,,	46 ,,	1 ,,
Germany	12 ,,	78 ,,	1 ,,
Low Countries	12 ,,	138 ,,	1 ,,
Scandinavia	11 ,,	156 ,,	1 ,,
Italy	10 ,,	16 ,,	1 ,,
Austria	6 ,,	15 ,,	1 ,,
Russia	6 ,,	5 ,,	6 ,,
Spain	9 ,,	4 ,,	1 ,,

* The facts and figures here given are extracted from an interesting volume entitled "The Progress of the World." By Michael G. Mulhall (E. Stanford, Charing Cross).

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"4. Englishmen sometimes grumble about taxation: it may be worth while, therefore, to bear in mind that whereas, during the last half century, the other European nations have, without exception, increased the rate per head of their expenditure, England has diminished hers; that of France has increased threefold, that of Germany no less than five. During the same period, while all other European nations, with the exception of the Low Countries, have increased their National Debts—some of them, as France and Russia, to a prodigious amount—England has reduced hers by some fifty millions.

"5. To say that England is the richest country in Europe or the world, is to say what almost every one believes; but it is interesting, with reference to the prosperity of the country, to compare the average capital and income of Englishmen with those of men of other nations: take France and Germany as examples.

"The average capital and income per inhabitant of the three leading nations of Europe are calculated to stand thus:—

	Capital.		*Income.*
United Kingdom.....	£260	...	£33
France	£202	...	£25
Germany	£108	...	£17

"It is curious to observe that as England stands first in Europe, so the United States stand first in the rest of the world.

"I will now give a few figures illustrating the extent of English commerce and manufactures.

"1. Speaking generally, England and her colonies enjoy one-third of the whole commerce of the world. British steamers count for rather more than half the whole steam tonnage, and British sailing vessels for more than a third of the sailing. No less than 53 per cent. of the carrying trade of the globe is done on British bottoms.

"2. Here is a table which shows the whole amount of all branches of manufacture (including mining), and which indicates that the English workman stands upon the whole at the head of the list:—

	Operatives.	*Product.*	*Per. Operative.*
United Kingdom...	2,930,000 ...	£665,000,000 ...	£224
France	1,936,000 ...	£416,000,000 ...	£220
Germany	2,781,000 ...	£286,000,000 ...	£103

"The product per operative in the United States appears to exceed anything in Europe, amounting to £312.*

"The total annual amount of cotton manufacture in Europe is estimated at about £200,000,000, of which about half is manufactured in the United Kingdom; woollens are reckoned at a somewhat smaller figure, and the United Kingdom claims about one-third.

"In iron, England stands very much at the head of the list of manufactures, notwithstanding hostile tariffs, and the ordinary competition of countries. In each of the two years, 1850 and 1877, the figures for which I have before me, England made just half the iron of the whole world; the accounts for the latter year being—

Great Britain .. .. 6,608,000 tons.
Whole World ..... 13,673,000 „

"In like manner, in the production of Bessemer steel, which is rapidly growing to be the most important business in metals, England produces nearly, though not quite, half the whole amount.

"3. I have already spoken of the rich provision made in distant ages of the geological past for the fuel of the present inhabitants of this island. The rate at which we are using our vast, but of course not inexhaustible supply, while it explains the remarkable wealth of England, is at the same time somewhat alarming to those who look out into the future, and consider what is to become of posterity. The following table shows the production of coal forty years ago, and recently:—

	1842. *Million Tons.*		1878-9. *Million Tons.*
Great Britain.....	35	...	135
United States.....	2	...	55
Germany.....	11	...	42
France.....	3·5	...	17
Belgium	3	...	15
Austria..	—	..	12
Russia	—	...	7
China, Spain, Australia	1·5	...	7
	56	...	290

"At the present rate of consumption the coal of England may possibly last for 500 years.

"4. Figures are very dry things, and I have probably produced as many as anyone will care to study; but I must ask leave to quote a very few more as illustrative of the extent of what may be called Greater Britain.

"The following table represents the territories of the British Crown, distinguishing those which have been chiefly colonized by ourselves, from those which have ancient populations and are ours by conquest:—

	Square Miles.		*Population.*
Canada.....	3,412,000	...	4,228,000
Australia	3,173,000	...	2 616,000
South Africa	243,000	...	1,270,000
	6,828,000	...	8,114,000
India	935,000	...	193,715,000
West Indies and Guiana	88,000	...	1,394,000
Sundry	27,000	...	1,042,000
	1,050,000		196,151,000

"In round numbers the British Empire may be said to contain one-fifth of the whole land of the globe, and the population to include about one-fifth of the whole earth's inhabitants. The actual magnitude will perhaps be made more easily conceivable if it is stated that the British Empire, if all collected within one ring-fence, would occupy a circle of twelve hundred miles radius, and that it would require a week's travelling, night and day, to go round it by express train, travelling at (say) forty miles an hour."

* The value of the product must depend not only upon the skill and industry of the operative, but also upon the amount and excellence of the machinery at his disposal.

THE HATERS OF THE LORD "WITHOUT A CAUSE."

THE Lord Jesus Christ Himself testified in John xv. 24 and 25, that there were some who, then, during His mission to the earth, "hated both Him and His Father," but this cometh to pass (He said) "that the word may be fulfilled that is written in their law," "They hated Me without a cause." The question arises, who were these wicked ones who causelessly hated the Holy One of Israel, God the Son, the Redeemer of His people, and Him who was born king of the Jews? Were these the faithless unbelievers of all time, the wicked of all generations, the great heathen and Gentile world, those outside the circle of God's Inheritance, the Hebrews? We think not! We find internal evidence even in John xv., and more in Psa. xxxv. 19, and lxix. 4, to lead us to believe that those who "hated the Lord without a cause" were the House of Judah, or the Jews, who cried, "Crucify Him! Crucify Him! His blood be on us and on our children." For in the first place John xv. 25 declares that "the haters of Jesus without cause were those who thus fulfilled their own law," the Book of Psalms, from which the sentence is quoted, "They hated Me without a cause." The haters then of Jesus Christ were Hebrews—those who appealed to the law as their authority, and to whom that law really belonged—"to them"—(that is, to the Jews) "were committed the oracles of God" (Rom. iii. 1, 2), and in hating the Lord "without a cause,"

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that being the aggravation of their sin, they fulfilled two distinct prophecies of their own law—that contained in Psa. xxxv. 19, and the one which repeats the prediction, to give it emphasis, in Psa. lxix. 4.

Let us examine these two prophecies which prove the identity of the Lord Jesus with the Messiah and demonstrate also that those who "hated Him without a cause" were the Jews; not the House of Israel nor the Gentile world, "lying in the wicked one." Turning to Psa. xxxv. we find it throughout a Messianic Psalm of David—foretelling the sufferings and vicarious sorrow of the Son of Man. That we may so apply it is clear from ver. 19, wherein the statement appears, quoted by the Lord Himself in John xv. 25, "Let not them that are my enemies wrongfully rejoice over me, neither let them wink with the eye that hate me without a cause." Verses 11 and 12, too, of this psalm were literally true of the Lord when standing before the Council of the Jews and before Pilate; for then "false witnesses did rise up against Him and laid things to His charge that He knew not, and they rewarded Him evil for good, to the spoiling of His soul." But the reference of the words, "the haters of the Lord without a cause," to the Jews, is made certain by turning to Psa. lxix. which, without doubt, is a Messianic Psalm full of allusions to the Lord's passion and sacrificial death. Thus ver. 9 is in John ii. 17, applied to the Saviour. Ver. 21 was literally fulfilled at the Crucifixion, when the by-standers literally gave the Lord "Gall for His meat and vinegar to drink" (Matt. xxvii. 34—48; John xix. 29).

This psalm, which describes the circumstances of the Crucifixion, tells of the strong enemies of the Lord—who were more than the hairs of His head—and declares that they were those who "hated Him without a cause." The denunciation of these enemies of the Lord contained in verses 22 to 28 plainly identify the Jews with the "haters of Jesus without a cause," and John xv. 24 and 25 strongly corroborate this view, and point to the Jews, and the Jews only, as those to whom the Lord alluded when He spoke the words. They were His own, and He came to them. But His own received Him not (John i. 11). They rejected and crucified Him, crying, "His blood be on us and on our children" (Matt. xxvii. 25). They thirsted for His blood and spilt it. They hated Him to the death, and their hate was "without a cause." He died an innocent spotless victim—to make an atonement even for His enemies—for even "while we were yet sinners Christ died for us" (Rom. v. 8). Such being the case, does John xv. make any distinction between Judah, who "hated the Lord without a cause," and Israel, who accepted Him and served Him? Surely it does. Our Lord speaks throughout this chapter of John's Gospel, often to His Israelite disciples (therefore to us) as distinguished from the Jews, who hated Him and slew Him. In ver. 3, *et sequitur*, He said, "Now are YE clean through the word I have spoken to YOU." "Abide in Me," "I am the Vine, ye are the branches," "Ye shall ask what ye will and it shall be done unto you" ("If ye abide in Me"); "As the Father hath loved Me so have I loved YOU"; "These things I have spoken unto you that My joy might remain in you"; "Ye are My friends if ye do whatsoever I command YOU" "I have chosen you that ye should go and bring forth fruit"; "These things I command you, that YE love one another." "When the Comforter is come whom I will send unto YOU from the Father—even the Spirit of truth—he shall testify of Me. And ye also shall bear witness, because ye have been with Me from the beginning." Such are the Christian comforts of Israel from the Lord, since we have not "hated Him without a cause," but the Lord has loved us because of His Sovereign Grace, and has loved us to the end! Israel, praise ye the Lord!

SURGEON-GENERAL GRANT will deliver a lecture in the Council Chamber, Exeter Hall, Strand, on Wednesday, July 21.

THE REV. MORLEY WRIGHT.

ONE of the recent sermons of this popular Nonconforming preacher has been described to us by one who lately heard him, thus:—

"The rev. gentleman has one of the largest and best attended Congregational Churches in the South of London. His sermon was as full of blind evidence, perhaps even more so, than the Bishop of Liverpool's words quoted in the BANNER of June 2. He pointed out how this nation had for centuries been blessed and honoured above every other nation of the earth; and how evident it was to him (the preacher) that this country had a great and mighty mission to fulfil; and he added much more to the same effect."

"A nation blessed and honoured of God beyond all others, and having a great and mighty mission to fulfil," can only be "Israel obedient," for the first is God's promise to her in Deut. xxviii. 1, 13, and the second is the most splendid mission any nation can fulfil, and one we are actually carrying into operation throughout the world, alone among the nations as the missionaries of the Gospel to all the nations, families, and kindreds of the earth. (Gen. xxii. 18; xxviii. 14; Acts iii. 25).

PROGRESS IN LINCOLNSHIRE.

WE are glad to hear that the vicar of a parish in Lincolnshire, newly appointed to the post, has just concluded a series of six evening sermons, or lectures, on a subject perfectly new to his congregation—namely, "The Identity of Britain with Lost Israel." The member of the congregation who has reported the circumstance declares that she and her husband are "deeply interested, and entirely convinced" of the truth of the vicar's proposition. We deem the above another of those symptoms which show that Our Identity, as a matter of serious belief, is rapidly making its way among the clergy, and will, by and bye, prevail. We do not know how the rev. vicar made good his points, nor what subjects occupied him during the six weeks he preached on the Identity in the pulpit.

We are glad to know that one of our Church of England clergy has convinced himself of this great truth, and preaches it. Why the clerical teachers of the day should avoid the matter in their discourses we cannot say. There is distinctly no harm in it. On the contrary, the belief confirms the reliance of those who hold it in the faithfulness of God, in the truth of Scripture, and in the love and pity of the Lord Jesus Christ towards His people Israel, whom He came to redeem and bless.

It is startling to hear that a subject which so closely relates to the truth of God to His promises, was "quite new" to the congregation of this Lincolnshire parish Church. The people knew nothing of the nation who are the witnesses to Jehovah that He is God" (Isa. xliii. 10, 12, R.V.). "Ye are My witnesses, saith the Lord, and My servant whom I have chosen; that ye may know and believe Me, and understand that I am He. Before Me there was no God formed, neither shall be after Me. I, even I, am the Lord, and beside Me there is no Saviour." . . . "Therefore ye are My witnesses, saith the Lord, and I am God." So again in Isa. xliv. 8, "Fear ye not, neither be afraid; have I not declared unto thee of old, and showed it? And ye are My witnesses."

The history of the House of Israel, and the fortunes and destiny of that people, are God's certificates to the world that He is God. What is necessary to enable our God to establish His Godhead to the world ought not to be indifferent to His people. Still less should the clergy of the nation's Church ignore what God deems of the first importance to His divine Majesty.

REAR-ADMIRAL DUNN'S LECTURE AT TEIGNMOUTH.—A highly interesting lecture was given at the Town Hall on Friday evening on "Israel and the Fifth or Stone Kingdom," by Rear-Admiral Dunn, a Vice-president of the Metropolitan Anglo-Israel Association. Lieut.-General Lucas, C.B., presided, and the Rev. James Veysey having opened the proceedings with prayer—the Admiral, who handled his subject in a very able manner, stated his conviction, formed from study of the several prophecies in the Old Testament, that the people of Great Britain are the Lost Tribes of Israel. The audience were much impressed with the Admiral's address, and at its conclusion he said he should be happy to answer any questions his hearers might desire to put to him. After a few remarks by the Rev. W. H. Wrenford the meeting concluded with the Doxology and benediction.—*Teignmouth Gazette*, May 19.

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NOTICES.

All communications intended for the Editor, to be addressed: — "Philo-Israel," Woodcot Villa, Tyndall's Park, Clifton, Bristol.

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"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."—MICAH v. 8.

"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."—DEUT. xxxiii. 17.

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"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4.

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THE WARDER OF THE BALKANS AND OF THE ROAD TO CONSTANTINOPLE.

THE last overt act of Russia, declares she will no longer be bound by the 59th Article of the Treaty of Berlin. That article set forth "the intention" of the Czar "to constitute Batoum a free port, essentially commercial." The repudiation by the Government of the latter of his engagement, and his resolve, henceforth, to make Batoum a port of war, and therefore, a menace to Constantinople, brings up the question, whether that is a matter mostly concerning British-Israel, or the Warder of the Balkans, Austria, and her ally, the German Empire? Of course Russia sees her opportunity, now that our land is torn to pieces by the Irish difficulty, and by the troubles Mr. Gladstone has sprung upon us by his advocacy of Home Rule. But viewed from the standpoint of British politics, it seems to us that we need be under no apprehensions because Russia has, as usual, proved unfaithful, and because she has commenced making difficulties in regard to the Afghan Boundary Question. Russia wants Constantinople, and she means to have it. But how? By sea? Nay, she must face the whole power of Britain and her navy to do that, and Turkey will gladly accept our aid to help her in that matter. Russia must, to succeed, force the Balkans again, and attack Constantinople, as she did before. But now she will have to fight and destroy Germany's ally, Austria, who is the Warder of the Balkans, and therefore, of the great Gate itself, before she can seize the coveted prize, that peerless Port! We need not interfere in that quarrel! It must be fought for us by the two Powers whom the Berlin Treaty, foreseeing the contingency, placed in the flank of Russia's advance. Austria is that power, ostensibly, but Germany must help her with all the resources at her command, because she knows full well, that if "the Warder of the Balkans perished at his post, Germany would then have to confront a very different situation from that now in existence. Austria destroyed, Russia and France would join hands, and the day of the *Revanche* would have come."

We can see, by these and other signs, that Russia fully believes that the day is near when she may precipitate the Eastern Question, and so come within measurable distance of the annexation of the Gate of Gates, to her own great and inestimable advantage. But our readers perceive, that before she can do that, Austria must be paralysed and destroyed; the power of Germany, between France and Russia's united attack, must be annihilated; Turkey must be driven from her capital, and Israel's naval strength dried up. We see no reason why the two first steps should not be taken by Russia, to the detriment of the German nations. These have no guarantee of stability, neither being Israel (*pace* the Rev. Robert Douglas). We see, therefore, no impossibility in the idea, that Russian success may not drive Turkey into ruin and despair. But, in the final resort, we believe Turkey will lean on Israel's strength, confide her priceless port to her defence and naval power, and so bring to pass the prophecy: "Thy seed shall possess the Gate of his enemies"—that is, the Gate of Russia, our enemy, as even the dullest mind can even now realise is the case.

The declaration regarding Batoum, is, evidently, a piece of retaliation on the Czar's part, on account of British sympathy with Prince Alexander and Bulgarian affairs. It may be also a reprisal for advantages we have secured in Port Hamilton, in the Eastern Chinese seas, where that new Gate is destined to check Russian advances towards the South. However that may be, we perceive that a fresh advance has been made towards the re-opening of the Eastern Question, and that, before long, the opportunity will be afforded to the enemy of Europe of upsetting the Turkish Empire, and by the same stroke, of striving to seize the coveted spot, which is the object of all Russian efforts. But these are all doomed to disappointment! The Gate of all the Gates is, indeed, the Gate of the Russian Empire. Nature has made it so, and it were idle to deny it. But nearly 4,000 years ago, God sware to "Abraham and his seed for ever," that the Gate of their enemies should fall to their possession, but never to the grasp of those enemies! Constantinople must, therefore, fall to the possession of the British, who are Israel, as God is true; and we believe it will so fall with the concurrence of the Turk, with the assent of Germany and of Austria, if they survive till the consent can be given, and with the sullen, unwilling concurrence of France! To Russia, of course, the fact will be death, and will lead, we

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suppose, to Armageddon, and her national destruction at the hands of the Son of God, as Ezek. xxxviii. and xxxix. very plainly and clearly show. On such a subject we may not dogmatise, nor prophesy from prophecy. But we may be sure of the main features of the case, and declare, that since Constantinople is "the Gate of the world," and particularly that of Russia, our "enemies," the object of their ambition can never come into their possession, but must fall to ours, who are the Israel of God, and that, because God has said it! The dominion of the world is promised to the House of Israel, as a part of their birthright, and the owners of Constantinople, as the great Napoleon foresaw, must eventually be mistress of the earth.

Here, then, is evidence derived from authorities which cannot err, that the possession of the Gate cannot be with the Russian Empire, the enemy of Israel, but must pass at last to God's people, to whom it was promised. The means by which, in fact, the dominion of the world will finally be acquired by our race, will be by the possession of the Gate of all the Gates, since it will secure the British occupation of Palestine, the road to India, the passage of the Suez Canal, and, perhaps, the preparation of the Euphrates Valley Railway, which some hold to be "the way of the kings from the rising of the sun."

"THINE EXACTORS I WILL MAKE RIGHTEOUSNESS."

THE above words occur in Isa. lx. 17, and are spoken by the Lord, in respect to His people Israel, as the context shows. They relate, too, to that portion of His people who possess their own Gates inviolate (ver. 11), who rule and dominate over all other races, because God is with them, and His glory theirs (ver. 1 and 12). What the text (ver. 17) promises them is that their exactors, or fiscal revenue officers, shall be, not righteous ones only, but absolutely faultless as a body, and, therefore, "righteousness" itself. This statement will be urged to prove that the whole chapter cannot refer to these our present days, or to any existing nation, since our fiscal officers cannot be regarded yet as absolutely perfect in righteous dealing. There are some among us, however, who are prepared to maintain that even now, before the outpouring of the Holy Spirit on the masses, the condition of our Revenue and judicial officers, both at home and abroad, may be described as perfect in righteous dealing. Sir Arthur Cotton, lately H.M.R.E., Madras, is one of these. In a recent communication, comparing the condition of things in Morocco to-day, as described in "a Report to the Committee of the British and Foreign Anti-Slavery Society (1886)," with that of Israel's exactors here and in India, Sir Arthur Cotton observes: "It is most certain that there is not a nation upon earth except the English, of whom it can be said that her officials are 'righteousness.' The whole body of them in India are indomitably upright. I am sure such a state of things as exists there never was in any other kingdom. In the 45 years I was in India I never heard of an English official who received bribes, or defrauded any one under him, though I know of two cases of fraud on the Government."

In regard to French officials, Sir Arthur's opinion of them is bad. But as his knowledge rests on hearsay, we will not produce his opinion as evidence in the case before our readers. There is no doubt that the judicial branches of the British service at home, in our many colonies and throughout India, being in a sense our exactors, too, are absolutely "righteousness" itself. They constantly exact fines and personal penalties on the many who annually come before them as breakers of Israel's laws, and who ever heard of such British judges being convicted of shameless extortion or pitiful bribery in the administration of their important functions? The thing is unknown from one end of the Empire to the other, and, therefore, we say, Isa. lx. 17 is a promise already fulfilled in one race, and one alone. That race, therefore, judged by this one circumstance only must be Israel, as God is true.

A specimen of the administration of justice in Morocco, as reported to us by the British and Foreign Anti-Slavery Society above-mentioned, will not be here out of place. It will show our readers how low a Mahommedan semi-civilised State can fall in that quality on which God places so high an honour—namely, righteousness in exaction and justice. We quote from p. 7.

ADMINISTRATION OF JUSTICE.

The administration of justice in Morocco is very bad. It is regulated by the "Shraa," or religious and civil law compiled from the Koran, and is carried out by the governors of towns, and by the "Cadis," or judges. Police cases are generally quickly disposed of, and promptly punished. The bastinado and flogging are common. For cases of petty theft, violation of domicile, fraud, extortion, and the use of false weights and measures, the law prescribes a hundred lashes; and for adultery, drunkenness, slander or defamation, and similar offences, eighty lashes of moderate severity, cruel floggings being prohibited. Women are subject to the same punishment as men, but in their case, they are to be seated in a basket to avoid exposure, and are to be beaten moderately and gently on the shoulders, but the Bashas and Cadis pay little attention to the law, both men and women being often thrown down and mercilessly flogged. Imprisonment for debt is very common, and imprisonment in Morocco frequently means death by starvation and ill-treatment, for although prisoners are allowed two small loaves of bread daily, they do not always get that allowance, and have to depend for food upon their friends or relatives, if they have any, or upon what they can earn by plaiting baskets of palmetto leaf. Theft of cattle is punished in a barbarous manner. The culprit's right hand is chopped off at the wrist, and the mutilated limb is dipped in hot pitch to cauterize it and prevent bleeding to death. As a rule, gross injustice and oppression reign supreme throughout the country, and as an instance, witness the case of a man at Feronet, near Tetuan, who, being accused of stealing a bullock from one of the local authorities, was condemned by that official to have his eyes cut out, which horrible sentence was carried into effect, although nothing was proved against the supposed delinquent. This is only a specimen of the brutal atrocities so frequent in Morocco.

These facts are bad enough! But when this report deals with the Institution of "Slavery and the Slave Trade" in Morocco, its disclosures are appalling; too terrible, indeed, for us to transfer to our pages! Morocco is one of the "dark places of the earth, full of the habitations of cruelty" (Psa. lxxiv. 20). It ~~brightly~~ contrasts by the grace of God with our own most favoured land, where no slave can breathe, but becomes free, even if he steps upon the deck of a British man-of-war far away at sea, because, for the purposes of manumission the law regards the deck of such a vessel as part of British soil!

The testimony of a British naval officer addressed to ourselves on the subject of the comparative probity and honest dealing of officers at foreign, or Colonial Custom Houses, was this: "Wherever I go sailing over the world, I find the same result. When the Custom House I visit with reference to my ship is presided over by a British officer, I find I receive there straightforward and equitable treatment. But if the presiding officer is one of a nation foreign to ourselves, I have reason generally to complain." "I will make thine exactors righteousness" is thus found to be a nineteenth century truth, which points to the British race as the modern "remnant" of that Israel to which the words were addressed! May Israel for this confirmation, too, praise the Lord!

A JEWISH MISSION.—An important deputation by the Committee of the "British Society for the Propagation of the Gospel Among the Jews" is about to visit the United States and Canada, with a view to awakening wider concern on the part of Christians in these lands in relation to the work of God among the Jews.

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THE TESTIMONY OF CAPE TOWN.

We take the following satisfactory report from the *Cape Times* of March 26, 1886. Our South African friends, at any rate, are in earnest, and have no idea of allowing the Identity to be lost sight of at "the ends of the earth." We are thankful to our friend, Mr. F. W. Emery Phillips, the new secretary of the Cape Town Auxiliary, and to the Council for their kind recommendation of the BANNER OF ISRAEL. If all our Associations would copy the example thus set, the Identity would be more widely published than it is; and this great truth be speedily made known throughout the world. The report is as follows:—

ANGLO-ISRAEL ASSOCIATION.

The third annual meeting of the Anglo-Israel Association was held last evening in the hall of the Y. M. C. A., Long-street, when the following report was presented, and several addresses of an interesting nature were delivered:—

ANNUAL REPORT.

Your Council have pleasure in presenting the following report of what the Cape Town Israel Identification Society has done during the third year of its existence.

Meetings have been held most Friday evenings during the past twelve months, interspersed with lectures, as follows:—

By Dr. White: 1. Miss Cox's essay upon Ephraim-Israel, the first nation of prophecy and history; 2. Fallacy of spiritual interpretation of prophecy.

By Mr. V. L. Paré: Rev. E. Bassin's lecture, entitled, British and Jewish Fraternity.

By Rev. E. Z. J. de Beer: 1. The meaning of islands in prophecy; 2. Why I became an Anglo-Israelite; 3. Anglo-Israelism a Grand Protest against National Unrighteousness and for National Righteousness; 4. Anglo-Israelism in Relation to Politics; 5. Israel's Colonial and Heathen Empire; 6. Alleged Dangers of Anglo-Israelism.

By F. W. Emery Phillips: 1. The Impending Russian War; 2. The Revised Version of the Old Testament; 3. Are the Afghans the Lost Ten Tribes? 4. The Mysterious appearance of the numbers 7 and 8 in epochs of Hebrew and English Histories; 5. British Rule in India; 6. History of the House of Judah (prize essay written in 1881 by Mr. Phillips).

Your Council are pleased to say that twenty-six new members have been admitted during the twelve months, so that a full roll of membership now numbers forty-one persons.

In June last Mr. E. C. Baxter, the then secretary, resigned his office in consequence of his leaving the colony for residence in British Bechuanaland, and Mr. Phillips has since then undertaken the duties of secretary.

Your Council take this opportunity, on behalf of all, of again expressing to Mr. Baxter best thanks for services rendered to the Association.

Since last annual meeting several important alterations have been made in the constitution and arrangements of the Association to facilitate the working of the same; thus, in order that Anglo-Israelites in different parts of South Africa should feel in communion one with the other, and be federated, your Association, upon the proposition of Mr. Phillips, was on April 24 constituted the Cape Town Metropolitan Anglo-Israel Association for South Africa, so that since then members have been enrolled from all parts of South Africa, at a merely nominal fee, all constituting one Society under one head. And your Council hope that this fact will be made generally known, and trust that the Association will become and will continue to be as much as possible a "copy" of the Metropolitan Anglo-Israel Association of London.

Your Council are pleased to report that since Mr. Phillips recently solicited subscribers for the weekly edition of the BANNER OF ISRAEL they have enrolled twenty-five regular subscribers, and they wish it to be known far and wide that the Association supplies this periodical direct to any one for 1½d. per week (postage extra), and strongly recommend that friends, inquirers, sceptics, and ministers of every denomination should all take in this interesting leading Identity journal, which gives the latest and most accurate information upon all phases of the Anglo-Israel question, which reports Anglo-Israel lectures, meetings, &c., and contains frequently many valuable papers from bishops, clergymen, professors, and other learned men, and notably those of Philo-Israel (the editor), and which is sold at this exceedingly low figure in order to bring it within the reach of all. Besides which its reproduction (and comments thereon) of an accumulation of historical researches, religious thought and opinion, and of passing political events make it interesting and valuable to even those who are not as yet in sympathy with us.

Your Council found so much inconvenience owing to the system of members' fees being 1s. per month, which made it difficult for them to conduct aright the financial affairs of the society, that they called a general meeting on June 19 to consider the matter; whereupon, upon the proposition of Mr. Phillips, they decided to abolish that system, and substitute the rule that instead of 1s. per month being the subscription, each member shall pay 2s. 6d. per annum in advance, and a collection to defray expenses be solicited at every meeting, which system (being cash down), your Council are pleased to say works very satisfactorily, and places the Association on a firm and solvent footing.

Owing to the luke-warmness of Pietermaritzburg (Natal), Anglo-Israelites, your fellow-worker there, Mr. F. Pearse, was enabled to offer cheap a quantity of Anglo-Israel literature, which your Council have secured, from which they intend starting a reference and lending library, and offer to members and friends the remainder at English published prices.

According to your Treasurer's statement, the receipts of the Association during the year have been £20 5s.; outstanding amounts due to the Association, £2 6s. 6d.; total, £22 11s. 6d. The expenditure has been also £20 5s., which leaves the society with a balance to-day of £2 6s. 6d. due.

Your office bearers, appointed March 16, are as follows:—President—Hon. Dr. White; Vice Presidents—Rev. E. Z. J. De Beer, Sea Point; Mr. J. B. Rose, Sea Point; Mr. G. C. Cornell, Dordrecht; Mr. Elias Symons, Port Nolloth; Mr. Alfred Cockrell, Port Nolloth; Henry Curry, Port Nolloth; Mr. John E. Cook, Port Nolloth; Mr. J. H. Morley, Port Elizabeth; Colonel Eustace, R.M., Springbokfontein; Dr. G. C. Cooper, Graaff-Reinet; Mr. E. C. Baxter, Vryburg. Council—Dr. White, Rev. De Beer, Messrs. J. E. B. Rose, F. W. E. Phillips, V. L. Paré, F. A. Vincent, A. Townsend; Secretary—Mr. F. W. Emery Phillips. Treasurer—Mr. V. L. Paré.

And, finally, your Council pray that God's blessing may rest upon the Association and its efforts, and that the time may be at hand when our truths shall be known and acknowledged by all, and when the House of Judah shall unite with England in principle and Christianity, to make with America and the Colonies one mighty federated British-Israel Empire; and they further pray that the Empire may be governed aright in these troublous and rebellious times; that sedition may be trampled under foot; and that Imperial statesmen may rise above the plundering of unprofitable agricultural acres in the fogs of a Northern isle and be wise to cast their eyes upon the thousands of sunny acres yet desolate in this and other colonies which wait but for the tiller that the earth may yield her increase. May this view arise in the minds of the overgrown population of Britain, and convince them of their predicted destiny of filling up the desolate habitations of the earth according to God's Word, and thus give new markets to English manufactures, a new impulse to colonial trade proving this to be the only true and successful remedy for alleviating the present general stagnation in commerce and depressed times. And ever over a prosperous and peaceful people,

"May she our Queen long reign
O'er Israel's wide domain,
With power and might.
England! and Colonies
UNITE, and rend the skies,
Let this one shout arise—
God save our Queen."

The speeches made at the annual meeting of the Cape Town Anglo-Israelites are thus reported by the *Progress* newspaper at the Cape, under date March 24:—

The Hon. Dr. White then gave an address upon "What the Identity is." He said most of those present were well acquainted with the subject, and the more it was known outside the more interest was taken in it. He was surprised also to find that the Anglo-Israelites had been put down as a new sect; they did not pretend to be anything of the kind. What they did undertake to do was to prove that the Bible was true, and that the Word of God was true in its fulfilment through the British people, they being really the descendants of Abraham and of Israel. The Jews

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are Israelites, but all Israelites are not Jews, and that was a great point which many people could not understand. What the Society wished and intended to prove was that the British people were really the Ten Lost Tribes of Israel. In order to rightly understand the force of that proposition and of his argument, it was really necessary to follow the Bible from one end to the other; in fact, many people through studying that question had become, first, readers of the Bible, and then Christians. He claimed that a number of the promises made by God to Abraham and his descendants, recorded in Genesis, such as multitudinousness, a Colonial and Heathen Empire, the possession of the Gates of their enemies, etc., were literally fulfilled to the British people, whilst the prophecies throughout the Bible relating to the House of Israel or the Ten Tribes, their location in the "isles of the West," their idolatry, and their subsequent national turning to the Lord, found fulfilment in the same race. Dr. White concluded his address by moving, "That since the Lost Ten Tribes were to re-appear in the nineteenth century as the greatest ruling Empire of the world, this Association recognises Israel in the British, especially since she possesses the blessings promised to Israel."

Mr. Phillips seconded, and the motion was carried unanimously.

The Rev. E. Z. J. de Beer then moved the following: "That this Association, believing the British and Americans to be Israel, which was lost, believes too that therefore the British and Americans are especially called to be a blessing to all nations."

In the course of an interesting address, he said that all through the Bible reference was made to one nation or people, and one alone, to whom were committed the oracles of God, and to whom also was given the privilege to take God's Word to all the nations and families of the earth. This nation was Israel; but if we looked to the Jews to-day, who were supposed by most people to be all that remain of Israel, we do not find them acting as missionaries and giving God's Word to the nations. The Anglo-Saxon race, however, do fulfil this function, and he therefore claimed that they must be Israel.

Mr. J. E. B. Rose seconded, and remarked on the rapid advance which Identity truth was making. He himself believed that there were many clergymen in the colony who believed in it, although they did not come forward to state it, whilst in England there were between two and three hundred ministers who spoke and wrote on the subject.

Mr. V. L. Paré then recited "The Triumphs of the English Language," which elicited considerable applause.

Mr. F. W. Emery Phillips moved: "That since for years past the Anglo-Israel theory has taught that two distinct races dwell in Ireland—the Israelitish in the North, the Phœnician in the South—this Association recognises in the present South Irish rebellion a proof that they are a different race, and that they are a thorn in the side of England." He said, years back, before the age of steam and telegraphy, and all such means of communication, nations might be removed from one country to another without being traced so distinctly as they can be now-a-days. About the time of Moses there was a nation on the Western shores of the Mediterranean who for many years previously had done a good ocean trade, and were then a prosperous people. After the Israelites had settled in the land, one tribe (the tribe of Dan) became seamen. The Phœnicians had penetrated as far as the Western Isles, and had found out Spain and Ireland, with which they had a profitable connection; but the Israelitish tribe of Dan followed them, and soon monopolised their trade. The Phœnicians colonised Spain, and some of them settled in the South of Ireland. Canaanitish inscriptions had been traced in Tanjiers, one of which was, "We fly from the face of Joshua the robber"; and St. Augustine explicitly stated that the Carthagenians were descended from the Canaanites. When Carthage crumbled into dust, the Phœnician colony in the South of Ireland became strengthened. The Danites founded an important colony in the North of Ireland. Miller tells us that, according to O'Brien, the first colonists of Ireland were the Tuatha de Danaan, the forefathers of the present Celts, and they were the people who built round towers and instituted the purest worship of ancient days, and at that time Ireland was greatly in advance of the rest of Europe. Mr. Phillips quoted historians in support of his contention, and said we have now one distinct Israelitish people in the North of Ireland, who are content to go on in Christianity and civilisation; while in the South we have a race of cruel, degraded and rebellious Canaanites, who are clamouring for self-government because they are jealous of the prosperity of the North. However, in spite of their clamour, they were rapidly disappearing as a nation. Travellers would bear testimony to the great contrast they presented to the Irish of the North, and he quoted the testimony of Dr. Duggan, the Roman Catholic Bishop of Conflert, to show they were utterly wasting away because of their refusal to serve Israel. The Bishop was reported in the *Weekly Freeman*, of October 24, as saying: "For the part I took in the agitation for the great social reforms now well within reach of accomplishment, I cannot claim any credit, inasmuch as I always was convinced I was only performing my simple duty. I saw a noble race being annihilated before my eyes. I saw a million dying of famine, and another million expatriated in ocean hearses in a few years. I saw in my own lifetime the population reduced from nearly nine millions to somewhat over four millions; and still, between emigration and evictions, the Irish are disappearing at the rate of about one hundred and fifty thousand a year. At such rate the utter extinction of the Irish in their own land is only a question of time." Such, then, would be the end of the present rebellion, and then the promise of the Lord would be fulfilled, "The Canaanite shall be no more in the land."

The Rev. Mr. de Beer seconded the motion, which was put and carried, and the meeting was closed with prayer.

THE "BRITISH PROTESTANT" ANSWERS "THE BANNER OF ISRAEL."

(Concluded from page 287.)

PART II.

THE Rev. Jas. Ormiston, the editor of the *British Protestant*, it will be seen, raises as his first point, that Cyrus' proclamation, described in Ezra i. 1, applied to all his subjects, and therefore included the whole of the Twelve Tribes of Israel then in captivity within his dominions. Inasmuch as the proclamation was addressed to "all his people"—that is, to "all God's people," it is clear (we are told) that the Twelve Tribes were invited to return, and Ezra i. 5 is quoted to prove that they did accordingly return representatively from the whole Twelve. The words relied upon in ver. 5 are these: "Then rose the chief of the fathers of Judah and Benjamin and the priests and the Levites, WITH all those whose spirit God had raised, to go up to build the House of the Lord, which is in Jerusalem." The argument is based on the word "with." These, says the *British Protestant*, were independent of Judah, Benjamin, the priests, and the Levites, and therefore included the Ten Tribes. We refer to the Revised Version, and find that the word "with" is rendered "even." "*Even* all those whose spirit God had stirred to go up to build the House of the Lord which is at Jerusalem"—a very different affair! Mr. Ormiston's first argument then fails, and his objection falls in pieces to the ground. But in regard to the fact (Ezra i. 3) that Cyrus' proclamation was addressed to "all God's people," and, therefore (as alleged), to the Ten Tribes as well as the two, we reply that at the date of the proclamation the Ten Tribes were not "God's people"! They were His "Lo Ammi," His cast-off Gentilized ones—Gentiles in fact—and not reckoned at all as "His people." The proclamation would exclude, not include them! And this was the exact fact, as reference to Josephus' account of the matter will prove. (Vide "Antiquity of Jews," xi., chap. v. 2).

But it is further declared that "All-Israel" (that is, all the Israelites) did return together, because Ezra ii. 70 says so. We reply, "All-Israel" is a proper name used in God's Word, chiefly for the Ten Tribes or any part of the house of Joseph, but never of Judah, as we believe. Benjamin was of the Ten Tribes and properly called "All-Israel," in Ezra ii. 70. No argument can therefore be adduced from the verse in question to prove that the Twelve Tribes returned together from Babylon. A comparison of 2 Chron. x. 16 with xi. 3 will show that "All-Israel" does not, as a Scriptural designation, include all the Twelve Tribes. But, says the *British Protestant*, Ezra vi. 17 declares that "the sin offering for 'All-Israel,' being Twelve Tribes, according to the number of the children

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of Israel, was offered by Ezra"—a proof positive the Twelve Tribes were present there and then. If this be a valid argument then must the Twelve Tribes have also been present on Mount Carmel when Elijah made a similar offering *commemorating the Twelve Tribed nation* (1 Kings xviii. 31). Not even the most strenuous opponent will insist on that? Similarly, we deny that the Twelve Tribes were necessarily present with Ezra on the occasion in question! The next reason why Identity must be a myth, according to our opponent, is taken from the New Testament: "Jesus came to His own, and His own received Him not." "His own," argues Mr. Ormiston, "could not be Judah, the fraction of the nation, but the nation itself." In reply we ask our opponent to reflect that at our Lord's first advent there were *two nations whose origin was of Israel*, and that on him will rest the burden of proof to show there was then only one. For the disruption in Rehoboam's days divided the Twelve Tribes into two distinct nations, and Ezek. xxxvii. 22 to 28 proves that they will continue two until that Scripture be fulfilled and they then once more become one. It is for Mr. Ormiston to prove that Ezek. xxxvii. 22, &c., was fulfilled at any time between the return from Babylon and this present date. If he fail, then it is clear that in our Lord's day Judah only constituted one of the two nations, and to that our Lord obviously belonged, since "He sprung out of Judah" (Heb. vii. 14). He came to "His own," Judah; but He was "*sent* to the lost sheep of the House of Israel," when Judah rejected Him (Comp. Isa. ix. 8, 9, R.V., and Isa. lxv. 1 and 2).

But Acts ii. 36 is deemed an argument against us. Since Peter (it is said) charged against Israel, *quâ* Israel ("all the House of it") the sin of the Crucifixion. We believe Peter here addressed the Jews as those who had crucified the Lord, and for that view there is ample corroboration in such texts as Matt. xxvii. 11—26; 1 Thess. ii. 14, 15, &c. He then announced to "the whole House," or "all the House of Israel"—that is, to the Ten Tribes, that the Crucified One was their Lord and Christ by God's appointment.

The Jews were in the apostles' days "Israel," as they are now "Israel"; for all Jews were and are "Israelites," and therefore *they* were rightly charged with the guilt of the murder of Christ, by the name of "Israel." Furthermore, John xi. 50—52 is quoted against us. But Caiaphas never spoke of "the whole nation." "The nation" he spoke of was Judah, and "the children of God scattered abroad" at an epoch then past and still so scattered (note the Greek aorist) were obviously the Israelites of Hosea i. 10, who were to be known as "the sons of the living God" in the very place of their then future concealment and banishment. Caiaphas, we believe, knew there were two nations of Israel then existing, if our opponents now do not!

The *British Protestant*, quoting Matt. iv. 13—16, argues that because the boundaries of Zebulun and Naphtali are mentioned, therefore those Two Tribes were there present in our Lord's time! All we can say in rejoinder is, "*Non sequitur*"! In prophecy those borders were described as *Galilee of the Gentiles*. If these Gentiles were the dispersed of Israel, we have no objection to the statement. But Mr. Ormiston, if he depends on the argument, must go with us and admit Zebulun and Naphtali were, in our Lord's-day, Gentile, and not known as Israel at all! Anna, the daughter of Phanuel, of the Tribe of Asher, was present in Jerusalem, as Luke ii. 36—38 testifies, when our Lord was brought into the temple. "Therefore the Ten Tribes were there too," is our friend's argument!

Again, we fear we have here a decided case of *non sequitur!* Anna's presence at Jerusalem 740 years after her nation's transportation to Media, and 530 years after the return of Judah, proves nothing! She might, with her family, have returned alone just prior to the Lord's first advent; but such return would not, and could not, have proved the restoration of her single Tribe, much less that of the whole ten, or the House of Joseph.

Such are the objections made, and such the replies that occur to us. It seems to us they leave the subject just as they found it. The national Israel's restoration with Judah is not proved; and therefore Ten-Tribed Israel's separation must, as a presumption, prevail. In regard to the generalities with which the article in question concludes we have not much to say. The promises of God are not all spiritual. They include also the "birthright" blessings of Joseph, which the same God promised to Joseph who promised Christ to Judah. The true "Israel of God" will finally all be re-established, or betrothed, in faith, as Hosea ii. 20 proves, and therefore we are quite ready to concur in Mr. Ormiston's statement, that "they who are of faith are the true Israel of God." But "Israel," as a race, may even now exist without a particle of faith. The Jews are the case in point! No one denies they are "Israel," aye, and "the Israel of God." But as a race they have no saving faith at all in Jesus.

It is true God has been pleased to purchase unto Himself a people by the blood of Jesus out of every tribe and tongue, and people and nation, but we are not aware that those mentioned in Rev. v. 9, 10, were other than Israelites, to whom God promised the kingdom and priesthood and dominion of the earth (see Exod. xix. 6; Dan. vii. 27; 1 Peter ii. 9).

"The kingdom of God," no doubt, in one aspect is that which "flesh and blood cannot inherit." But in another aspect Mr. Ormiston will not deny that "the kingdom of Jehovah over Israel" was God's kingdom over David's and Solomon's subjects who were not noted particularly for spiritual attainments (1 Chron. xxviii. 5). In our Lord's own days it is manifest from Luke xvii. 21, R. V., margin, that He who knew all hearts declared that "the kingdom of God" was actually among or in the midst of His *then* hearers, the Pharisees, though they afterwards shewed by their conduct that of faith they had none! But of the kingdom of God the first rudimentary traces were nevertheless then present in the midst of the scoffing Pharisees, and the glorious King of that kingdom, Jehovah-Jesus, was also there in the flesh to prove that sanctified flesh and blood should yet inherit and compose that kingdom, under the sceptre of the Son of God, who is God the Son as well.

We think it right in concluding this notice to state that the view of the subject entertained by the Rev. C. W. Hickson differs in some respects from our own. He believes that there was a considerable admixture of the House of Judah with the Ten Tribes of Israel, or "Joseph," before Judah went into their Babylonian captivity, and that the same admixture of the whole Twelve when they returned, constituted Judah, or the Jews of our Lord's time and since, the "*Dodekaphulon*" of St. Paul (Acts xxvi. 7)—*i.e.*, the Twelve-Tribed people or House. This, however, he believes, is not to be confounded with the *Dekaphulon*, or Ten Tribes of "Joseph," which was a separate national body, invisible to history and human knowledge since the date of their captivity, but existing to-day, and destined "to bring forth the fruits of the kingdom of God" (Matt. xxi. 43).

For this view there is much to be said; and if it be contended that evidence on the subject seems somewhat defective, it is one, nevertheless, which largely answers Mr. Ormiston's objections. After all, it leaves untouched our own main contention, that independently of the body we call the Jews there is now, and has been for ages, a nation somewhere in the West, which is "the House of Joseph," or "Israel," of the Ten Tribes, grandly fulfilling the prophecies appertaining to the birthright holders of the chosen race, to the glory of God.

THE *Graphic* of July 24 contains an interesting map of the world, showing, by colours, the extent of the British Empire. Captain Colomb, M.P., has contributed a summary of valuable information relating to each group of colonies.

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"ANOTHER TROUBLER OF ISRAEL."

LORD BRAMWELL moved a resolution at the Annual Meeting of the (Anti-) Sunday Society, reported in the London papers of May 24, 1886, which shows that he is an opponent of Israel's Sunday or Sabbath Law, and would, as he suggests, improve on its observance, by giving God only a portion of the day and the rest to "recreation and amusement." Sir Henry Roscoe, M.P., F.R.S., the chairman of the meeting, said that the influence on the Continent exerted "by the opening of the various museums, industrial, artistic and scientific, as respects the moral and intellectual condition of the peoples, was in the highest degree satisfactory." We were not aware that the condition of our Continental neighbours was so satisfactory as that described, but were under the impression that the "moral condition" of the Continental peoples in France, Italy, Spain, and Portugal, with parts of Austria, was low, and that certainly in respect to the Sunday there was nothing in the national observance of the Lord's-day there to lead to the inference that it has brought about a *moral* improvement of the peoples. Not to be out-done, Lord Bramwell, arguing also against the British mode of hallowing the day made the following singular statement. He said:—

In his judgment, Sunday should be a day of rest and recreation. Sunday was the proper day for religious duties and devotion, but it was quite impossible that the whole of Sunday should be so employed. There were some strong persons of stern piety, such as the late Lord Cairns and Lord Shaftesbury, who could consume the whole 24 hours, except such part as was occupied in sleep, in devotion. But this was not possible for the ordinary run of mankind. The thing could not be done. (Laughter). If there were a religion which commanded this impossible commandment, he said it was not a true religion. It was Sabbatarianism which was at the bottom of the objection they had to encounter. The present way of observing the English Sunday was the result of a double mistake. The first mistake was in supposing our Sunday to be the Jewish Sabbath, which it was not. The second mistake was in supposing that our Sunday was observed in the same manner as the Jewish Sabbath, which was not the case. He had been informed by a Jewish Member of Parliament that the Jewish Sabbath was not a day of gloom and inanity, and that on that day Jews, while objecting to work, did not object to reasonable amusement and recreation. He maintained that Sabbatarianism had the whole world against it except England and her colonies. He was not for turning the English Sunday into a Continental Sunday, but he was for turning it into a better English Sunday.

Here we have the spirit not of God but of the Continental Sunday speaking, and telling man that he cannot serve God *all* the day, a part of the same being all that he can or ought to be called on to give His Maker. Those who endeavour to keep the Commandment are termed men of "stern piety" and the religion which demands the day's service for God is declared to be not the true one. Taking his standard from man's observance of God's day and appealing to the Jew's observance of his Sabbath as the proper one to follow, Lord Bramwell has thrown contempt on God's commandment and on His description of the right way of hallowing His Holy Day. Lord Bramwell calls for "reasonable amusement and recreation" to eke out the tedium of the Day of Rest, whereas God's prescription is clear and precise as we find it stated in Isa. lviii. 13,14. "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 and 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 on 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."

Great is the difference between these two statements! Lord Bramwell calls for "reasonable amusement and recreation" to relieve the dulness of the Lord's service, while His Maker tells him to avoid those very same false allurements, but to joy in the Sabbath as the Lord's-day, the Holy of the Lord, and to look for the splendid reward of such reasonable service. It was when Lord Bramwell came near the end of his speech that he appeared before his hearers as a blind witness of Our Identity. He declared that our strict adherence to the Lord's command in our observance of His Day had against it "the whole world," whereas it was, he admitted, the mode in which "England and her Colonies" had elected to observe it. "This troubler of Israel," wrote an Anglo-Israelite, commenting on Lord Bramwell's Anti-Sunday speech, "is compelled to admit the fact that Sunday observance is a racial distinction of our nation and its Colonies." His Lordship is thus a splendid blind witness in favour of Our Identity, for in declaring that "the whole world is against our peculiar mode of Sabbath observance, he affirmed what Exod. xxxi. 13, 17; Ezek. xx. 20; Isa. lviii. 13, 14, declare—namely, that the people who have "this sign" are Israel, but that the whole world besides (who lack, and repudiate it), are non-Israelite Gentiles! Lord Bramwell is anxious, he says, that we should enjoy, not a Continental Sunday, but a better English one. He is for improving on God's prescription, and giving us something better than that the Lord has already nationally blessed us abundantly for respecting. We thank God the matter is not in Lord Bramwell's hands! This nation is Ten-Tribed Israel, and God has put His seal on them by tying them to the Sabbath and the Sabbath to them as "The Sign" by which they shall know Him, and He them. This bond and the blessings which accompany it, are guaranteed to God's people British-Israel by the Lord Himself, and we know, by our nation's history, that He has in very truth "caused us to ride on the high places of the earth," and "fed us with the heritage of 'Jacob our father,' by giving us all the blessings He promised on oath to the afterseed of Abraham for ever." Israel, praise ye the Lord!

Review.

Ephraim-England. The Nineteenth Century Revelation of the Fruits of History. By the Rev. Robt. Douglas, M.A., Vicar of Kidsgrove, Stoke-on-Trent. James Nisbet and Co., 21, Berners-street, W.C. 1886.

PART I.

THIS book, which Anglo-Israelites have long been expecting, has at last appeared, being the first it seems of a series, of which the next "will deal with the historical and philosophical aspects of the subject more particularly." Its topic is "Ephraim-England," a suspicious designation pointing, as we feared and anticipated, to that Gothic or Teutonic theory of our great subject, which in truth spoils the author's effort and makes his splendid book one which we can hardly recommend conscientiously to the readers of the BANNER. It is just and proper that we should place before our readers the grounds on which the Rev. Mr. Douglas when treating of "England's" Ephraimitic origin thinks it is also his duty constantly to declare throughout his volume that the Protestant European Powers, including Germany, are also of the Ten Tribes, though not carrying all the marks we British have of so distinguished an origin.

The first intimation we have of the error which our author has never relinquished appears on p. 5 of the preface. There he says, "After many years of careful research, both Scriptural and historical, we have come to a clear and even cumulative conviction that Israel's rightful heir, the heir of the world, is the British Christian nation, as head of those other European Protestant nations which are allied to us in origin, race, religion, and laws, and we feel constrained, as a burden laid upon us from the Lord, to publish the good tidings."

The publication of good tidings, if true, must be attended with blessing; but when the good tidings are mingled with erroneous views, we believe the publication, however able, becomes noxious and harmful to a degree. The Teutonic theory was the death of the first London Anglo-Israel Association, of which the president was the late Col. Gawler, and it caused the collapse of its organ, *The Standard of Israel.* It cannot live by the side of the truth

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which takes its stand on exclusively British or Anglo-Saxon Identity with Israel, pure and simple. Mr. Douglas in the above sentence takes for granted what cannot be conceded. We deny, and he cannot prove, that the British Empire and Kingdom, being a Christian nation, is the head of any of the European Protestant nations. If of any, let him show us of which. Not of Germany in any sense! It admits no headship in Britain! Not of Norway, Sweden, or Denmark. Tnese are not under Britain's protection, nor do we claim in any respect headship over them.

The origin of the modern Germans is not the same as that of the modern British ethnically considered. This is a point our author must prove before he can assume that the modern German, the modern Dane, Norwegian, and Swede are all of the same race as the British. Our plea always has been that the Israelite element travelled with these Teutonic or Gothic hordes, and on the borders of the Continent was divinely separated, as Bishop Titcomb has told us in his "Post-bag," bringing the wheat home here, but leaving the chaff behind. Where is there proof again of alliance in religion between the spiritually active, living Protestantism of "Israel of the Isles," and the dead or moribund political thing called the Protestantism of Germany or of the Scandinavian nations? Let Mr. Douglas prove the alliance in religion before he asks us on the strength of it to concede the identity of the Germans or others outside these isles with the Lost Tribes. Where is their respect for the Sabbath? They have none, according to God's ordinance, and our author knows it well. Then as to the character of their Protestantism, let our author recollect *The Times'* statement made not long since, that "Germany from the Lutheran and Calvinistic point of view is already the most unchristian country in Europe, rapidly surrendering itself to the paganism of modern culture;" adding that "rationalist writers and philosophers—nearly all of them of the German race—are riding full tilt against traditional beliefs with lances couched and 'Positivism' written on their pennons" (BANNER, vol. v., p. 41). As to the laws of the two races, it is well known our British laws have for their foundation the laws of Sinai. Lord Beaconsfield's *Tancred* enunciated that (BANNER, p. 254). We shall be surprised to hear that modern Germany, which rejects the Sabbath and the ten laws of God as national sanctions, and pays no respect to the Word of the living God, has her codes of laws resting on the laws of Sinai. On page 10 of his work, Mr. Douglas speaks rather more freely on the subject of German and European "Israelism," and what he wrote was this:—

"Now it will be found that this historical revelation of our age, of which we are about to speak, is addressed to the English-speaking races in a primary, to Germany and the other Protestant European powers in a secondary degree. In other words, it is a divine message and call to the Saxon nations—using the term in its widest sense—whose distinguishing feature since the sixteenth century Reformation has been *national* Protestantism. As the leading case for illustration and also that in which we are most intimately concerned we shall select our own country."

If this message is to Israel and her "company of nations" represented by Germany and the Scandinavian races, then we challenge Mr. Douglas to the proof. For all these nations, on his own showing, should be Ephraim, all of one race, origin, religion, and laws; sharers and sharers alike in the good things promised to Israel in God's Word. Mr. Douglas cannot stand that test; therefore throughout his book the case of the Germans and Scandinavians is all but thrown aside, but that of the only nation which fits the divine description is copiously dealt with, a word here and there being thrown in to remind the reader of his Germans' claim to what they really have not got even as to their enjoyment of a single solitary Israelitish blessing!

But we must not do Mr. Douglas any injustice. On page 182 he does put in a claim that the Germans and other Northern Protestant European nations do enjoy with us British some (*not all*) of those privileges promised exclusively to the seed of Abraham, and, therefore, are Israel. We do not admit the conclusion, even if the facts be true as stated. What are Mr. Douglas's facts? Our readers shall peruse them and judge. "It will thus be seen," he says, "that we ascribe a sole and peculiar pre-eminence to Britain, as the one elect national representative of Israel, corresponding to the type of Joseph himself in Egypt. God has given to Britain, as we have explained, unmistakable marks of this calling. But it will also be seen that we do not claim an exclusive Israelite origin and calling for our country. The Protestant nations of Northern Europe had an identical origin, and what is more they have clearly fulfilled an analogous destiny. They were also signally God's 'battle-axe and weapons of war' against imperial Rome. They lie beyond her ancient geographical boundary. They have fought with us against Popery; first, Huss and Jerome, and then Luther and Melancthon took up the work of Wyclif and mightily extended it. They have wasted the Papacy. They have wrought noble service in the Foreign Mission Field, as in the case of the Moravians, and of those who first went out in connection with our Church Missionary Society when no Englishman would volunteer. And have they not fought with us against Napoleonism? Did not the Germans, under Blucher, help us nobly to turn the tide of battle at Waterloo? And did not the armies of the same power fulfil the most striking mission of modern times in the war of 1870? They smote France as the head of Roman Catholic Europe with irretrievable ruin. They captured her Emperor, and crowned their king "Emperor of Germany" in the Palace of Versailles! They lack, we admit, some of the peculiar characteristics and blessings of 'the House of Ephraim,' but they are our brethren in the faith of Jesus, and, therefore, in the 'commonwealth of Israel' in its progressive providential overthrow of the anti-Christian *Lateinos*."

So far Mr. Douglas. We have quoted him at length to show our reader the desperate straits he is in to squeeze his Germans and Northern Protestant nations of Europe into the company of the Ten Tribes. In vain! Mr. Douglas has not touched one of the special blessings of God's oath to the afterseed of Abraham, or shown that the Germans have even one of these! Where does he read in Holy Writ that Israel was to be known by their fight against Rome, or Popery its successor? How do the Moravians' missionary zeal towards a few of the heathen races (helped by Israel's gold) answer to the picture that Israel is to go to "all the nations, to all the families, and to all the kindreds of the earth"? Where does he find that help at the Battle of Waterloo was to be a mark of the lost people? If so, then, were the Prince of Orange and his troops Israelites? and the Black Brunswickers engaged in that campaign also of the chosen race? Where does he find that the siege of Paris in 1870 was to be a mark of Israelite origin? and the erection of a province of Prussian Protestants (?) into an Empire of Roman Catholics and so-called Protestants together to be a sign that the modern German Empire is Israel? If Huss and Jerome, Luther and Melancthon, were proofs of German Israelite origin, then it must be granted that the French and Swiss Reformers testified that France and the French, too, are of Israel. Is Mr. Douglas prepared to go for that? He admits that his favourite Germans "lack" some of the peculiar characteristics and blessings of the House of Ephraim." But we may ask why that should be so? Where does God's Word say that all His people should not share and share alike in all the blessings He enumerated, some of which, "the Gates" for instance, Mr. Douglas does not so much as name (save to deny) (p. 52), though Bishop Titcomb (also believed to hold the Teutonic theory) freely admitted them in the second edition of the "Post-Bag," to be pregnant proofs of our true Identity with Israel.

As a main result of the erroneous views Mr. Douglas has adopted from Mr. J. Wilson's writings, we find him accepting as the final fulfilment of God's promise to Jacob that "a nation and company of nations should be of him," the bare existence in Europe at the present day of a cluster of nations he is pleased to call nationally "Protestant," though the "Germany" he takes credit for, is composed of States, some Roman Catholic, some politically Protestant, which have no spiritual sympathy with each other or with this country. The said Germany is a vastly different body from that small Prussian State, whose help under Blucher in 1815, we are called on to note as an Israelitish sign qualifying the said Prussians (Germany?) to receive the honours of that Hebrew origin which it is admitted we British fully enjoy. Not that Mr. Douglas denies that our Colonies have developed into mighty States, destined ere long to be powerful nations. On p. 16 he quotes with approval a statement that in "30 years Australia will be A NATION of ten millions, in 50 years one of 20 millions, and in 100 years over 108 millions will people the Continent and the adjacent islands." He seems to think the same thing is going on in—1, North America; 2, the West Indies; and 3, in the South African Possessions of the Queen. Wherefore, in four quarters of the globe nations are forming, united with ours (without any sort of controversy), in 1st, community of race; 2nd, religion; 3rd, language; and 4th, interest (p. 17). Why, then, we ask, are these "nations," already a compact "homogenous company of nations," to be set aside as fulfilments of Gen. xxxv. 11? and why are we asked to seek, by this perverse Teutonic theory which Mr. Douglas forces on us again and again, the realisation of the prophecy which, regard the facts how we may, neither

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Prussian Germany, nor Norway, nor Sweden, nor Denmark present to us. For our races and theirs are not ethnically identical. Their religion differs from ours. Their languages cannot point to ours as allied, so as to prove racial unity. And as to "community of interest," there is absolutely none existing between our race and these European, so-called Protestant nations, whom Mr. Douglas wants to push into the family of Israel. Which of the Abrahamic blessings have these Continental States? Have they God's covenant blessing, nationally? We think not! or the multitudinous seed? or the Gates? or the evangelising function directed to ALL the nations? or the wealth and commerce of the world? or territories inviolate by foreign foes? or the Divine protection in all military operations? Are their lands asylums for foreign refugees? Do their people show desire to liberate the slave? Have they Colonial Possessions? or a heathen empire? Have they even one of the spiritual gifts God has tied up to Israel of the Isles, with whom Mr. Douglas says they are racially one? Where are their love for, and custody of, the Scriptures? Do they honour and hallow God's Sabbath days according to His command? Do they love His ten true laws and teach them? Do they preach the Gospel "to ALL the nations, to ALL the families, and to ALL the kindreds of the world," as Israel was to do? Do they "blossom and bud and fill the face of the world with fruit?" Nay, do they attempt any things of this sort? These are the signs of an Israelitish origin which God has put upon the forefront of His Word, and by these signs we must judge Mr. Douglas's Germans and the European Protestant nations. If they fail in these, *as they really do*, then no special pleading on his part shall persuade us to approve of his work, which is founded on this stupendous error—for this error dishonours God, and it fails to advance His honour and His truth in the smallest degree. We have honestly stated our insuperable objections to this book. But we are quite willing to admit that the author has most ably performed his task according to his lights, that he has admirably proved the title of the British to be recognised as the House of Israel, as the Stone Kingdom, as Joseph, or Ephraim-Israel, and as the House of Joseph, therefore as the Ten Tribes. Had he totally abandoned the lamentable error regarding the European so-called "Protestant" nations, his work would have necessarily taken its place in the front rank of Our Identity literature; but as it is, it must be deemed a very clever production, which founded on and leading to error, unhappily dishonours the God of Israel and His purposes towards His people, the House of Joseph.

Having indicated where we differ from our author, we now proceed to show how largely the Rev. Mr. Douglas concurs with the teaching of the BANNER OF ISRAEL, and how entirely we are one in respect to the Identity of the British nation with the Lost Ten Tribes.

(To be continued.)

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—The following is from the *Fireside News*, May 14, 1886, and I think will interest you. By the Rev. Dr. Greeves, at the Bible Society meeting:—

"WHAT THE BIBLE HAS DONE FOR BRITAIN.

"Who can measure the benefit which Britain derives from the extensive circulation of God's Holy Word? and who can say how much this is promoted by the generosity and the wonderful organisation of the British and Foreign Bible Society? Blessed of the Lord is our land for the precious things of the heavens, for the genial influences of sunshine and shower, for the narrow stretch of sea which has saved us from conquest for 800 years, for the precious things brought forth by the sun, for the kindly fruits of the earth in their season, for iron and coal and the mineral wealth that have made us so strong, from the precious things of the earth and the fulness thereof; but, above all, for the good will of Him who dwelleth in the highest, a good will never so conspicuously shown as when He put into the hearts of our forefathers that germ thought which has grown until we see that this Society has taken deep root, and that it bids fair to fill the world with fruit.

"It seems to me that we live in anxious times. As to national policy and national legislation, we know not what will be on the morrow. It was my lot to preside at our last Irish conference, and one of our eloquent ministers (*the Irish are always eloquent*) said, 'A proposal has been brought before us, Mr. President—a dangerous proposal. We are all walking on thin ice, and I hope we shall all put our feet down very firmly.' Since then I have often thought that we are on thin ice, and that we shall need to put down our feet very firmly.

"Let us rejoice in the number of men of all opinions whose desire is that God's Word shall be circulated, and let us resolve, as Christian citizens, that this shall be our first thought in all legislation, 'Will it help the advancement of the Word and work of God?' We may surely believe that the influence of every Christian Church depends on the degree to which it is leavened with the spirit and the letter of the Bible. What strength the reading of the Bible gives to the services of the Church of England! and that not only in the Cathedrals and Churches of our towns and cities, but in many a village and hamlet where no other religious services are held.

"As a Nonconformist who loves the Bible, and loves to see the Bible influence spread in this land, I am prepared to say, 'God forbid that any legislation should ever destroy or weaken that blessed influence.' And when we turn to the day-schools of our country, who must not rejoice that in denominational schools where the Bible is read and taught, the National, the British, and the Wesleyan Methodist schools, should be more than three millions of children, and that we have actually more than two millions in regular attendance.

"May God grant that no political party, no combination of political parties, may ever weaken the influence of the Bible in our schools. As long as this country is to retain its high and glorious place among the nations, we must have more of the Bible in our Churches, in our schools, and in our homes. For myself, I will say, that every year I live, I believe less in the priest and more in the Bible, less in the sermon and more in the text, less always, ever less in man, whose breath is in his nostrils; and more, ever more, in the Word of God, which liveth and abideth for ever."

I think if the rev. gentleman is not a believer in Our Identity he ought to be, for he gives some splendid proofs of our Israelitish origin. I remain, yours in hope of Israel, G. WELLS, JUN.

38, Dudley-road, Tunbridge Wells, May 26, 1886.

To the Editor of the "Banner of Israel."

DEAR SIR,—As next year will be the Queen's Jubilee, it has occurred to me that a new era of good-will might well be inaugurated on that occasion by the introduction of an *International Postage Stamp*, for use between any part of the British Empire and the United States.

To those who have much correspondence it is unnecessary to say that the adoption of this measure would be of the greatest advantage to the people of both nations. Both friendly and commercial correspondence would be greatly facilitated and increased, and we should have in every-day life a visible token of unity between the different branches of the Anglo-Saxon race, which would mean an additional safeguard of liberty, peace, and civilisation.

That the adoption of this mark of fraternal recognition is only a matter of time, I have indeed little doubt; the only question is, how can we hasten it in this our day and generation?

Certainly, no more auspicious occasion could be chosen for carrying out this idea than the Jubilee of that illustrious Sovereign who commands the honour and esteem, not only of her own subjects, but of all the English-speaking race.

I earnestly hope, then, if this suggestion meets your approval, that you will not merely accord this letter a place in your columns, but will give the measure your active support, and use all your influence to accomplish it.—Yours truly, J. FORREST, M.D.

10, King-street, Charleston, S.C., U.S., June 22, 1886.

EXTRACT FROM EDITOR OF "BIBLE-BANNER."

"THE text of Mr. Gladstone's address is given here in to-day's papers. He is an able orator, whatever else he is not. Perhaps, after all, a measure of Home Rule to Ireland may be the beginning of Federation. If 'Home Rule' in Ireland were not '*Rome Rule*,' it would be very well. Some of us here are really far more interested in the British than in our Presidential elections.

"May God rule and over-rule; and He will. Surely the time is near, not only for the manifestation of Israel, but also for the coming of the Son of Man, and for the 'escape' (by being caught up to meet Him, I think) of those 'counted worthy to escape the things that shall come to pass, and to stand before the Son.' May you and I be so favoured through grace.

"(Signed), A. ARMOUR.

"91, S. Green-street, Chicago, Ill., United States, June 19, 1886."

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"HEAVEN'S LIGHT OUR GUIDE."

(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"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."—MICAH v. 8.

"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx 4

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EDITED BY PHILO-ISRAEL.

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GREAT BRITAIN'S ANSWER TO MR. GLADSTONE.

THE late Prime Minister, Mr. Gladstone, has just received a direct and decided answer to a question he put to the nation as a whole. His question was this: "Will you allow me to give Ireland a separate Legislature and Executive which I assure you, in spite of what others may say, will never lead to the separation of the two islands, or to the establishment of two hostile nations side by side?" Unfortunately for himself, but fortunately for the Empire, the Prime Minister, when putting this question, appeared before the country as the mouth-piece, ally, and staunch friend, of the leaders of a vile conspiracy he had himself denounced as men "who were marching through rapine to anarchy," whom he had put in prison for such offences, and against whom he had often employed the most stringent of coercion laws. He was further discredited by the fact that the ablest of those who had hitherto supported him, then abandoned him, and became his bitterest opponents, as soon as they discovered that his proposal led straight to the dismemberment of the splendid Empire of their Queen. Such men were Lord Hartington, Mr. Goschen, Sir George Trevelyan, Mr. John Bright, Mr. J. Chamberlain, Sir Henry James; and others of like capacity. But on one and all of these Mr. Gladstone turned the vials of his wrath, which did not stop there; for he endeavoured to set class against class in his efforts to secure power, declaring that while "the classes" were against him and his righteous objects, "the masses" were on his side, and would defeat "the classes."

The answer of Britain has been given. The "masses" have spoken as well as the "classes," and the voice of the "masses" is as clear as that of the "classes." Of Mr. Gladstone and his plans to divide and dismember the Empire the democracy of these islands will have none. The answer has been crushing. Mr. Gladstone is truly very often a self-deceived man, and in his contests with his God, he has not at any time the smallest idea that he is contending against Omnipotence. He thought the late Parliament was with him, and made sure that he would obtain its mandate to remove the Irish members from the British Parliament, and give Ireland a Legislature and Executive of its own. But he was utterly self-deceived. The late Parliament was against him, and pronounced his defeat by a majority of thirty votes on the morning of June 8, 1886.

Nothing daunted, the Prime Minister turned to the country, and there was no want of confidence in his appeal to the "masses" as against the "classes." But what is the answer of the country? His policy has been condemned by the "masses" and the "classes" together by a majority of nearly three to one! He would have met the new Parliament, if he had ventured so to do, with an adverse majority, not of thirty, but of 118 or 119; for there are, it seems, 316 Conservatives elected to resist him instead of the 250 of the last Parliament, and Lord Salisbury has 78 Union Liberals to serve as faithful allies in the Constitutional question to resist Mr. Gladstone, or a solid body of 394 Unionists as against 275 Separatists, of whom 85 are Mr. Parnell's following.

So strong are the Conservatives in the new Parliament, that they are a majority of 41 over Gladstonians and Parnellites together (275), and they have a majority of 48 over Liberals alone (268). Only in the inconceivable and unlikely contingency that Union-Liberals, Parnellites, and Gladstone-Liberals, all three will ever combine and put them out of office, can an occasion arise when the Conservative 316 will be placed in a minority of 37 by the union of all Liberals (268) with the Parnellites (85).

Here, then, is Mr. Gladstone's answer! Great Britain will have none of his Irish policy. It will not dismember the Empire. It refuses his Irish Bills, and elects to find some remedy for Irish discontent short of separation. Mr. Gladstone, in fact, is dismissed from office, and his self-deception ends, as we always knew it would, and always said it would, in a crushing disappointment to himself and his friends alike. Great Britain, by the same deliverance, escapes a great and terrible danger, from which the Lord, the God of Israel, has saved us. As a friend writes to us on this subject: "God has turned the heart

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of His people and shown them the error of their ways. Their idol is now but common clay. How are the mighty fallen! How wonderfully is God fulfilling His promises to us! He has said respecting Israel, 'He shall call upon Me, and I will answer him. I will be with him in trouble, I will deliver him and honour him' (Psa. xci. 15). Has He not done so for us now, and delivered us from the grievous peril we were in?" So far our friend, who is an ardent Israelite. But we would remind him that his principles should have taught him that Mr. Gladstone's schemes never had a chance of success, and Identity knowledge ought to have given him that assurance. If he will look back to the numbers of the BANNER published in March, April, May, June, and July, he will see that we have always maintained that Mr. Gladstone could not succeed, because it was impossible God's faithfulness to His people could fail, which it would have done had Mr. Gladstone succeeded in his plans.

On March 31, 1886, page 126, we wrote regarding the threatened disruption of the kingdom, "that misfortune, at any rate, will never overtake this afflicted nation." On April 7, page 133, we declared "the result of Mr. Gladstone's Home Rule legislation will be that it will be doomed to failure. . . . The will of the nation will never sanction the rupture of the Empire. . . . Rather than this, a coalition of moderate Liberals and Conservatives must be formed, and will, we believe, take place, which will put Mr. Gladstone's projects in the background, and leave the Empire intact." Again, on April 14, page 150, the following appears in our leader: "The separation of Ireland from Great Britain, which is the aim of the disloyal Irish, can never be accomplished because God constituted 'the isles of the West' the appointed place of His people's domicile," &c., &c. On April 21, page 157, we declared "Mr. Gladstone's scheme was doomed to failure." On pp. 189, 190 (May 12), p. 198 (May 19), p. 206 (May 26), p. 221 (June 2), pp. 229, 230 (June 9), p. 249 (June 23), p. 262 (July 7), pp. 277, 278 (July 14), we repeated, over and over again, for every variety of reason, and chiefly on Scriptural, Identity grounds, that we had no fears whatever that Mr. Gladstone's schemes would succeed; but that, on the contrary, we felt sure the conspiracy which he was heading would ignominiously fail, to his own confusion and political ruin. But why? Because this nation is Israel, and God, who promised that "the isles afar off" should be Israel's appointed place of refuge, would never allow "the sons of wickedness" to spoil them of their heritage or deprive them of their birthright blessings. Mr. Gladstone's defeat is Israel's triumph, and the vindication of God Almighty's truth and faithfulness as well. Wherefore let Israel, the British folk, praise their Lord, who has thus done great things for them, according to the prophecies.

SIR HENRY PARKES ON THE NEW HEBRIDES QUESTION, IN SYDNEY.

AT a great meeting held in Sydney, New South Wales, on April 5, 1886, to protest against the lately contemplated annexation, by the French, of the New Hebrides group of islands off the North-east coast of Australia, Sir Henry Parkes, amongst others, spoke strongly against the surrender of those islands to any foreign power whatsoever, much less to France, whose object clearly was to fill them with French political, and other convicts, to the enormous detriment of the future of the Australian nations silently rising there in strength. He said, *inter alia*:—

"This country has such a grand future, that before the end of the next century, in all human probability, in population we shall be far greater than the old country from which we sprung. Here, in truth, will be a new Britain, with all the wealth of literature and science, with all the glory that surrounds the name of Britain. Here we shall be with new stores of glory acquired by our own triumphant efforts, and in all probability numbering some hundred millions of souls. No statesman is deserving of the name, in England or here, who does not look as far as human sight can look through the future and see what will be the conditions of our descendants in the not-far futurity, when this great consummation will be achieved. And are we to give up, one after another, all those fertile islands within a couple of days' steaming of our continental ports? (No!) Are we to give them up because it is a trouble to British statesmen to examine the question in the light of our interests—(hear, hear)—and because on the spot, by some fortuitous accident, the destinies of the country are in the hands of fungus statesmen here? (Hear, hear.) What are these New Hebrides? Look at the map, and see how they are situated. Don't read the interesting books written by the missionaries, but look at the 'Encyclopædia Britannica,' and in the last edition you will find that this magnificent group comprises thirty islands, all densely inhabited, and that every yard of their area, said to be from 2,500 to 3,000 square miles in extent, is capable of producing the richest products of the tropics—all those things which are so largely taken in exchange for the manufactures and products of Great Britain and the Colonies. Our people have been settled there nearly fifty years. It is forty-seven years since the most illustrious of our missionaries—John Williams—(applause)—sealed his enterprise in civilising the islands of the Pacific by his blood on one of those islands. The very name was given to the group by our great navigator, Captain Cook. Englishmen have been there as missionaries, as captains, as traders, as residents, and as cultivators from that day to the present; and if there is any group in the South Seas, the inhabitants of which are English in their aspirations, in their longings, and in their wishes, it is the group of the New Hebrides. (Hear, hear.) Time after time the inhabitants themselves have tried to come under the protection of the British flag. The islands are not only fertile upon their surface, but they contain, as is well-known, rich minerals—copper, gold, silver, and other minerals of the highest value; and they have—what New Caledonia has not—safe and capacious harbours; and if these islands were ceded to France, they would become the seat of a naval station under the French flag, which, in a time of disturbance, would be able to harass the commerce of the Australian Colonies at every point. (Hear, hear.) As to the purpose to which they will be turned—(hear, hear)—no man in his senses can depend for a moment on any promise given in order to obtain possession of the islands. (Hear, hear.) What is promised to-day will be annulled, reversed, or denied to-morrow, and the vicissitudes of all European nations are likely to be so great in the near future—especially under the French flag—that we cannot depend upon the form of Government that will have to deal with these islands. What are the plain facts? In New Caledonia there is already a convict population of 12,000—I think more. The island, as you have been told, is barren—its resources are exhausted. While this is the case other fields are needed for the deportation of the troublesome characters of France; and the deduction is inevitable, that these islands are wanted, not for any purpose of colonisation, but that the overflow from New Caledonia may reach them and find there some bounds of safety away from the shores of France. (Hear, hear.) Surely we don't want these islands to be made the receptacles of foreign criminals. We have suffered already, in a limited way, from evil of that kind, by the escaped prisoners of New Caledonia reaching this colony and other colonies, and we don't want to have any more experience in that direction. On every ground these islands ought to remain as they are at present, or they ought to be placed under the protectorate of Great Britain—(hear, hear)—and it is in the highest degree essential to the English people in Australia, that they never

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should pass under any foreign flag. I am very pleased to see this great meeting. I am pleased to see the vast number within this hall, and I am pleased to see that it is so fairly representative of the population of this city. (Hear, hear). I do not doubt for a moment that it equally represents the population of the entire country—(applause)—and I feel sure that the Government which we have to judge have utterly failed to comprehend, still less to represent, the feelings of the great body of the people on this subject. (Applause.) With regard to France—I should be glad not to say anything of the French people, but I can scarcely avoid it—but with regard to France or her actions or her promises in order to obtain possession of these splendid islands, all I will say in the words of Byron, in the spirit, not in the letter:—

"'Trust not for freedom to the Franks,
They have a King who buys and sells;
In native swords and native ranks,
Our only hope of courage dwells.'

(Loud cheers.) We must help ourselves. One of the speakers alluded to a time when we were threatened by a deluge of the convicts of England. He told you that a small band of men resisted not the introduction but the revival of the transportation at that time, and he told you that they succeeded. He might have gone on and told you, that if our resistance had not had its effect upon the home authorities we certainly should have sent the convict ships back to England. If we could show our power then, surely we can show our power now. (Applause.) If we determine that the thing shall not be done; if we speak in a voice sufficiently powerful, depend upon it, it will reach the Minister's ear in Downing-street—(cheers)—and depend upon it, if this has a genuine ring in it, it will be sure to reach the Government in Paris, and then France will think twice before she takes any course in opposition to the united will of the colonies. (Loud cheers.) If Great Britain, as in duty bound, will only give us a loyal support. Loyalty is two-sided. It is not enough that we shall be loyal to Great Britain, Great Britain must be loyal to her colonies. (Loud and continued applause.) On a question like this all other considerations must go, except the immutable welfare of this Australia which promises so richly for the future, not only for us, but for our children. (Applause.) Therefore, I have the greatest possible pleasure in giving my support to this resolution, and I shall, with equal pleasure, do whatever lies in me to do to resist the contemplated disaster in another place. (Loud cheers)."

So far Sir Henry Parkes. He spoke warmly and strongly. But he was conscious of the vast importance of the question he handled, and how needful it was to keep at arms length a power like France, which merely desires the New Hebrides group as a convict prison, close to the shores of the Continent of Australia. We believe no Government in this country would dare, against the so-loudly expressed wishes of the Australians, to permit France to occupy the group on any pretext whatever. An attempt, we believe, has been made by the French, but they see that the protests of the Australians are too deep and loud to make it good policy for them to persevere, and we look for a speedy abandonment of the negociations for the acquisition of the islands. Greater Britain is rapidly acquiring strength at the Antipodes, and it is quite certain, that with a prospect of the presence of 100 millions of Anglo-Saxons in the British Australasian possessions within 100 years of this time, it will be a very short-sighted policy to allow France, or any other pushing power, to acquire menacing "Gates," like the New Hebrides, close to the North-east coast of the continent itself. Besides, this nation is Israel, to whom God has given a company of daughter nations already, in our great Antipodean possessions, with the promise, that "the kingdom, and dominion, and greatness of the kingdom, under the whole heaven, shall be given to them, as the people of the saints of the Most High." It is not right or proper, therefore, that we should, of our own voluntary act, do any thing to impede or hinder God's purposes in this respect, by bringing into close contiguity to our own Power in the South Pacific, the ambition of the French, whose aims and objects we have seen to be—in Madagascar, in Annam, Tonquin, China, and Upper Burmah, as well as in West Africa—to thwart our progress, and to destroy our power and prosperity wherever they may be able to secure a chance of so doing. We believe, therefore, that the present efforts of the French, to acquire possession of the New Hebrides, will fail, because they will clash with what God has designed for Israel; but that, eventually, these islands will naturally, and without any breach of faith towards our French neighbours, fall into the keeping of the House of Joseph, to have and to hold for Christ, and to give them, therefore, the blessings of the Gospel, according to the prophecies (Isa. xxvii. 6). Israel, praise ye the Lord!

A "BLIND" WITNESS IN *THE RECORD*.

By J. Thomson.

In *The Record* for June 25, 1886, in the column termed "The Portfolio," under the heading "National Disruption," appeared some "Extracts from a Sermon preached on the Anniversary of the Queen's Accession, 1886, at St. John's, Paddington, by the Rev. Sir Emilius Bayley." On several accounts these "Extracts" are particularly interesting, as the preacher referred especially to the present national crisis, grounding his arguments upon the lessons to be learnt from the disruption of the Hebrew nation in the time of Rehoboam, with respect to the question now at issue. The tone of the "Extracts" is very good; indeed, for some points, it might have been written by an Anglo-Israelite. But as we do not know anything of the preacher, nor whether he has any views respecting the "Anglo-Israel craze," and *The Record* is not (or, at least, was not) presumably favourable thereto, the preacher may very fairly be brought forward as a "blind witness" upon one particular point which has been the cause of much wrangling by Anglo-Israel opponents. The following are the opening words of the rev. preacher in these "Extracts":—

"It is historically true that shortly after the death of Solomon, the Jewish (!) nation, which had hitherto been one, became two; divided into two unequal parts; and that the breach thus made was never healed. The nation which rested in majestic and secure repose during the reign of Solomon, woke up at his death to find itself torn by contending factions, its unity shattered, its magnificence for ever gone."

Here we have the rev. preacher acknowledging, as do Anglo-Israelites, that this disruption in the time of Rehoboam "was never healed." We would call the attention of our opponents to this admission, as most of them would fain have us believe that the wound *was* "healed," and the nation again united on the return of the Jews from Babylon.

The last words in our quotation are more questionable. Are we to infer thence that the "*unity*" of the nation is "for ever gone," even as this is asserted of its "magnificence'? If so, we would like to ask how are we to understand Ezek. xxxvii. 15—28? There the prophet tells us that after the union of the two Houses of Joseph and Judah, and which was typified by the union of the two sticks in the prophet's hand, that "they shall dwell in the land" which God had given unto Jacob, His servant, "they, and their children, and their children's children, for ever"—*i.e.*, as we understand it, as long as the world shall last. Even more emphatic are the words that follow. Speaking through the prophet, Jehovah solemnly says: "Moreover, I will make a covenant of peace with them; and it shall be an everlasting covenant with them: and I will place them, and multiply them, and I will set My sanctuary in

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the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be My people. And the heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore" (ver. 25—28). With these words of Holy Writ before us, *we* dare not say that the "magnificence" appertaining to the nation over which Solomon reigned is "for ever gone!" Were there no other passage in Scripture teaching the same but this, we learn therefrom that "magnificent" as Solomon's reign was, it was a mere shadow—the feeble type—of what shall yet follow. In all that makes the true grandeur of a nation, united Israel is to be pre-eminent; they are to be known as God's people. He it is who will sanctify them; all the heathen (*i.e.*, the rest of the world) "shall know" it; and, as many other passages of Scripture teach, be blessed through them. Our eloquent preacher thus surely stands corrected by the plain words of Scripture itself.

But, further, our "blind" witness makes, as we think, another error, which, with this previous slip, proves that he knows little or nothing of the Identity and its teachings. Thus he says, "The disruption of the Jewish (!)* nation is expressly traced up to the sin of Solomon and his people. . . . The rending of the kingdom of Solomon was a divine judgment; national sin was the true cause of national disruption." Here, along with all Anglo-Israelites, we beg leave to differ from the rev. preacher. Indeed, we wonder how any careful student of the biblical history can make such a blunder. But we know it is frequently done by non-Identity students, so are not a bit surprised. If we turn to 1 Kings xi., we shall find that the "rending" of the kingdom from the House of David was a punishment for the sin of Solomon in worshipping other gods; a sin in which, no doubt, the nation in some degree participated (ver. 32), through the influence and example of Solomon. But the nation is not chargeable with the sin so much as was Solomon. His was the sin, and his the punishment; which latter consisted of the taking away from the rule of his descendants, the greater portion of the Hebrew people. "The Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept My covenant and My statutes which I have commanded thee, I will surely rend the kingdom from thee, and give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake; but I will take it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one Tribe to thy son for David My servant's sake, and for Jerusalem's sake which I have chosen" (11—13). The same is repeated, with some slight amplifications, especially in ver. 33, by the prophet Abijah to Jeroboam; who was also promised the continuance of the kingdom in *his* family if he did that which was right, &c., in God's sight. We know how egregiously and how soon he failed; and how the history again and again tells of Jeroboam the son of Nebat, who "made Israel to sin;" which he did by setting up the golden calves, and preventing the people going up to worship Jehovah at Jerusalem according to their law.

So far we have only noticed the threatened punishment; in the following chapter (1 Kings xii.) we have an account of how it was brought about. The secondary causes which we see are disaffection consequent upon the "heavy yoke" put upon the people by Solomon; and when they petitioned Rehoboam to make it "lighter," and then they would "serve" him, at the advice of his own chosen friends, he refused, and threatened greatly to increase their burdens, chastising them with "scorpions" instead of "whips." Then they rebelled; and when Rehoboam assembled the warriors of "all the House of Judah, with the Tribe of Benjamin, 180,000 chosen men to fight against the House of Israel, to bring the kingdom again" under his rule, God forbade him. Speaking by the mouth of the prophet Shemaiah, He said: "Ye shall not go up, nor fight against your brethren, the children of Israel: return every man to his house; for this thing is from Me" (ver. 21—24). Hence we see that God wrought "this thing" in Israel, and the nation is not blamed one whit for its rebellion. Now arises a question: Can rebellion *ever* be justified? Our rev. preacher draws several lessons from this history; the second is that, "Jealousy, wrong, misgovernment" are "no sufficient excuse for disruption; however much they may account for and explain it." With this lesson we cannot wholly agree. "Jealousy" may not be; but surely "wrong" and "misgovernment" are sufficient excuse for either rebellion or disruption. The question is simply one of degree; as to how much a nation, or people, may, or must, suffer before it becomes lawful for them to rise against their oppressors. The Israelites were surely justified in rebelling against Rehoboam; as our own nation has been more than once in its history—for instance, the revolution of 1688—and the United States when they declared for Independence.

But, in fact, this disruption was a part of the divine plan. God always tempers His judgments with mercy. He sees the end from the beginning; and all the failings, shortcomings, and obstinacy of His own "chosen people," were seen and provided for from the first. Indeed, the fortunes of all other nations are subordinate to theirs. "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel" (Deut. xxxii. 8). If Jehovah had them thus, as it were, in His mind before any of them were in existence, could He not quite as well make due provision for them at any subsequent period? And thus, when judgment falls upon David's house because of Solomon's sin, and the kingdom (which had been solemnly promised unto David and his seed) was rent in twain, though apparently a great national disaster, mercy is seen therein: for thus was taken the first step by which the bulk of the nation was eventually removed from the Promised Land, and so preserved from taking any part in the heinous crime of crucifying their Lord. The history also tells us that one tribe out of the kingdom of Israel was left with the House of David, or Judah, and shared the fortunes of the latter; but this remnant, we have every reason to believe, at the return from Babylon, settled in the North of Palestine, anciently the allotment of the revolting tribes, and were known to the Jews as "Galileans"; and from among them our Saviour had most of His followers. Thus literally "He came unto His own" (*i.e.*, His own Tribe of Judah), "and His own received Him not" (John i. 11). And now we see light is thrown upon a remarkable passage in Zechariah (xi. 3—14), which was confessedly delivered after the return of the Two Tribes from their Babylonish captivity. The prophet typifies the relation in which God stood to His people by two staves, "Beauty" and "Bands." The former is first "cut asunder, that I" (*i.e.*, Jehovah) "might break My covenant which I had made with all the people" (ver. 10, 11); which we think was a retrospective notice of the national disruption, and the eventual expatriation of the kingdom of Israel out of their own land unto Assyria, and the cities of the Medes. The next two verses (12, 13) are by the evangelist Matthew (xvi. 14—16, xxvii. 3—10), said to have been literally fulfilled in the life of our Lord, who was betrayed (or "sold") for thirty pieces of silver, and with that money, as it was the "price of blood," the Pharisees bought the "potter's field to bury strangers in." The inspired commentator does not notice the next verse (14) of the prophecy: "Then I cut asunder Mine other staff, even Bands, that I might break the brotherhood between Judah and Israel." Possibly the evangelist knew that it was not then fulfilled when he wrote his Gospel, so left it for a future day to throw light upon it; and now by the course of events we can see how in one way it may have been as literally as the former part of the prophecy.

"His blood be on us, and on our children" (Matt. xxvii.

* The preacher evidently does not see the distinction between Israel and Judah.

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25), was the awful imprecation dared by the unbelieving Jews —His own Tribe. They "denied the Holy One and the Just," preferring rather "a murderer, and killed the Prince of life" (Acts iii. 14, 15). This was a national rejection of their King. Time for repentance was given; but eventually judgment overtook the impenitent nation. Jerusalem was destroyed; and the people scattered as wanderers over the face of the earth. Here we see the fulfilment of Zech. xi. 14; and the brotherhood between Judah and Israel was broken by the removal from amongst the Jews, before the catastrophe happened, of the remnant of the Ten-Tribed House of Israel—*i.e.*, of the Tribe of Benjamin—who formed the bulk of our Lord's first disciples, "the lost sheep of the House of Israel." The history of the Jews since that awful time is a painful commentary upon the prophecies denounced upon them by the prophets, from Moses down to Christ Himself; while, like a wailing cry above all, we hear the prayer of the Lawgiver, which we hope is now approaching its accomplishment: "Hear, Lord, the voice of Judah, and bring him unto his people; let his hands be sufficient for him; and be Thou an help to him from his enemies" (Deut. xxxiii. 7).

We have not noticed our preacher's sentiments in respect to the Irish Question—the national disruption which he warns his readers against; because this disruption has *not yet* occurred; and, indeed, if we must believe some politicians, was never dreamt of. But we have given our opinion upon several passages of Scripture as they appear to us in the light of our national Identity with the Lost Ten-Tribed House of Israel. Many questions arising out of what we have so briefly advanced, must remain unnoticed at present, as they have already been more or less fully treated of in the BANNER. But, in conclusion, we would remark that the light thrown upon the Bible, as a whole, making it everywhere consistent with itself, by Identity teaching, is a conclusive proof of the truth of the Identity. Indeed, this is the only master-key to unlock the intricacies of Holy Writ. If a cleric, be he ever so learned, of the non-Identity school, is asked his opinion upon some of the passages often quoted by Identity writers, how miserably shiftless are the answers generally given! "Ah; hum; yes, this is a *very* difficult passage; I must take time to consider it." Or, "I do not study the prophecies; I think they have all been fulfilled, or at least all we need care about; and it is only necessary that we should read the Gospels, and some other parts of the New Testament." Or, it may be, "I know nothing about the Identity; I have no time to study it: but from what I have heard of it, I think it, at least, a harmless craze."

Such are some of the responses sometimes received by inquirers when they ask our teachers for information concerning the Word of God. Is this a proper way to treat even what is termed a "craze"? Does it show a proper degree of reverence for Holy Writ, on the part of those who are professed expounders thereof? Until, therefore, better and more sensible expositions of Scripture are brought forward, Anglo-Israelites are perfectly justified in propounding and teaching theirs; especially so long as they tend to elucidate what otherwise is dark or obscure, and so more clearly "justify the ways of God to man."

TESTIMONY GIVEN BY THE FOREIGN AID SOCIETY.

THE object of "the Foreign Aid Society" is, "to further the work of the Gospel in France, Belgium, Italy, and Spain, by making grants to the different *Sociétés Evangeliques*." It takes in hand, in fact, the case of the Latin nations, and endeavours to do good by bringing to them, each, the Gospel of the grace of God, of which they are so sadly in want. The Society in question have issued their Collecting Cards in due course, but at the back of each they have printed the following sad and melancholy lines, which appear to us to convey some valuable Identity teaching, in accord, not only with the Scriptures on the subject, but with what we have always insisted on as God's truth—namely, that while He has given our British races (being Israel) abundance of light, "He hath not so dealt with any nation" (Psa. cxlvii. 20). The stanzas are as follows:—

THE LILY AND THE ROSE.

WHEN York and Lancaster their strife had done,
And roses white and red had intertwined,
Then from the rolling thunder-clouds, the Sun
Of Righteousness upon our nation shined.

But France had early seen the Morning Star,
It beamed upon her, with its radiance bright,
She raised a cry for freedom and Navarre;
Then sank again beneath the shades of night.

Still we have often heard her sad appeal—
"I stand between two giants, sore oppressed,
One treads the Truth beneath his iron heel,
The other locks it in his iron chest.

Lift up, lift up for me the heavenly light!
Within my trembling hand it flickers still,
A thousand watch-fires smoulder through the night,
Come, spread them, Sister, far o'er vale and hill.

Remember, England; it was Waldo's hand,
That midst dim ages struck the sacred spark,
That kindled Jerome's torch and Huss's brand,
And sent the light amidst the nations dark.

Then eager Luther caught the heavenly flame,
Which Wycliffe, too, had claimed for thee and thine,
France was the land from whence the radiance came,
And she was Papal Europe's Palestine.

Sister, awake, my tyranny expires,
Again the morning breaks for me and mine,
Quick, light the beacon, and a thousand fires
Shall tell to thee I understand the sign.

Give back, give back to me the Sacred Word,
And bid my watchmen lift their voice on high,
For France must be a kingdom for the Lord,
His kingdom, for His coming draweth nigh!"

Within my Saviour's hand two flowers I seek,
To me a presage of His reign divine,
He holds the rose; where is the lily meek?
In Him the rose and lily intertwine.

In these few desponding verses we have an illustration of the Psalm we have just quoted. France speaking, admits she has not now got the light of God's Sacred Word! She cries to Israel,—

"Give back, give back to me the Sacred Word,
And bid my watchmen lift their voice on high;"

a plain proof, that while British-Israel has the Holy Book, and watchmen too, who proclaim its blessed truths on high, poor France, not being Israel, but a non-Israelite Gentile nation, God has not favoured her. "He hath not so dealt with any nation;" certainly not with France, or the Latin nations; not with Germany, or the Scandinavian races, as He hath done with Israel. These verses note the fact, which we so often observe in history too—namely, that God, once to try the nations, entrusted the Gospel with Germany and France, as He did India to the French and Dutch, before He turned to Israel, and made them His permanent heirs of things spiritual, as well as of things material and earthly.

Waldo, Jerome, Huss, and Luther are all named, as showing that they each held high the light they first caught from the Israelitish Wycliffe; but it is admitted, that their beacon lights have all disappeared, one by one, and France wants the Bible now, as she lacks the beacon fire of the heavenly truths she once knew so well. "He hath not dealt so with any nation" as He hath with Israel! and these nations are not Israel. This explains all. The Foreign Aid Society have blindly fortified Our Identity teaching, and proved for us, that while the Continental nations are not Israel, we are! We are not aware how the Foreign Aid Society explains the

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facts, and how it vindicates God's justice, when it declares truly, that France once had the Word and the preached Gospel, but lacks both now; that our own most favoured land has, earliest of all the lands, had the knowledge of Jesus and His love entrusted to it, and has ever been a missionary nation, with the Holy Scriptures in its heart and hand to distribute to the nations. It acts upon the fact without attempting any explanation, and calls upon every one of us (most properly) to come forward and help them "to further the work of the Gospel in France, Belgium, Italy, and Spain." Although the Foreign Aid Society can give us no help in elucidating this puzzle, we may, taught by the Identity, endeavour to give a reason for what appears, humanly speaking, an act of favouritism of the Lord towards the British, and of injustice (be it said with reverence) towards those nations who are not of the favoured race.

Why hath He showed His words unto Jacob, His statutes and His judgments unto Israel? and why hath He not dealt so with any other nation? The reason is this. The British are Israel, the other nations are non-Israelite Gentiles. The former are God's elected people, chosen to this splendid privilege, that they should be taught of God, in order that they may teach the non-Israelite races the love and fear of God. Their election is not to privilege and earthly distinction, fostering human pride. Far from that! but it is an election to work; to spend and be spent for all the nations, all the families, and for all the kindreds of the earth! If a further question be put, why God elected the House of Israel for this glory and honour, we answer, because of Abraham's obedience to the Lord's command, as declared in Gen. xxii. 18. Because he obeyed God's voice, therefore, He blessed his afterseed, gave them the Gate of their enemies, a multitudinous population, and the privilege of taking the Gospel to all nations. It was needful that the work of world-wide Gospel propagation should be done by one race, and the race chosen to do it was the afterseed of Abraham. God, in His Sovereignty, gave that honour to Israel, for Abraham's sake, and we have to-day the results, in which we joy and rejoice as we do. For "He showeth His words unto Jacob," and "He hath not dealt so with any nation." Therefore, let Israel praise the Lord for His goodness and lovingkindness to His chosen ones (1 Chron. xvi. 13).

GREAT BRITAIN IN THE BIBLE.

Rough Notes from Memory of an Address given on April 16, 1886.

By Caroline Pearse.

PART I.

Before searching for Great Britain in the Bible, it will, I think, be good that we should understand each other as to what the "Bible" is. Do we think of it merely as a set of unconnected works by devout men of old, jumbled together under one cover, with little attempt at chronological order, and which may be read much as we read a book of anecdotes, a scrap here and a scrap there, as it suits our fancy? Not so, I trust. I like to think we shall agree in regarding the Bible as a *mirror*, which reflects the mind of God and reveals His character and attributes; as a *record* of His will, and of the instrumentality by which He has accomplished and is still accomplishing that will. The main attribute we shall have to deal with to-day is that of truthfulness. I confess I could not worship any Being as divine if I had a doubt of His absolute truthfulness. The lesson I desire to impress to-day is based on the received fact of that perfect truthfulness.

The Bible *record* shews us God's creation of man, man's fall, and the promised redemption by Christ. The only intimation of the divine mercy given to the earlier world, as far as we know, was a faint hint or suggestion given to Adam and Eve in the declaration that the "Seed of the woman should bruise the serpent's head." Sin reigned for 2,000 years, and then God determined to destroy man from the face of the earth.

Here we come to the first illustration of the exact truthfulness of Jehovah. In order to fulfil the promise that the "Seed of the woman" should bruise the serpent's head, it was necessary to save some one from the otherwise universal destruction to carry on the race. God works by instruments, just as you or I select the people we require for special work, and do not employ a gardener to build a carriage, or a blacksmith to paint a house, but choose them for their special qualifications, according to the best judgment we have, so only with unerring wisdom God selects His instruments to carry out His will. With few and rare exceptions, He has used man for His purposes. He has worked for men by men. It is with these instruments we have to deal to-day. His first recorded selection of an instrument is Noah. Noah and his wife, his three sons and their wives were saved from the flood in order to perpetuate the race. The second selection was from the three sons. I do not think sufficient attention has been paid to this second selection by ordinary readers of the Bible. Our Lord commanded the Jews to "search the Scriptures." Now, a great many people devoutly and reverently *read the Bible* who never attempt to "search the Scriptures." Yet it was this last which Christ urged as the true way to study them.

In Gen. ix. we find a striking story and a prophecy which has an abiding interest for us at this distant day—the choice of God's own people, over whom henceforth He would watch as "the apple of His eye." Noah became drunken with the fruit of the vineyard. His son Ham mocked and ridiculed and exposed his father's sin. Shem and Japheth reverently did their best to shelter and conceal it. On awaking to a knowledge of what had taken place, inspired by revelation from God, Noah uttered a curse and a prophecy, which is a key to the Bible records; and if we would but apply the key, it would unlock many modern mysteries. "Cursed be Canaan." It seems strange that a curse should be uttered on Canaan, of whom no sin is recorded, and that Ham should not be named. It is usually considered that Ham was cursed, and some have thought that from his curse arose the misery of slavery as the doom of Africa's sons. But I can find no mention of a curse on Ham. I venture to account for this perplexing fact by supposing Canaan to have instigated his father and to have caused his sin, Ham being a weak man, easily moved by perhaps a favourite son. This explanation shews the justice of Canaan's punishment, and accounts for the omission of Ham's name.

"Blessed be the Lord God of Shem. . . . God shall dwell in the tents of Shem." Japheth was also to dwell in the tents of Shem; but there is this difference, that God dwelt there to *give* protection, Japheth dwelt there to *obtain* protection. It is never said that God would dwell in the tents of Japheth. Then in the history of man we may expect to see some marked difference of religious character in the descendants of Shem from those of either Ham or Japheth.

The third instrument selected by God to carry out His will we find in one of Shem's descendants, Abraham, the grandest character in Old Testament history, the "friend of God." A curious testimony to the position of Abraham and the respect in which he was held by his contemporaries has turned up within the last dozen or fifteen years. Doubtless many readers of the Bible have been struck with the dignified courtesy which marked the treaty between Abraham and the Hittites, or children of Heth, when he purchased from them the cave of Macphelah as a burial place for Sarah, but one only thought of the Hittites as a small tribe or family, just like a Scotch clan, for instance. But, thanks to modern researches, old stones have been brought to light some 4000 years afterwards, which show the Hittites to have been a great people, ruling over all the North of Palestine, and over nearly all what we call Asia

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Minor. They had a large dominion, and large armies, they had coined money and a written language, and this written language graven on these old stones has been deciphered and has brought these facts to light.*

Now these were the people who showed such dignified courtesy to Abraham, and addressed him as "*a mighty prince.*" "Hear us, my lord; thou art a mighty prince among us." We also know from Gen. xiii. 2, that "Abram was very rich in cattle, in silver, and in gold." Abraham was a heathen, dwelling among heathens in Chaldea, when God revealed Himself to him, and called him to leave his country, his kindred, and his father's house, for another land which He would show him. We know that Abraham believed in the Lord, and that it was counted to him for righteousness" (Gen. xv. 6).

With Abraham begins that wonderful list of prophetic promises given to him, his son, grandson, and great grandsons. I want you to give these promises your most careful consideration. It has been the custom to suppose they concerned no modern nation, but the Jews, who are not a nation, but a people. I pray you to examine this subject for yourselves, and "search the Scriptures" for the nation chiefly concerned with them, for that nation is the chosen instrument of God for accomplishing His will. In Gen. xii. God announces to Abraham His will and the destiny of his descendants:—"I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse them that curseth thee, and in thee shall all families of the earth be blessed."

Now, I must ask you to distinguish very carefully between two things, very often confounded; but unless we make this distinction, I do not see how we can possibly read the Bible aright. The distinction I want you to draw is between the *promised blessing and the instrumentality by which that blessing is accomplished.* The great blessing which was to be bestowed on man by God was the gift of the Redeemer, but the instrumentality by which the gift was to be realised was a selected nation who were to be God's witnesses and messengers. Abraham was the honoured selection from whom were to flow both these blessings. The Messiah was born of the seed of Abraham, and from Him came the "great nation" who were to be the Messiah's messengers and witnesses to the world. I want you to fix your attention on the chosen nation and to track its career. The first promise of land was that of Palestine. "Unto thy seed I will give this land" (Gen. xii. 7). "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art Northward, and Southward, and Eastward, and Westward, for all the land which thou seest, to thee will I give it, and to thee 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 be numbered. Arise, walk through the land in the length of it and the breadth of it, for I will give it unto thee."

In Gen. xv. this promise of a multitudinous seed is renewed under another figure, "tell the stars if thou be able to number them: and He said unto him, So shall thy seed be." Again in the same chapter, "The Lord made a covenant with Abraham, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Now the *whole of that territory* has never yet been in the hands of the chosen people.

In chap. xvii. is related a remarkable interview with God vouchsafed to Abraham. "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 Abraham fell on his face: and God talked with him saying, As for Me, behold My covenant is with thee, and thou shalt be a father of many nations, neither shall thy name be any more 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, &c. It is also promised to Sarah that she shall be a mother of nations; kings of peoples shall be of her."

Now, if God is a God of truth, these promises must inevitably be fulfilled. They are absolute promises and an "everlasting covenant." They are unconditional. But they do not stop here. In Gen. xviii. 17, 18, "The Lord said, Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him"?

But they go even beyond this. "God did tempt Abraham," and commanded him to offer up as a sacrifice, his only son, the child of promise, in whom the promises were to be fulfilled. And Abraham obeyed. The child was bound upon the altar. The father had uplifted the knife, when the angel stopped him. And now we find all the great promises bound up in Isaac, given as *a reward.* What is given as a reward for the past, cannot be reckoned as conditional on the future. The truthfulness of God secures the absolute certainty of every promise being fulfilled which was given as a *reward.* No caviller can plead any hint of a *condition* attached here! And this is the promise: "By myself have I sworn, saith the Lord, for *because thou hast done this thing,* and hast not withheld thy son, thy only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies," &c., &c.

This last very peculiar promise was repeated to Rebekah when she left her father's house to become the wife of Isaac. "Let thy seed possess the gate of those which hate them." I pass over the renewal of the promises to Isaac—the fourth selected instrument—and ask you to observe the form in which they are given to Jacob. The five angels of God meet him, and he recognises them as God's host. And then we find him "wrestling with a man"—but surely a greater than man was here! "And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except Thou bless me. And He said unto him, What is thy name? And he said, Jacob. And He said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."

Here we learn that this name of "Israel" was not merely a *name*—it was also a *title.* It was conferred on Jacob *as a prince.* The change of name is referred to again by God when Jacob came out of Padan-aram, and God renew His blessing. "And God said, I am God Almighty: 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 will I give it, and to thy seed after thee will I give the land."

Jacob had twelve sons—I need not detain you with remarks on them and their familiar story, till the old man, who had gone into Egypt with his family at the request of Joseph, found he was dying and called on Joseph to bring his two eldest sons—Manasseh and Ephraim, who were born before Jacob came into Egypt—to him that he might bless them.

Jacob very minutely describes how entirely he separates these sons from all Joseph's other children. "And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. And thy issue which thou begettest after them shall be thine."

Then follows the blessings on the two boys, and a second distinction is made this time between them, so that we may

* See Wright's very interesting "Empire of the Hittites," published by Nisbet and Co.

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reckon Ephraim as the sixth selection. Jacob persists in placing his right hand on the head of Ephraim, although he was the younger brother. "The angel which redeemed me from all evil bless the lads; and let my name be named on them, and the name of my fathers, Abraham and Isaac; and let them grow into a multitude in the midst of the earth. . . . He also (Manasseh) shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." Then follows blessing on the sons of Jacob, but there is this remarkable difference. The patriarch gives his *name*—that name specially bestowed as a name and a title by God—on the two grandsons, but not on one of his sons, not even on the father of the "two lads." On these lads he also conferred the dominion, and the multiplicity of seed. These last are mentioned among the blessings to Joseph, but evidently on him as *their father*, not as belonging to him separately from them. It is remarkable that whilst, as I have said, the dominion, the land and the people, are given to Ephraim, the *sceptre* is reserved for Judah. What is said of the other sons of Jacob, are rather descriptions than promises. They attached themselves to Ephraim, and consequently bore his *name*, though they did not inherit his *title*, simply belonging to, and so forming part of, "the House of Israel." Levi was separated in due time for the service of the law and the temple, and was not numbered amongst the tribes. "The Lord separated the Tribe of Levi to bear the ark of the covenant of the Lord. . . Wherefore Levi hath no part nor inheritance with his brethren; the Lord is his inheritance" (Deut. x. 8, 9). Consequently the tribe of Judah, alone, constituted the "house of Judah." We shall find the Tribe of Benjamin given to Judah for a time. We have then 13 tribes, including the two half tribes, Ephraim and Manasseh, known as "the House of Israel." One, Judah, known as "the House of Judah." One, Levi, attached to the temple services.

Now, to Judah was promised the faith of the Messiah, and the sceptre, first over Judah whilst it was a kingdom. Ultimately over Israel, for Judah ceased to be a kingdom, and therefore the "sceptre" ruled over Israel. *It could not cease to rule.*

We find this distinction of the two Houses was recognised before an actual division took place. For instance, in 1 Sam. xi. 8, the "children of Israel" are distinguished from the "men of Judah." In 2 Sam. v. 5, we find of David that "In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over *All-Israel and Judah.*"

And now we come to the actual division of the two Houses into two peoples and two nations.

The Prophet Abijah was commissioned to convey the divine will to Jeroboam, that he should reign over the "kingdom." "And Abijah caught the new garment that was on him and rent it in 12 pieces: for thus saith the Lord, the God of Israel, Behold I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee." "So Israel rebelled against the house of David unto this day. And it came to pass, when All-Israel heard that Jeroboam was come again that they sent and called him unto the congregation, and made him king over All-Israel: there was none that followed the house of David but the Tribe of Judah only" (the Tribe of Benjamin given for a time).

(To be continued.)

ERRATUM.—Page 295, column 2, line 49, read, "It strongly contrasts with our most favoured land, where, by the grace of God, no slave can breathe," &c.

HER MAJESTY forwarded a timepiece for the most successful competitor at the Aberdeen Flower Show.—Private Jackson, of Grimsby, won the Queen's Prize at the Wimbledon Volunteer Contest. The Princess of Wales presented the prizes.

THE REV. C. W. HICKSON'S LECTURE AT CLIFTON ON JUNE 25, 1886.

I.—THE TWO STICKS.

I WILL first show that the Hebrew nation was really divided into two parts, when it was a united kingdom under its first king, Saul. When Saul numbered the people, as a step preparatory to the expedition against the Ammonites under Nahash, it is said (1 Sam. xi. 8), "the children of Israel were three hundred thousand, and the men of Judah thirty thousand." I believe this is the earliest mention of these two sections of the Hebrew nation as distinct from one another, and yet forming together the whole nation. All through the five Books of Moses, and in the Book of Joshua, to the end of chap. xxi., the expressions, "children of Israel," and "all Israel," describe the whole nation. But in chap. xxii. we have the first instance of a larger portion of the nation being called "the children of Israel," in contrast to some smaller part of the nation, consisting of certain particular tribes. In Joshua xxii. 11, the expression, "the children of Israel," denotes the nine and a-half tribes on the West of Jordan, in contrast with the Tribes of Reuben and Gad, and the half-tribe of Manasseh, on the East of Jordan; and this meaning of the phrase is retained throughout the rest of the chapter. In chap. xx., the expression, "the children of Israel," is used to denote the Eleven Tribes, omitting that of Benjamin, against which the eleven proceeded to make war. But this passage (1 Sam. xi. 8) is the first in the Bible in which the Hebrew nation are formally recognised, though no reason for the division is given, as consisting of two non-coalescent parts—viz., the one single tribe only of Judah, called "the men of Judah," and the remainder of the nation, the other eleven tribes (Levi, no doubt, not being counted), called "the children of Israel."

In marching to war, Judah always led the van, and this is probably the reason of their separate mention here. They were the most important tribe at that time, and by no means indisposed to assert their importance. On the occasion of this expedition they furnished 2,728 men more than the average contributed by each of the other Eleven Tribes. These facts, perhaps, account for their separate mention. I dwell thus on this text, because it is the first distinct intimation in Scripture of the mighty Hebrew river consisting of two distinct streams, which never, from Saul's day to this moment, have coalesced. Hence the striking force of the promise and prediction in Ezek. xxxvii. 22, "they shall be no more two nations" (which practically they were before they were divided into two kingdoms, and which they certainly are *now*), "neither shall they be divided into two kingdoms any more at all."

Again, in Saul's reign, when he was sent against the Amalekites, he numbered the people (so it is recorded in 1 Sam. xv. 4), two hundred thousand footmen, and ten thousand men of Judah." If this means that the Eleven Tribes contributed on an average 18,181 men each, then it would seem that Judah was beginning to show some disaffection towards Saul, as instead of exceeding the contingent furnished by each other tribe, they sent to the expedition some eight thousand fewer men than any of the other tribes.

Again, in Saul's reign, when David had slain Goliath, "the men of Israel (1 Sam. xvii. 52) and Judah arose, and shouted, and pursued the Philistines," and this, no doubt, was the beginning of that partiality for David which the men of Judah afterwards showed, and which resulted in their making him their own separate king when Saul died, and Ishbosheth became king over "all Israel"—*i.e.*, the other Eleven Tribes. Not, however, that the Eleven Tribes as yet were unfavourable to David, for in 1 Sam. xviii. 16, we read, "All Israel—*i.e.*, the Eleven Tribes—and Judah loved David, because he went out and came in before them."

From the foregoing passages it is evident that the Hebrew nation were really in two sections during the reign of King

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Saul. On Saul's death this state of things became more decided. "The men of Judah came" (2 Sam. ii. 4), and there they anointed David king over the House of Judah, and Abner (2 Sam. iii. 8) made Ishbosheth, the son of Saul, king over all the other tribes, over whom Ishbosheth reigned two years. Thus for two years there were as much two distinct kingdoms as there were after the death of Solomon. And we should here note that Benjamin was not only one, but the most prominent one, of the Tribes of All Israel which constituted Ishbosheth's kingdom. After Ishbosheth's murder the tribes of Israel came to David and acknowledged him for their king, and thus he reigned for the last 33 years of his life over All Israel and Judah (2 Sam. v. 7). Still, though David was sovereign of a united kingdom, the two streams maintained their distinctness, and from time to time a spirit of antagonism between them was manifested. It was the men of Israel who supported Absalom in his rebellion against his father. So, again, it was Israel who followed Sheba, the son of Bichri, while the men of Judah clave unto their king from Jordan unto Jerusalem. These rebellions were quelled, but the two streams did not any the more lose their distinctness. Of Solomon his son David says, "I have appointed him to be ruler over *Israel and Judah*" (1 Kings i. 35), and the inspired historian describes the nation in Solomon's days as "Judah and Israel" (1 Kings iv. 20).

We now come to the time of the complete disruption, by which the nation broke into "two kingdoms;" and my object here is to give as clear and Scriptural an account as I may be able of the constituencies of these two kingdoms of Israel and Judah. And first, it is important to observe what God told Jeroboam would be the case after his death. The prophet Abijah was sent to Jeroboam (1 Kings xi. 29). The prophet's garment symbolised the whole Twelve-Tribed nation. He rent it in twelve pieces, each of which pieces therefore represented a tribe, the Tribe of Levi not being reckoned. He said to Jeroboam, Take thee ten pieces, thus intimating that Jeroboam's kingdom should consist of Ten Tribes. This would, perhaps, strike Jeroboam as peculiar, "the kingdom" (see 2 Sam. iii. 10), which had originally followed Ishbosheth, and whose members had rebelled under Absalom and under Sheba against David, consisting of ELEVEN Tribes, including Benjamin. So in explanation Abijah adds, "For thus saith the Lord, the God of Israel, Behold, I will rend the kingdom (*i.e.*, the kingdom of Israel, the kingdom consisting of Eleven Tribes, and considered as distinct from the Tribe of Judah, the tribe which was akin to David, and belonged all along to David and his successors, the royal clan), I will rend the kingdom out of the hand of Solomon, and will give Ten Tribes to thee (viz., all the Eleven, except Benjamin); but he shall have one tribe"—*i.e.*, Benjamin. I take it that this is the only explanation of 1 Kings xi. 29—36, which is consistent with arithmetic and common sense. The explanation commonly given—viz., that the one tribe was Judah, and that the whole kingdom means the whole Twelve Tribes, makes the prophet affirm twelve minus one to be equal to ten. But clearly, if the whole kingdom, after one tribe had been given out of it to Solomon's son, was equal to ten tribes, it must have been equal to eleven Tribes before that one tribe was taken from it. Therefore it is as clear as daylight that the whole kingdom does not mean the whole Twelve Tribes, including Judah, but the Eleven Tribes, which constituted what was regarded as the separate kingdom of Israel (and over which, as a separate kingdom, Ishbosheth had actually reigned). Of the Tribe of Judah the prophet Abijah says nothing. He takes it for granted that that Tribe would belong, as it always had belonged, to David and his successors; but of the kingdom of Israel he declares God's intention to give one of its Eleven Tribes to Rehoboam—viz., the Tribe of Benjamin—and the other Ten Tribes to Jeroboam.

Accordingly, when Solomon was dead, what do we find? Rehoboam goes to Shechem to be made king, not of the House of Judah, who are named separately afterwards (1 Kings xii. 21), but of the kingdom of *All-Israel* (1 Kings xii. 1)—*i.e.*, of the Eleven Tribes. But the result was that "All-Israel" renounced their allegiance to David's house (1 Kings xii. 16) and made Jeroboam (ver. 20) king over them. And we are emphatically told "there was none that followed the house of David, but *the tribe* of Judah only." So that if we had the account in 1 Kings only, we should be led to suppose that Jeroboam reigned over all the Eleven Tribes and Rehoboam only over Judah. But 2 Chron. xi. 1 shows the accordance of the facts of history with the predictions of Abijah. Rehoboam, on his return to Jerusalem, prevailed on the tribe of Benjamin, which was contiguous to Judah, and in which the City of Jerusalem was partly, if not wholly, situated, to join their fortunes with those of Judah. In fact, it does not seem that the Benjamites went up to Shechem with "All-Israel" to make Jeroboam king. Thus God *gave*, without any compulsion or bloodshed, the Tribe of Benjamin out of the All-Israel kingdom to Rehoboam, making the men of Benjamin, formerly such strong adherents of Saul's house and Israel's kingdom, willing to acknowledge Solomon's son as their king. So far, then, we have two kingdoms, one of "Israel," or "All-Israel," consisting of ten tribes, and the other of "Judah," consisting of the *two* tribes of Judah and Benjamin.

Now I come to a matter of considerable importance, which I think is not understood generally as clearly as it ought to be. The constituency of the kingdom of Judah did not remain limited to the *two* tribes of Judah and Benjamin. The kingdom of Judah became representatively a *twelve* tribed kingdom. At the very outset we are told that Rehoboam reigned over the children of *Israel* which dwelt in the cities of Judah (1 Kings xii. 17). This might possibly mean Benjamin, but I rather think it means to tell us that a good sprinkling of persons out of all the tribes of Israel had taken up their residences in the metropolis, and that these on the disruption acknowledged Rehoboam as their sovereign. Then after Jeroboam had set up his calves, whereby he "made Israel to sin," "the priests and Levites in All-Israel presented themselves to Rehoboam from all parts of Jeroboam's kingdom, because Jeroboam and his sons had cast them off from executing the priest's office unto the Lord" (2 Chron. xi. 13, 14). And then we are told "after them" there was a general migration out of *all the tribes of Israel* (2 Chron. xi. 16, 17) of those who were faithful to God, and who were determined to offer their sacrifices after the due order to the Lord at Jerusalem. This stream of emigration out of Israel into Judah from *all* the tribes of Israel flowed on for three years, the result being that the kingdom of Judah was greatly strengthened, and that of Israel proportionately weakened. Accordingly we find the constituents of Rehoboam's kingdom described as "All-Israel" (2 Chron. xii. 1). From this time forth, therefore, the kingdom of Judah was not such a one as could be properly spoken of as only a two-tribed kingdom: it had in it a large number of representatives of all the Twelve Tribes, and was representatively a twelve-tribed kingdom. And yet it was but one part of the whole nation, for there existed alongside of it a kingdom containing all who were left, no doubt the large majority, of the Ten Tribes, and called the kingdom of Israel.

This was the real state of things until the kingdom of Israel, for its idolatries and wickednesses, was carried away captive. This captivity was accomplished by stages. In the reign of Pekah, the last king but one of Israel, Tiglath Pileser, king of Assyria, took the Eastern and Northern tribes of Israel away to Assyria. And in the twelfth year of Hoshea, the last king, the king of Assyria completed the captivity of Israel by carrying all the remnant away, and placing them in Halah, and in Habor, and the cities of the Medes (2 Kings xvii. 6). "We are emphatically told there was none left but

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the Tribe of Judah only" (2 Kings xvii. 18). "So," says the author of the 2nd Book of Kings in his day, "So was Israel carried away out of their own land to Assyria unto this day." Here the inspired history of Israel ends.

The history of the kingdom of Judah, on the contrary, has never ended. Its representatives are scattered abroad in the world unto this day, and are familiarly known to us as "the Jews." They remained in their land some 130 years or more after Israel's deportation to Assyria, and were then carried away—all but a small and poor remnant—to Babylon by the Chaldean army. The remainder of their history it is not necessary to follow out in detail. Under the decree of Cyrus king of Persia, permitting all God's people in his dominions to return to Judea, some 42,000 or more went back. We are distinctly informed that these were *all* "of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came *again* unto Jerusalem and Judah, every one to his city" (Ezra ii. 1).

There is not a word in Ezra or Nehemiah, or elsewhere in Scripture, that I know of, to justify the assertion often found in commentaries and other books to the effect that Israelites of the kingdom of Israel which had been carried away to Assyria 130 years before the Jews were carried to Babylon, mingled themselves with the House of Judah in their captivity, and returned with them to Judea, so constituting a re-united twelve-tribed people, and from henceforth abolishing all distinction between Israel and Judah. There is not, I repeat, a scrap of Scriptural evidence of any such amalgamation of the two distinct houses in their captivities, or any such re-union of them in the land of Judæa. If out of the body of expatriated, and by that time scattered Israelites, any individuals did join their brethren of Judah and come to be regarded as Jews, such a circumstance did not alter the distinctness of the two houses any more than the migration I have before referred to of Israelites out of all the tribes of Israel unto Judah in Rehoboam's time, constituted an amalgamation of the two kingdoms. The ten-tribed body, originally carried captive to Assyria, never as a body at any known time or place became re-united to the House of Judah or the Jews. But the people called "the Jews," no doubt, as was the case before their captivity in Babylon, so also after their return to Judæa and in all their future history, comprised many members of all the tribes of Israel; and so in our Lord's day and in the New Testament times the Jews in Palestine and in all the various countries of their dispersion are spoken of as twelve tribes. They were the only remaining visible representatives of the Hebrew race, and were spoken of as "Jews," Israelites, "our twelve tribes," the *dodekaphulon*, or twelve-tribed body. But this is no proof whatever that in that twelve-tribed body of "Jews" we are to consider that we have the two distinct Houses of Israel and Judah re-united, any more than the twelve-tribed kingdom of Judah in Rehoboam's and his successors' days, comprised the whole nation consisting of the House of Israel and the House of Judah.

Here, then, we have, and have had ever since the carrying away of Israel into Assyria, two great parts of the Hebrew nation—*the House of Israel*—consisting of the Ten Tribes other than those of Judah, Levi, and Benjamin, originally deported into Assyria, and—if the requirements of prophecy are to be fulfilled—existing now somewhere in the world: and the House of Judah, commonly called "the Jews," consisting originally and in our Lord's and His apostles' time of representatives of all the twelve tribes, but now probably to a very large extent of Jews pure and simple—*i.e.*, members of the Tribe of Judah—scattered in all the countries of the world, yet keeping up their nationality, name, and religion: whilst the other body are nowhere to be found in the world—though many attempts have been made to find them—as manifestly a Hebrew people, and therefore, if existing anywhere—and this must be so if prophecy is true and reliable—must have become assimilated in name, manner, and religion to some of the Gentile peoples of the world.

Here, then, are the two sticks. Let us read Ezekiel's description of them in the words which, he tells us, the Lord spoke to him in the year 587 B.C., the year after the Jews had been finally carried captive, by Nebuchadnezzar, to Babylon. Let us re-call, that when these words were uttered, the Ten-Tribed kingdom had been 134 years expatriated from their land, and were, probably, still in the country of the Medes, over which Nebuchadnezzar had no control; whilst all the Jews were captives in Nebuchadnezzar's dominions, except a small and poor remnant who had been left in Judæa, and who, subsequently, went down into Egypt, and came, for the most part, to a miserable end. Of these two bodies, the Lord predicts certain things in the following manner; "Thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel, his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the House of Israel, his companions; and join them one to another into one stick, and they shall become one in thine hand." These sticks, then, clearly represent the two separate Houses of Israel and Judah, both, at the time when the words were spoken, expatriated from their own land. One is said to be for—*i.e.*, to represent—*Judah*, but not Judah only—Judah, and the children of Israel, his companions. This exactly agrees with the account I have been giving of the people called "the Jews." They were not in Ezekiel's time—and it would seem they are not to be when this prophecy is fulfilled—simply the Tribe of Judah, or even the Tribes of Judah, Benjamin, and Levi; but Judah, as a Tribe entire, and a certain number of individuals out of all or several of the other tribes of the children of Israel. Assuming, therefore, for the moment, that this prophecy is not yet fulfilled, the Jews at the present day, probably, in some degree represent all the Twelve Tribes of Israel. They certainly did in the times of our Lord and His apostles, and are, therefore, spoken of in James i. 1 as "Twelve Tribes," and in Acts xxvi. 7 as a *dodekaphulon*, or Twelve-Tribed body, as I have before observed. But this Twelve-Tribed body, Judah, and the children of Israel, his companions—in other words, "the Jews"—is not the whole Hebrew race. Ezekiel was told to take *two* sticks, not one. And the other was to be inscribed, "For Joseph, the stick of Ephraim, and" (mark the difference as contrasted with "the children of Israel," Judah's companions) "*all the House of Israel*, his companions."

Now this body, represented by this second stick, is simply the Ten Tribes, which had, about four generations before the date of this prophecy, constituted the kingdom of Israel as distinct from, and existing contemporaneously with the House of Judah. One or two facts make this certain. First, Ezekiel never calls the Jews in Babylon, to whom he was God's prophet, "the *whole* House of Israel," or "all the House of Israel," but simply "the House of Israel." A careful examination of the first thirty-four chapters of this book will convince anyone of that fact. The Jews were Israelites, and therefore, especially after the disappearance of "the House of Israel" distinctively so-called, might properly appropriate that title. (There is the exception which proves the rule. In Ezek. iv. 5, 6, the expression, "the House of Israel," used as it is in distinction from the expression, "the House of Judah," clearly means the Ten Tribes, who had already then gone into captivity, while the Jews, for the most part, were still in Judæa). Then again, with this recognition of Ezekiel's usage to guide us, it will be observed that chap. xxxvi. 1—15, predicts the future occupation of the land of Palestine by all the Twelve Tribes, whom Ezekiel designates as neither "the House of Israel," nor "all the House of Israel," but "all the House of Israel, even all of it," an expression used with much the same meaning in Ezek. xi. 15. Then the prophecy, in chap. xxxvi. 16 to the end, is concerning,

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and to be addressed by Ezekiel to "the House of Israel"—*i.e.*, the Jews in Chaldæa;—but the prophecy in chap. xxxvii. 1—14 has exclusive reference to the expatriated Ten Tribes of *Israel* (not Judah), for we are told these bones are *not* "the House of Israel," but "the *whole* House of Israel" (ver. 11); the same expression, exactly (in the Hebrew), as that in ver. 16, denoting the body in companionship, not with Judah, but with Joseph, "the stick of Ephraim."

So in studying Ezek. xxxvi. and xxxvii., let these landmarks be kept in mind. Ezek. xxxvi. 1—15 refers to the future and perpetual occupation of Palestine, by the whole re-united Twelve Tribes; Ezek. xxxvi. 16 to end, refers to the Jews, or House of Judah; Ezek. xxxvii. 1—14 predicts the future—future from Ezekiel's time, not necessarily from ours—of the House of Israel as distinct from that of the House of Judah; the Ten Tribes then expatriated in Assyria, or thereabouts; "the Lost Ten Tribes," as they are called. And Ezek. xxxvi. 15—22 predicts the union—still a future event—of these "two sticks," two houses, "two families," "two nations," formerly "two kingdoms," in the land; and the whole prophecy concludes, in chap. xxxvi. 23—28, with a glorious description of the final condition of the two re-united—re-united for the first time since the days of Samuel—"children of Israel" (chap. xxxvi. 21). The harmony, beauty of arrangement, clear sequence of events, and, at the same time, distinctness of what is said of Judah from what is said of Israel, comes out well when these two chapters are thus analysed.

(To be continued.)

THE CANADIAN PACIFIC RAILWAY.

MONDAY, June 28, 1886, will deserve to be remembered as a red-letter date in the history of one of Israel's company of nations; for on that evening the first through train was started from Montreal for Vancouver on the Pacific, a distance of nearly 2,900 miles, thus marking the completion and opening for traffic of a mighty imperial undertaking, worthy of one of our daughter nations. Of these 2,900 miles, the Company in their recent report declare "they have built, equipped, and put into operation over 2,400 miles of new railway, embracing on the Lake Superior and mountain sections many hundreds of miles of the heaviest and most difficult railway work to be found on either side of the Atlantic," and the whole has been carried out in five years of time! a marvellous achievement, and one unparallelled in the history of railroads.

The community which has performed this prodigy numbers throughout the Dominion only about five millions of people, in an area of nearly 3,500,000 square miles. So sparsely is the territory occupied that "in Manitoba the population amounts to only one person in two square miles; in British Columbia one in seven; and in the territories one in forty square miles." The Dominion evidently believes in its own future prosperity. This work, as we showed before, is one which affects the whole British Empire. It gives a passage for British troops and armaments from the Atlantic to the Pacific entirely on British territory, apart from foreign ground, and accomplishes the vast distance in about a week. From Vancouver this railway enables our stations in India and Australia to be reached in a shorter time, and by a more direct and shorter route than *via* the Suez Canal. It acts thus as a link in our chain of connections binding the Empire together, and will be a potent factor in any system of federation which may ere long be proposed for the whole of our Imperial Dominions.

It is a good omen that the railway has been completed in the year when Her Majesty enters on the fiftieth of her reign, and when the Colonial and Indian Exhibition demonstrates to ourselves and to the world at large that we are at last "a nation and federation of States the grandest the world has ever seen." The Exhibition brings to our metropolis the realisation of the greatness of our world-wide Empire, presenting it before our eyes in a concrete form which no one can mistake.

The Canadian Pacific Railway will double our military strength because it will, on British ground at Vancouver, advance our arsenals and military depôts half-way towards Australasia and India at a stroke, and it will give us on British territory an alternative route to India, which will make us almost independent of the Suez Canal in times of war, and it will wonderfully stimulate British steamship ocean commerce in the Pacific by lines which are sure in time to radiate to all parts due West and South West from Vancouver. This new and gigantic enterprise thus will distinctly increase British power, wealth, prestige, and enlargement; for it is sure to add to the South Pacific "Gates," one or more of which must be soon secured to enable our commerce successfully to extend to the new fields which are beckoning it onward, Westward and Southwards from Vancouver.

New Gates will bring new power and new sources of wealth to the merchant princes of the Empire, and will, as we all know, confer on our nation naval supremacy in the Pacific, where it is not yet as marked as it might, and is sure yet to be. Trade will follow the flag, and in the wake of the flag and trade, the missionary and the Bible, with the Gospel and the tract, will help to win the world, West of the Dominion of Canada, to the Lord, who has arranged all things for His own glory, and has already given the dominion of a fifth of the world to His people, with a promise that in the end "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," such saints being "His people," "the children of Israel" (Dan. vii. 27; Psa. cxlviii. 14). Israel, praise ye the Lord!

JAMES FERGUSSON'S DEATH REFLECTED FROM INDIA.

BY PROFESSOR PIAZZI SMYTH, F.R.A.S., ASTRONOMER-ROYAL FOR SCOTLAND.

INDIA, as a recent writer has well said, is an "ocean of humanity," and those of our countrymen who rule, guard, and educate it, though in such utter disparity of numbers as to seem a fearful minority, acquire often remarkably powerful modes of looking into subjects, of taking evidence and forming just opinions. The variety also, as well as height of the questions they discuss, is often most commendable.

In a recent letter from a young Anglican judge in that land, which has been committed to our charge of old by an over-ruling Providence, because we are of Israel, and not as the other Gentile conquerors of that multitude of peoples,—we have had touching allusions to the death of the late James Fergusson, author of "The History of Architecture," and of a definite theory touching the site of the temple and other Biblical features of Jerusalem, in which books and theories our Indian correspondent hopes that the very circumstance of his death will now revive public interest.

Chiefly, however, does our correspondent refer just at present to what Mr. Fergusson has lately written on some of the knottiest questions of Biblical chronology; and, as might be expected, in his usual incisive manner; going directly to the point, with words which describe most accurately the existing state of affairs; "for," wrote Mr. Fergusson, "it is no use attempting to argue the question on the '*litera scripta*.' These are not *sufficient* evidence.'

Wherefore, we are happy to find, our Bombay correspondent writes: "Therefore, I hold that the Great Pyramid was divinely intended in these latter days to be the complement of the

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Bible, and to add to what is historical and descriptive, not only numbers, mere dry numbers, but a means of determining the *laws* by which chronology is governed, to bring out the full meaning of Gen. i. 14. In my opinion Grattan Guinness has sounded the key-note of latter-day interpretation. We want to know not merely the dates of the several seals, trumpets, and vials, but the laws of these dates, with the utmost precision. Mr. D —— 's alleged agreement between the Great Pyramid and the Septuagint date of the dispersion is far too rough to satisfy me; and much further work of exploration of the exactest kind and broad discussion of results and principles is required there.

"I am much pleased, in consequence, to hear what you say of the probability of an American expedition setting out before very long. Quite apart from the question of expenses, it would greatly aid the members in their work if they went out as the recognised agents of a powerful Government. Piazzi Smyth has described the annoyances to which he was subjected as a mere private person. But when the expedition is once afloat, I shall have a few points to which I would ask them to direct attention. First and foremost the present end of the basement-sheet of the entrance passage, as that is absolutely necessary for connecting measures of the exterior and interior.

"And then will come the measures by which I believe I have found the moon typified in the Queen's Chamber, as the important adjunct in chronology to the movements of the sun."

"THE VAST SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE AMONGST THE NATIONS."

THE above is a French Protestant Evangelist's description of Great Britain. The speaker was the Secretary of the Société Centrale, Paris, one Pasteur Duchemin, who at a meeting held in support of "The Foreign Aid Society," on June 19, 1884, said he could compare England to nothing but "a vast society for promoting Christian knowledge among the nations." There is no evidence to show the Pasteur knew anything of Our Identity, but rather a presumption that he was totally ignorant of that matter; yet we find him publicly announcing at a meeting, as a foreign observer of our nation's conduct as a Christian State, that she was in her national character "a vast Society," whose object was and is "to promote Christian knowledge"—that is, the saving knowledge of Christ by means of the Gospel of the grace of God—"among the nations."

This testimony to Our Identity with Israel is unique, and it is conclusive as coming from a foreign source, from one who was quite unaware that the words he used were evidence that the British people are none other than the Ten Lost Tribes, the now Christian "sons of the living God" of Hos. i. 10. What is it that the French Pasteur declares but that this nation is doing now the work God assigned to Israel? He said in effect that we British, as a whole, were trying to "Christianise the nations." But God said to Abraham, to Isaac, and to Jacob, "In thy seed shall all the nations of the earth be blessed." "In thee and in thy seed shall all the families, all the kindreds, of the earth be blessed" (Gen. xii. 2; xviii. 18; xxii. 18; xxvi. 4; xxviii. 14; Acts iii. 25).

The parallel is perfect. The prophecy and the fulfilment meet exactly in the British nation, a foreign (French) Christian Pasteur being our most unexceptionable, unwitting witness. But the Word of God does not stop at the above Scriptures, as our readers well know. In Isa. xxvii. 6, we have the prediction, "Israel shall blossom and bud, and fill the face of the world with fruit," and Pasteur Duchemin testifies that the British people are an organised body even now endeavouring to carry out that prophecy most literally. And let us recollect there is no other nation which is able to do the work, or is even attempting it, but British-Israel. All others lack the heart to do it nationally, or the means or both. We have the wealth (God-given, Deut. viii. 18), and we have also the desire to evangelise the world therewith.

On one of the recent leaflets of the Foreign Aid Society we find the question asked and answered, "Why ought we to help this Society?" The answers are many, and very suggestive of Our Identity, and its true intent and meaning. Thus:—

1. Because Europe needs yet to be evangelised.
2. Because the door is open.
3. Because the encouragement is great.
4. Because we have received much light from the continent, and owe a great debt to the Huguenots of the past.
5. Because Christ bids us, the Spirit calls us, the Bible directs us, and because the Christian is a debtor both to the Greeks and to the barbarians, to the wise and to the unwise.

The instructed "Identity" reader will see that if Europe needs to be evangelised, the appeal necessarily is to Britain, God's servant and Hebrew messenger, to do it. She *must* do it, being Israel. The door is open to her, but to no other nation. We are encouraged by success (God-given), but no other nation is. We owe a debt, of course, to the continent; but we essay to evangelise her because we are God's people. Christ bids us go (Matt. xxviii. 19, 20), the Spirit calls us to the work (Acts i. 8), the Bible directs us (Mark xvi. 15).

Woe is unto us if we preach not the Gospel to the nations. This people God has formed for Himself that they may show forth this His praise (Isa. xliii. 21), and how can we be silent when such a burden rests on us to work for Him who sends us forth as His missionaries to evangelise the world? The Foreign Aid Society is the only officially recognised agency of the Church of England for evangelising the Continent of Europe by means of native evangelists, paid and assisted by money collected in this land. The Society has been labouring for over forty years in France, Italy, Belgium, and Spain, and God has blessed its operations.

THE ARCHBISHOP OF CANTERBURY ON THE BRITISH EMPIRE.

AT the annual meeting of the Society for the Propagation of the Gospel in Foreign Parts, held in June, in St. James' Hall, the Archbishop of Canterbury presided. From what his Grace said we really begin to think he must be on his way towards a public profession of "Identity" belief. When alluding to the wide sources of the society's income, he observed that the names of the various places mentioned by the secretary reminded him of the remarkable catalogue of the Indian and Colonial Exhibition, which was a great call to missionary work, especially to the society, which was originally intended to work "upon his Majesty's plantations." The Colonial Exhibition, which was a magnificent practical poem, was really teaching us that the kingdom of England was no longer what we supposed it to be. As had been pointed out by the eloquence of Professor Seeley, the kingdom of England was extending over the whole world; it was no longer limited, no longer three kingdoms with a large number of dependencies in all parts of the world, but the great growth of the magnificence and wealth and power of the colonies was literally making it a great empire which merely had its centre here. The colonies and the ends of the world were rapidly becoming as much a portion of England as was any English county.

So far his Grace. An empire with merely its centre here, was an exact paraphrase of the blessing of God promised to Jacob. "A nation and a company of nations shall be of thee" (Gen. xxxv. 11). The centre was the nucleus nation, Great Britain. "The company of nations" united with it must be, *sui generis*, with the central body, similar in ethnic origin, language, religion, literature, manners, customs, political tendencies and habit of thought. They must all share and share alike in the Abrahamic blessings which God promised to bestow upon the afterseed of the Patriarch, and therefore,

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like their British "Mother in the West," must be the possessors of matchless, unparallelled wealth and commerce, also of the dauntless imperial spirit—which rules by blessing, and blesses by ruling—which pushes the nations to the ends of the earth, and by mere force of overwhelming numbers advances to the peaceful conquest and domination of the world. All these signs our colonies possess, the Archbishop being our true witness—according to the prophecies regarding Israel.

The Rev. Robert Douglas, in his "Ephraim-England," has lately shed some strong light on the subject of our future British world-wide domination. It is contained in his chapter on "the stone that became a mountain." The mountain, he said, (p. 179), was "God's mountain," "the mountain of the height of Israel;" and "the stone"? that was one that was "cut" or "torn out" of the mountain—*i.e.*, out of Israel; in other words, it was the Ten Tribes torn out of the Twelve, and constituted God's "battle-axe and weapon of war," like David's stone in his sling, that is the type. This "little stone" destroyed Israel's giant enemy, and now it is gradually carrying out its destined purpose of continuous enlargement till the Restoration, after which it will "become a mountain," "Jehovah's habitation," and so the earth will then be filled with her glory, which the Lord has bestowed on it. We wonder that the Archbishop, knowing what he does, is not ready to recognise the British nation as the Lost Ten Tribes! He knows (for Professor Seeley has told him the fact) that "the kingdom of England" is extending "over the whole world." His Grace must know from Dan. vii. 27, that that kingdom, so enlarging, can be only Israel's, "the people of the saints of the Most High," and its King the Lord Jesus Christ (Luke i. 32, 33). "The colonies and the ends of the earth," he admits, "are becoming as much a portion of England as was any English county."

Now "the ends of the earth" are evidently reserved for the house of Joseph or the Ten Tribes, as Deut. xxxiii. 17; Isa. lii. 9, 10, and Psa. cxviii. 3 distinctly prove. How is it then that his Grace does not intuitively recognise the fact that *therefore* the British must be the house of Joseph or the Ten Tribes? We are certain that the Archbishop, though he does not openly admit it, must see from the prophecies and the corresponding historical fulfilments of the hour, that this nation is "Lost Israel," destined to carry out God's will in the times to come, according to the prophecies. There cannot be two nations destined to fulfil Israel's divinely allotted functions perfectly. Two nations cannot swallow up the world, and each have their nucleus or centre in the Isles of the West, where Israel was to be found at last.

Israel, by the testimony of God's Word, is the nation destined to carry out His purposes, but she is "lost" to history, and men know her now no more by her true name. This was foretold, but it is also known that she is to be recognised among the nations as that one which has all the signs her God has put upon it. The chief of these is multitudinousness, resulting in a gigantic Colonial Empire in the four quarters of the globe, abnormal wealth, and power, and a plain tendency to incorporate the earth in her huge dominions. The British nation answers to the picture, and that perfectly, and we ask the Archbishop and all those who doubt the truth of our contention wherein we are wrong when we insist on the conclusion we arrive at—namely, that the British are Israel?

Mr. Douglas, at p. 183 of his work, "Ephraim-Israel," has put the matter neatly: "We have shown, first," he says, "that the Stone Kingdom is Britain; secondly, we have proved that the Stone Kingdom is Joseph, or Ephraim-Israel," any child may, therefore, draw the inference; Britain is "the house of Joseph." So we may argue here. For we have shown, *teste* the Archbishop, that Britain is swallowing up the whole world. But Israel is to swallow up the whole world, according to Dan. vii. 27. Therefore we conclude, God's Word being true and our facts correct, that Britain must be Israel.

"THE NAME OF THE BEAST, OR THE NUMBER OF HIS NAME."—REV. II., 17, 18.

By Rev. T. W. Boyce, B.A.

In order to discern the Scriptural indications of the true Israel of God, it is of no little importance to obtain a definite view of those which mark the false; and both in a spiritual and ecclesiastical sense, one very outstanding mark of the latter is certainly the prophetical and mystic number

"666."

This number, and its principal component integer (6), must in some way be highly significant. "Here is wisdom (Rev. xiii. 18). He that hath understanding, let him count [or reckon] the number of the beast, for it is the number of a man, and his number is six hundred and sixty-six."

Now, with regard to the number "6," as contradistinguished from (say) 5 or 7, in respect of Scripture symbology, though at first sight it would seem from the Old Testament types and the symbols of the Apocalypse (xxi. 16), as if the entire figure of the cube sanctioned the number *six* (expressing all its sides) as that of completion or perfection, it appears that the analogous form and proportions of the "most holy" portion of the temple, had properly only five sides of human structure, the sixth being formed by the maiden Rock. Nor is it said in Rev. xxi. that the *base* or *foundation* of the holy city (the symbol of "The Bride" in her completeness), was any other than that of God's covenant in Christ, those twelve foundation stones which apparently denote "the doctrine of the apostles and prophets," and which thus in their sum and substance indicate *the pure doctrine of* Christ, or the whole truth of His Person, work, and teaching and attributes, as the one "Jasper Stone most precious," on which alone the permanent structure must be based. Thus, God in Christ, being Himself the one foundation, the remaining sides of the perfect cube are five only, as comprising the superstructure of the perfect Church. And those who would make that Church to be six-sided would seem guilty of devising a creature foundation, where God has ordained that which in the Saviour's Person is "uncreate" and divine.

But "their rock is not as our Rock." Their substitution of a visible and creature foundation of God's Church in the stead of Himself alone in His Son is the devising a *sixth* side of fictitious and highly fallible materials, whereas He in His truth has ordained but five to rest upon that pure and solid basis on which alone the perfect Church can stand. Hence it may be that the number "6" is symbolic of the priestly self-exaltation, which by falsehood usurps the place and offices of Christ Himself, and *ipso facto* becomes, therefore, the mark of Antichrist, or of the self-assumed Vicariate of Christ. If so, is this in any way a key to the highly significant use of the number "6," and its component multiples in the concluding verse of Rev. xiii. ?

Altogether apart from coincidence between the number "666," and the numeral letters forming the name of any man or of any system framed by arts and man's device (and Satan's also), it would seem that in reference to the Scripturally symbolic form of the *super-imposed* five sides of a cube, the reckoning of a *sixth* as the foundation in the same category as the five, would imply (to say the least) very questionable assumption, if not so pretentious and arrogant an usurpation of divine attributes as to insure the final ruin (Rev. xiv. 9, etc.). of all wilful participants.

A Woman's Memorial to Mr. Henry Fawcett, the late blind Postmaster General, was unveiled by Lady Louise Goldsmid. It is a drinking fountain on the Thames Embankment.

It is now doubtful if the Manchester Ship Canal will be carried out after all, the public failing to subscribe for the shares which were offered by Messrs. Rothschild.

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Reviews.

Ephraim-England. The Nineteenth Century Revelation of the Fruits of History. By the Rev. Robt. Douglas, M.A., Vicar of Kidsgrove, Stoke-on-Trent. James Nisbet and Co., 21, Berners-street, W.C. 1886.

(*Concluded from page* 300).

PART II.

It is now our pleasing duty to bring to the notice of the reader those many points in the work under review, which we think are helpful to our cause and ably dealt with by the author. In the first place there is a glorious ring of Protestant truth which runs through the work, and this marks out Mr. Douglas to be a thoroughly faithful shepherd of Israel, a model, so far, to all Anglo-Israelites. He writes, too, with no faltering pen in regard to the mighty purposes of God regarding His own people Israel, as exhibited in both the Old and New Testaments alike. We have also his true testimony to add to many others in regard to the Establishment of Israel's pure Christian Apostolic Church in Britain, long prior to the arrival here of Augustine and his 40 monks in the 6th century, A.D. Then we have established in this volume the oneness of holy Scripture, as well as the final universal empire of our beloved country as "Ephraim-England," or "Britain," certified in a manner which leaves nothing to be desired. The work, as respects British identity with Israel, is clearly, fully, nay, grandly carried out, and must, regarded from this one point of view, bring conviction to the thoughtful, and to the learned, who will find here evidence of our Hebrew origin, founded on Scripture only, but supported by authorities from every source, presented to us by one whose laborious painstaking research leaves little more for future effort to perform.

We are glad to find that though the Rev. Author cannot agree with us in our interpretation of the Gate (p. 52) he assigns no reason for his difference of opinion. God works by means, and it is notorious that He has given us British our naval supremacy and enables us to retain our hold of all our beyond-sea possessions simply and solely by reason of His gift to us of what men call "the coaling stations," but we, in deference to the Word of God—"the Gates." God promised Israel these in Gen. xxii. 17, and we feel justified in claiming the coaling stations as such "Gates," because the Scriptures literally understood (as Mr. Douglas constantly demands they should be) are found to be literally fulfilled only by the British hold of these very possessions which we, of all the nations exclusively, have obtained and kept. However this may be, we find on many other points our author and ourselves are at one. On subjects where there arises, from the nature of things, the probability of differences of opinion, we find Mr. Douglas has accepted views which have long been advocated by the Banner as the truth. Thus for instance, He sees that our Anglo-Saxon dominion "must grow in the East, and notably towards the Holy Land" (p. 21); that we are "the kings of the East"; that we must finally annex Palestine (p. 22); that we must make Egypt ours;—nay, that Constantinople will probably be our chief city! He sees, too, with us that the Church and the kingdom of Israel, or Britain, are identical (p. 24), that ours will be the "nation paramount" among the nations, and that for their good (p. 26). He sees that we have succeeded where former empires failed because we are as a race "homogeneous, homo-religious, and a multitudinous race," which cannot be said of the Germans! (p. 30). He believes that the British are the "heir of the world"—a moot point with many—and that "England has a divine Christian Mission." Some of the sentiments Mr. Douglas presents to us on p. 37 we must ask our readers to study. He says, "As we have had the divine Sanctuary, the ark of the true Church, so unto us have been committed the oracles of God. The Bible is proclaimed from our housetops as the source of England's greatness, and long before the Reformation, England was the land of Bibles in a comparative sense. We have, too, that special sign of national consecration—the Sabbath—a *dies non* in our law, but a day of mighty spiritual activities when myriads do exploits for God in saving the souls and bodies of men."

Then speaking of our army of missionaries, he adds, "These are gifts of God's sovereign grace alone, for we are a rebellious and ungrateful people. But for this very reason is the goodness of God magnified in us as a nation distinct and separate from all others." So far our author.

If we are "distinct and separate from all other nations," then are we distinct and separate from the Germans and Scandinavians; which, if we are Israel, relegates them, certainly, to the classes of "non-Israelites," for they are not one with us in any sense! We are happy to find that Mr. Douglas holds that the Galatians, addressed by St. Paul in his epistle, were Abraham's or Israel's literal seed according to the flesh (p. 45—48). On p. 52 Mr. Douglas admits, that God, from the beginning, pledged Himself to bestow on Abraham's seed, through Isaac, "world-wide dominion and power." As ours is an island-home, we should have been glad if Mr. Douglas had indicated the human means by which God was going to give us "supreme, judicial rule and authority" (p. 52). We should like him to tell us how that rule, in India, for instance, is exercised by our race, and maintained? By our bayonets? Nay! how is the supply of bayonets kept up? By the sea? Yes. But how is the supremacy of the sea continued in our hands? Our author loses half his power by refusing to literalise "the Gates," because, we imagine, Mr. Wilson failed to notice them; and yet calling on us literally to interpret all the other national prophetic writings of the Holy Book (p. 42 and 44). We are much struck with Mr. Douglas' declaration, that the British Empire must acquire supreme rule or ascendency in Assyria, Egypt, and Armenia, with the Holy Land, in A.D. 1920, as promised to Abraham in B.C. 1920; and yet it never seems to strike him that the German nation, if Israel, will not participate in this honour! At least, he makes no mention of it on p. 59, and there we naturally expected him to advocate, for his Teutonic friends, the possession of the "coming glories" of Israel.

On p. 72 we are, beyond measure, surprised to find Mr. Douglas adopting the rendering of the despised Edward Hine, in regard to Acts ii. 36. St. Peter, he affirms, there charged the Jews with the guilt of the crucifixion, and then let "all the House of Israel" know that Jesus was verily their Lord and Christ! This is the point on which the whole of the Church of England clergy cross swords with us, and yet Mr. Douglas, adopting Mr. Hine's view, gives us no reason whatever why the latter was right and his own brethren wrong. The necessity for the Gentilisation of Israel of the Ten Tribes, is well established by Mr. Douglas in pp. 73—76. The promise of the resurrection of the nation was, indeed, unequivocally "to Israel, *as a nation*," and on this account, we wonder how Mr. Douglas' view can embrace many existing nations, having nothing really in common with the British, as the true stock of Israel.

On p. 86 we have six tokens by which our author, very properly, undertakes to prove that the Jews are not the prophetic Israel of the Christian dispensation. We are afraid most of these marks, applied to the case of the Gothic nations, would exclude them too. Let each of our readers make the application for himself, and honestly come to a conclusion. We are rejoiced to notice the blessings enumerated on p. 91 as those to which Israel, as opposed to Judah, are the heirs. "The outpouring of the Spirit" is the chief of these, and this, with the other five following in the list, are British possessions to-day, and not the possessions of either the Jews or of the Teutonic nations.

We wish the reverend author had told us, on p. 98, how he proves, to the satisfaction of his own mind, that Israel had no part or lot in the sin of crucifying the Lord. Some, even of our zealous Anglo-Israelites, hold that in our Lord's day the Jews contained among them a large quota of the other Ten Tribes. If that be true (and Mr. Douglas does not show us that it is an error), then the conclusion seems to be obvious, that the Twelve Tribes were, at least, *representatively guilty, en bloc.* The mass of Joseph's House might have been elsewhere, but why does not the representative number present fix on the Ten-Tribed House the awful guilt of the murder of the Lord, and so involve them in the penalty of the imprecation described in Matt. xxvii. 25? The point wants elucidation, which Mr. Douglas, unfortunately, does not give it

On page 109, *et seq.*, we have a recapitulation of Mr. Douglas's argument that the Virgin Mary was of the tribe of Ephraim, and that her marriage with Joseph of Judah was a typical reunion of the two Houses. We cannot say we think the reasoning very cogent, but we commend it to our readers' attention and study. It is a new and a startling view, for which there is something to be urged in the way of inference. We doubt if it amounts to "proof." Our space forbids further comment on an able and remarkable book, which we hope will be largely read and lead to the examination of our subject by many minds. If that should be the case, we trust it will not cause the recrudescence of an error which we thought had been long since dead and buried. Its revival now is a disappointment to ourselves; but we do not

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despair of combating the risen foe, even though it has for its doughty champion so able a writer and so good a friend to the cause of our "*British* Identity with Israel" as the Rev. Robert Douglas.

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THE lecture delivered by Miss Cox at Clifton, on April 30th, 1886, appears now in a pamphlet form, greatly to the satisfaction of those who heard the address in Clifton, and afterwards in Bath on May 6th. We need not say that we recommend the work to our readers, for we have already shown that we highly approve of it by publishing it *verbatim* in consecutive numbers of the BANNER OF ISRAEL (No. 492, and the four following issues). The lecturer did not attempt to prove by evidence that our nation's Identity with the Ten Tribes was true; but assuming that fact, she showed in a masterly way that this great truth explains and solves all "the present-day problems" which so puzzle us, while nothing else gives us even a moderately reasonable solution of them. The lecture, therefore, had something to say respecting Imperial Federation, one of our burning questions; regarding the Eastern Question, which is always pending; as to Disestablishment, Sabbath Observance, Foreign Missions; our relations with Judah, those with Russia; as respects Egypt; regarding the unemployed at home; and lastly, in reference to that question which agitates us all just now, and has been fatal to more than one Government—the Irish question. The lecture treats all these matters in a sensible, practical manner, and tells us how "The Identity" solves all the riddles they present for our consideration.

It concludes with a few practical words in regard to the *Cui Bono* aspect of the subject which will be found to be valuable and true. We can highly recommend Miss Cox's work, and hope our friends will largely circulate it. It is an able, thoughtful production, calculated to advance our cause wherever it may reach, and to do good to all who peruse it. We conclude with one of the lecturer's best sentiments, on page 31:—

"What we have to do is to show men that Our Identity makes ALL the difference; that it is the safest guide as regards the nation's duty; and at the same time the grandest proof of the reliability of the Bible, and of the faithfulness of God which has been vouchsafed to mankind in these latter days." Miss Cox's lecture does all this for us, and therefore we say to all whom we can influence, "Obtain and read it."

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THE number of cards now issued is 1,403, four having been sent out since the last report. The August and September *Comments* will be sent out together as arranged.

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J. LAWRENCE, *Hon. Sec.*

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THIRTY-SECOND MONTHLY REPORT.

THE following donations and subscriptions, from June 19 to July 17, are very gratefully acknowledged. Received by Hon. Treasurer, Miss J. Lawrence: W. L. H., Loughborough, 3s.; H. G. (monthly sub.), 1s.; R. L. B., Ashburne, 10s.; the Misses H., Margate, 5s.; C. B. (monthly sub.), 5s.; R. S. T., Forest-hill, 10s. 6d.; E. C. B., Vryburg, S. Africa, 2s. 6d.; Miss P., Bath, 3s. 6d.

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By Miss E. M. Rush, packets varying from one to six, to Dublin, Dover, Carlisle, Eltham, Cockburnspath, N. B., Deptford, Lewisham, Poplar, Rotherhithe, Devonport, Sheffield, N. Shields, Stoughton, Netley Hospital, Caterham, Cahir (Ireland), Liverpool, Edinburgh, Stirling, Hamilton, and Fort George, N. B. To EGYPT: Alexandria, Assouan, Cairo. SOUTH AFRICA: Port Nolloth and Pietermaritzburg. Toronto, Canada, Malta. Auckland, N.Z. Barbadoes. INDIA: Secunderabad, Roorkee, Bombay, Fyzabad, Ahmedabad. Fiji Islands. Miss Rush begs to acknowledge with many thanks the valuable gift of leaflets from the Liverpool British-Israel Association.

The Hon. Treasurer also disposes of three BANNERS weekly.

CORRESPONDENCE FROM SOWERS AND OTHERS.

From British Bechuanaland, South Africa, a correspondent says:—"There are several people here who begin to take an interest in Anglo-Israelism, and in a few months time we shall have a Mutual Improvement Society here, and I hope to have the opportunity and privilege of exciting a little more interest in the subject then. If this be followed up by judicious distribution we may have several more believers."

A Devonshire sower, when contributing a donation for the work of the Fund, writes: "May the God of Israel bless you, and every worker in the blessed Identity of our nation with His favoured people, and very soon, if it be His will, dispel the gross darkness now resting on the majority of our nation and the professing Church at large! How little do they know the rich blessings they deprive themselves of in refusing to study the subject! I have to thank you for sending, some time since, a few of 'Britain's Inheritance,' and yesterday also some very interesting pamphlets and BANNERS. I scatter them far and near to the best of my ability.' He adds, "I can always find readers for the 'British Inheritance' paper. Many will read them. I think sometimes it is because they are in newspaper form; so if at any time you can spare a few more they will be thankfully received, as my stock is again quite exhausted."

Another sower writes thus to the secretary: "I beg to thank you very much for package of BANNERS and new tracts. I have been engaged distributing Gospel magazines, etc., among our seafaring men for some time, together with Bibles, and portions in various languages. I have had two grants from the F. D. Fund, and, should the state of the funds allow, I should be happy to sow the seed in connection with the work I am already engaged in. I regret that I am unable to assist the Fund, being a working man."

An eager reader and earnest teacher of "Identity" truth writes from Dover, asking for certain information before attempting a lecture on the subject, saying, "I must understand what I undertake, so as to be able to answer any questions." Then came, "Many thanks for your nice parcel; I have been devouring the contents," and he gives news of another believer in "Our Identity," who receives from him the papers after reading, and who posts them to the Channel Islands.

From a town on the Southern coast a friend writes:—"Thanks very much for the further supply duly received; men are very eager to get the papers."

An active sower, who has done much good work while on H.M.S. "Himalaya," conveying troops to and from distant parts of the Empire, reports the delivering of a lecture on "Our Identity" while home on leave, the proceeds of which were divided between our Fund and the Sunday-school with which he is connected.

From one who is *feeling his way*, at Crewe, and doing what he can also for our Fund, comes the following wish:—"I have been very anxious to ascertain if there were any fellow-believers in Crewe, but up to the present have not heard of one." Our correspondent trusts "to take bolder steps in due time," in the face of opposition, and doubtless it will not be long before he obtains support from others as strongly convinced of the truth he teaches as himself.

CHARLES HORNER, *Secretary.*

Contributions to the Fund will be thankfully received and acknowledged by the Hon. Treasurer, Miss J. Lawrence, Rosslyn, Hampton-road, Upper Teddington, Middlesex; by the Hon. Sec., Miss E. M. Rush, 103, Burnt Ash-road, Lee, London, S. E.; or by Mr. Charles Horner, 34, Sheen-park, Richmond-on-Thames.

Grants of literature will be made, as far as funds allow, on application to Miss E. M. Rush, or the Secretary.

July, 17 1886.

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"HEAVEN'S LIGHT, OUR GUIDE."

(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"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."—MICAH v. 8.

"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—PSA. lx. 4.

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EDITED BY PHILO-ISRAEL.

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THE FEDERATION OF THE BRITISH COLONIES. IS IT A PROPHETIC NECESSITY?

NOT long ago we received the following communication from an Anglo-Israelite who lives at Aylesbury, but who wrote to us from Devonport, on the subject of our Colonial Federation, suggesting a doubt as to the prophetic necessity for the same.

"Are we warranted," he asked, "in confidently looking for the federation of our Colonies? May not God intend our Colonies to become separate nations linked together only by loving recognition of their Mother in the West, but by no other more stringent tie?" Such was the substance of the inquiry, and the only reply we can make to it is, "What saith the Scripture?" "To the law and to the testimony. If we speak not according to this word, it is because there is no light in us" (Isa. viii. 20). There are three passages of Scripture in which the promise directly occurs of Israel's "multitudes of nations," destined, if we be correct, to become a "federation of nations"—namely, Gen. xvii. 4, R.V.; Gen. xxxv. 11, R.V.; and xlviii. 19, R.V. In the first the following words appear, "As for me" (the Lord Jehovah spake), "behold My covenant is with thee, and thou shalt be the father of many nations." We allow that the phraseology is ambiguous here, and that it cannot be distinctly argued from this text alone that Israel's coming "multitude of nations" shall develop into "a federation of states." But Gen. xxxv. 11, R.V., puts us on surer ground. There we read, "And God said unto him" (Jacob, or "Israel"), "I am God Almighty: be fruitful and multiply: a nation and a company of nations shall be of thee, and kings shall come out of thy loins." Here the words used for "a nation and company of nations" are "*Goi, yokhâl goîm*," signifying "a congregation," "convention," "what is called together"—that is, "a body united," "a number of individuals acting in concert"—the very idea we arrive at when we talk of "a confederation of states," ostensibly separate, but really closely united, for purposes national and political.

It is, however, when we come to Gen. xlviii. 19, that we are confirmed in the correctness of the views we have long held. In that well-known passage the patriarch, under the inspiration of God, described the contemporaneous Empires then yet to come of the two sons of Joseph before him. He blessed them in the following words. Refusing at Joseph's request to give the eldest, Manasseh, the right hand or superior blessing, he declared: "I know it, my son, I know it; he also shall become a people, and he (Manasseh) also shall be great; howbeit his younger brother shall be greater than he; and his seed (Ephraim's) 'shall become a multitude (or fulness) of nations'" (Melô-hag-goîm). Now the question arises, "How can Ephraim be greater than Manasseh if the many nations of the former are to be separated from the parent stem, leaving Ephraim a single state to compare with Manasseh, a single, great and independent people?" But if the gist of the matter is seen to be the fact, that whereas Manasseh shall become a single people and a "great," without Colonial daughters at all, but Ephraim shall become, by reason of multitudinousness, "a nation" as a central link, and a vast number of Colonial nations as a "federation of nations," closely allied with the parent State, then the meaning of the blessing becomes apparent. Ephraim remains during the period of comparison with Manasseh's single great people, "a nation and a company, or fulness of nations," all of Ephraim's stock, and the superior "greatness" of Ephraim, as compared with Manasseh, consists in the fact that he becomes not one but many nations in one, a "filling up" of Gentile nations (Gentile only ostensibly), but one great nation still, a mother and her daughter States, as it is this day in the British Empire, but nowhere else, now, or heretofore.

This Empire fulfils this prophecy, our newspapers and our history being the witnesses and judges. They declare ours to be already an Empire which, having a "central link," is rapidly becoming "a federation of States, the grandest the world has ever seen," a federation which, united with the old mother in the West, is sure to dominate the world for good, and in union with the English-speaking "great people" of the United States, cannot but be irresistible. The Duke of Cambridge lately said, speaking as chairman at the lecture delivered by Captain Colomb at the United Service Institution, that he regarded the question of Federation not as one of war, but of peace. He thought "that the better we were prepared for

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war, the less probability there would be of its outbreak." We fear this sentiment would sanction any amount of ruinous war-like preparation, and would be a trusting to the arm of flesh, but not a reliance upon the God of Israel for protection. The Duke said:—

The question of Federation was one of much difficulty, and it might perhaps not be settled during his lifetime, but everything seemed to be tending towards it, and he thought nothing would be more likely to bring it about than the consideration of measures for central defence. It was only in security that our large commerce could be conducted. In security lay our only hope of maintaining our commercial prosperity. (Cheers.) If we could not feel secure we could not hold our Indian or Colonial Empire; but a sense of security would do more to facilitate our advance towards Federation than all other things put together. We could find the men and build the ships, but they must have the means of doing it. Taxation was a very inconvenient subject to talk about. They were all ready to point out that we could do without schemes involving extravagant expenditure. His opinion was that if we proposed to do nothing in the matter, the less they said about it the better. These things must cost money, and without it nothing could be done. If the country, and not only the country at home, but the Colonies, and the other portions of the Empire were not prepared to go to expense, they had better not think of the subject at all. They ought to endeavour to make every man feel that it was a great question of insurance. Their commerce was valuable only in proportion to its safety, and no amount of money that might be necessary to insure its safety should be considered extravagant.

No doubt God works by means, and the federation of the Empire will be brought about when the danger comes, in an easy and natural way. Meanwhile, all we can do at present is constantly to point to the desirable event which Anglo-Israelites are all agreed is at the doors. On June 5th last, the *Times* told us that "the Colonial and Indian Exhibition is beyond all question a striking manifestation of the essential unity of the British Empire." There is no doubt truth in that! But how it is to be brought about has not been revealed, and it were idle to guess or to lay down the law regarding the prophetic fact. We conclude with some wise words of the leading journal with which we heartily concur. It said:—

What we have to do at present is not to trouble our heads overmuch about practical working schemes which will grow of themselves in the fulness of time, but to accustom ourselves to regard the Empire as an indivisible whole of which we are all citizens in no unreal sense, and to dismiss all thought of separation as the idea of divorce is dismissed from the thoughts of a happy married couple. There are many ways short of actual federation in which the unity of the Empire can be made a real working fact. Common defence is one way; commercial unity is another way; postal and telegraphic unity is a third; the assimilation of the commercial law and usages of the Empire—a subject which will be opened at the Conference by so competent an authority as Professor Leone Levi—is a fourth, and so on. The present is the day of small things and tentative beginnings: we should spoil everything by attempting to build the superstructure before we have laid the foundations. The ground was long ago prepared when England began to send forth her sons to all parts of the earth. But the foundations have yet to be laid, and that in itself is a work of no little difficulty. Only when that work is accomplished will the time have come to consider practical working schemes.

The Empire is one and indivisible, and unless we realise that our conception of God's promises to Jacob will be false and erroneous, we cannot safely like our Aylesbury correspondent, even entertain the idea that God means our race to separate into various nations, united only by sentiment, but must come to the conclusion that He wishes us to look on the British Anglo-Saxons throughout the world as one dominion, and all of us citizens of it. We are all "God's people," under one ruling race, even David's, and are destined so to endure till the end.

ISRAEL IN EXILE.

By J. G. Taylor.

Whatever may be said of the Identity, it has led to the exhibition of more ignorance and the enunciation of more foolishness on the part of theologians than any topic within the range of observation. It would of course be wrong to assert that these failings are confined to the clergy, as journalists, historians, and a host of ologists, all stumble on the threshold of the Identity, and break like Dagon before the ark. For instance, a certain noted personage has been dwelling in Canaan a short time, studying its financial and agricultural prospects. After thus spying out the land he has come away with a report somewhat akin to the rumours spread by his ancestors who died in the wilderness. He has written a book on the colonization of Palestine, in which he advocates the settlement of Jews in batches up and down the country, but condemns the idea of a general restoration. And why? Because the land would neither be fertile enough to sustain them nor big enough to contain them. These statements prove that the author of them knows more about the Land than the Book, and has a closer acquaintance with social economy than with the requirements of Scripture. In the first place, he forgets that Palestine was once a land flowing with milk and honey, and will be rendered so again. In the second he is unmindful of this, that Palestine was never intended to hold "the Jews," but is a mere patch on the territory to which they are the heirs. From this it is obvious that, as regards Israel, secular writers are on a par with the heathen, but we have a right to expect better things of the clergy, and that is the reason we selected them for dishonourable mention. Whether it arises from obstinacy, or defective tuition, or visual darkness, it is not for modest laymen to pronounce, but the fact remains that the masters in Israel are nothing of the sort. On Egypt and Babylon they are fully drilled; on Turkey, Rome, and Russia they are fairly well grounded; but Israel is not their *forte*. One pamphlet, boasting of a title that declares, with the dogmatism of a Dr. Johnson, "The English Nation *not* the House of Israel," contains a sufficient number of mistakes to ruin the reputation of an ordinary Sunday-school teacher. But what we wish to look at more particularly just now is the Wilkinsonian argument, especially as the author of this pamphlet urgently requests us to do so, believing that such a perusal would dissipate our alarmingly erroneous impressions.

In Mr. Wilkinson's opinion the head and front of our offending is that we are before the times, and we are not going to deny it. He stoutly stands out for the literal interpretation of the promises, but maintains that their fulfilment must "follow the restoration," not precede it. Israel had to be few, we are told, and the British are numerous, so that the Identity is a fearful fallacy. There can be no question that "few" means the reverse of "numerous," and that "fewness" is among the curses uttered against Israel in Deuteronomy; but the point for decision is whether Israel had to remain "few" through the whole season of her absence from Palestine, or whether the equally explicit promises of multitudinousness were to take effect even previous to the termination of her exiled condition. Hosea. i. 11, gives an unequivocal support to the view that Israel had to be "numerous" prior to the return, and Zech. x. 9, is of a similar tenour; but there is another passage which does not seem to have been called into requisition by Anglo-Israelites, although its testimony is incontestable. Isaiah xlix. 19, 20, says, "Thy waste and thy desolate places, and the land of thy destruction shall even now be too narrow by reason of (R.V., *for 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 strait for me, give place to me that I may dwell." Now, friend Wilkinson, are you quite sure that this increase

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and expansion is altogether subsequent to the restoration? Are you sure it has not to occur during Israel's banishment? Because, if so, it would be well to read the next verse and explain it for our benefit: "Then shalt thou say in thy heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive and removing to and fro." The word "captive" is not here significant of bondage or subjection. A people moving to and fro could not be captives in that sense.

What it denotes is expatriation, or exile; and this is precisely the term used in the Revised Version: "Seeing I am solitary, and an exile, wandering to and fro." Should any rational being wish for a clearer proof—or, rather, a clearer statement—that exiled Israel would be multitudinous in character? And the prophecy is, or has been, applicable to us in its entirety. The British are proverbially a restless, roving people, moving to and fro. There are vastly more Anglo-Saxons out of England than in it, and their wanderings are only limited by the ends of the earth. American independence left them "solitary," or "bereaved" (R.V.), but since then they have incessantly been demanding "place to dwell." Further, our public men are already crying, "Who hath begotten us all these?" "We were a little, obscure community," they say, "now, our borders are burst, our very Colonies feel cramped, and discard their boundaries. Who hath brought up these?" Hosea i. 11; Zech. x. 9; Isa. xlix. 21, are plain and positive, and if these three texts will not satisfy Mr. Wilkinson it is scarcely likely that three hundred will do so.

In harping on the adjective "few," the reverend gentleman imitates the fault that he deplores in the Jews. He expounds prophecy to them, tries to convert them, fails, and wonders at their blindness. But why did, and why do, the Jews reject the Gospel? Simply because they apply the same system of argument to the Messiah as Mr. Wilkinson applies to the Identity. They look at Scripture with one eye instead of two, and confound one class of prophecies with another. Mr. Wilkinson will tell the Jews that the Christ had to be despised and rejected by them. The Jews will tell Mr. Wilkinson that He had to be their Leader and Deliverer. He will remind them that the Messiah had to be a Sacrifice. They will remind him that He had to be a King. "Yes," continues Mr. Wilkinson, "He had to reign in the hearts of men." "No," retorts the Jew, "He had to reign on the throne of David." And so on. Both Jews and Christians are correct, but if the Jew were not blinded, he would soon see that Christ's exaltation is preceded by humiliation; and if Mr. Wilkinson was not prejudiced, he would admit that Israel's return is preceded by a period of blessing.

It is absurd of people to blame the Jews for ignoring half the prophecies relating to Christ, while they themselves adopt identically the same attitude towards the predictions bearing upon Israel. If, therefore, Mr. Wilkinson wishes his mission to progress, he will have to change his tactics. We will make a suggestion to the rev. gentleman, or at least we will ask him to draw the moral from what happened in the seventeenth century to a brother "friend of Israel." Dr. Leslie, in his "Method with the Jews," describes how they met his attack on their creed, and their defence deserves the diligent attention of our opponents in general, but of missionaries to the Jews in particular. He held that their dispersion and sufferings was conclusive evidence that they were being punished for some terrible crime, and this crime, he said, must have been the Crucifixion. That cannot be, responded the Jews, for the Ten Tribes, who had no share in the Crucifixion, have been visited with a still worse fate—that of consignment to total oblivion. The natural reply of Dr. Leslie was, that to be lost is a far lighter sentence than to undergo the cruelties to which the Jews are exposed. But the Jews were not inclined to think so, and if the astute Apologist had been with us to-day, we should have offered him a more excellent "method"—not the argument that Israel is lost, but that she is found, and found in possession of every Abrahamic privilege. This is the stubborn truth that will send conviction to the Jews, and apprise them that the Gospel is not a Galilæan fraud, but the new covenant of their prophets, and the royal road to favour and inheritance.

GREAT BRITAIN IN THE BIBLE.

Rough Notes from Memory of an Address given on April 16, 1886.

By Caroline Pearse.

(*Concluded from page* 308.)

PART II.

Now, there is a remarkable circumstance connected with this separation—another illustration of the divine truthfulness and of God's providential care to carry out His promises. Judah and Israel are absolutely separated as nations, but a provision is made against a coming difficulty, which we shall have to notice, and which had better be alluded to now. For the only fact which separates this place from the other, is this, that Israel remained a nation for 240 years, under 19 kings, and then the Assyrians attacked the Israelitish kingdom, Samaria, and carried off first the people of Galilee into captivity. These attacks went on for about 20 years. A small portion of the Galileans *escaped and came back*, and Galilee was never again disturbed. Samaria was gutted, and other people sent to inhabit the land. When the division of Israel and Judah took place, there were some of the children of Israel residing in the cities of Judah, and these remained there.

Now, what was this provision for? We have the Tribe of Benjamin given to be "a light in Jerusalem," sundry families of Israelites remaining after the division, as dwellers in the cities of Judah, and the Galileans restored from captivity (2 Chron. xxx. 6, 7 to 11).

Surely, we find the answer in the New Testament history of our Lord's life and ministry.

Had not this provision been made by divine providence where would Christ have found disciples? During His lifetime the Jews persecuted Him. We have no reason to believe that a single individual of the Tribe of Judah ever acknowledged Him as the Messiah during His life on earth. Nationally, they were guilty of His crucifixion. But Christ's life was chiefly spent in Galilee—the descendants of Israelitish families, and members of the Tribe of Benjamin were ready to receive Him even in Judea—so we find Him constantly drawing a clear distinction between His disciples and the Jews. This distinction is very manifest in St. John's Gospel. Christ speaks of His own people as "the sheep," and Himself as their Shepherd, but He tells the Jews plainly that they are not of His sheep. "Then came the Jews round about Him, and said unto Him, How long dost Thou make us to doubt? If Thou be the Christ tell us plainly. Jesus answered them, I told you and ye believed not. . . . Ye believe not because ye are not my sheep." Again, "His *disciples* say unto Him, Master, the *Jews* of late sought to stone Thee" (John x., xi.).

But now we must look back again to the prophecies to account for this distinction.

Christ was, as the Seed of the woman, to bruise the serpent's heel. This demanded two sets of instruments to carry out and accomplish the divine will. The House of Judah would give birth to the Messiah and crucify Him. "He was wounded for our transgressions." "He was led as a lamb to the slaughter." "He came to His own, and His own received Him not."

But the House of Israel were appointed to be His witnesses and messengers. During His life on earth they were His witnesses, His disciples and apostles. After His death they were His messengers to Jews and heathens. To this day

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Christ is rejected by the Jews as a people, though individual Jews are blessed with the power to receive Him as their Saviour.

But "Israel," as a great nation with marvellous national promises, was put out of sight, and as a nation, about 150 years after Christ's death, was literally lost sight of. The *national* promises were not fulfilled by the few (comparatively few) families kept ready for Christ at His coming, and there has been no kingdom of Israel, visible as such, from that time to this.

But the truthfulness of God demands that the kingdom of Israel should exist, even to this day; that a sovereign of the House of David should wear the sceptre. "The Lord God of Israel chose me before all the house of my father to be king over Israel for ever; for He hath chosen Judah to be the ruler" (1 Chron. xxviii. 4). "Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and his sons by a covenant of salt?" (2 Chron. xiii. 5).

But if no kingdom exists by the name of Israel, it behoves us to "search the Scriptures" for directions how to find out this nation, so important in God's eyes, so cared for, and to be so blessed. Is there any description in God's Book to guide us? I think there is. Let us examine it. It is not reasonable to suppose that God would separate a people to be His instrument for a special work, pledge His truthfulness for the fulfilment of His covenant, and then suffer them to die out as captives in a strange land. The idea is an insult to the greatest attribute of Deity. Doubtless He has *set His mark* upon them for blessing and protection, just as He mercifully set His mark on Cain, lest any should kill him. If God made special promises to His selected people, and if He set special marks upon them, we must not expect to find any other people answering to the same description. We must doubt God's truthfulness, or we must believe the people who alone answer to that description to be the very people so described.

1. We must not wonder at the name being lost. God declared, by His prophet Isaiah, that He would "call His servants by "another name" (Isa. lxv. 15).

2. We must not expect to find them speaking Hebrew. God declared, by Isaiah, with "another tongue will He speak to this people" (Isa. xxviii. 11), and by Zephaniah He says: "Then will I turn to the people a pure language" (Zeph. iii. 9).

3. We must look for a great nation, and not merely a nation great in itself, but one having a company of nations connected with it—"a great nation and a company of nations"— a "multitude of nations."

4. We must look for this great nation as owning also a vast heathen Empire.

5. We must find a rapid increase of population.

6. The seat of Empire must be in the Isles in the North and West.

7. The smallness of the Central Dominion must drive the "branches to run over the wall"—that is, to emigrate.

8. Emigration must lead to colonization, and cause the desolate places of the earth to be inhabited, cultivated, and made to blossom as the rose.

9. This great nation and company of nations must own the strategic points which serve as "Gates" to other nations' territories.

10. It must have a repute for bravery and for success in war against odds.

11. It must be in the habit of lending to other nations, but not of borrowing from them.

12. It must keep the Sabbath—the seventh day—holy.

13. It must be a missionary people, acting as the messengers of Christ to the heathen.

14. It must have the Canaanites as thorns in its sides.

15. The sceptre of this nation must be held by a descendant of the House of David.

Where shall we find a nation which answers to this description? Does France resemble it? Has Germany the characteristics? Does Russia fulfil the conditions? Is it probable that Turkey is this nation? Can it be an Asiatic Power? Is it Persia, or China, or Japan?

There is one country, and as we should expect, one country only, which answers this description—our own dear England. Great Britain is a great nation, and is become a company of nations—a multitude of nations. Canada, South Africa, New Zealand, and the half-a-dozen little nations in Australia answer this mark. Other great nations conquer by the sword and rule by the sword. Rome and Babylon and Assyria did of old what France and Germany and Russia do now; but Great Britain sends her children to colonize the waste and desolate places of the earth. When they increase and multiply, and cause the places to be sufficiently inhabited, she sends them a Governor, authorises them to choose their own Parliament, make their own laws, regulate their own commerce, coin their own money—in fact, makes them into "nations." She has also a multitude of nations. Sixteen heathen and Mahommedan peoples own her sway in India, besides those in South Africa, etc. The central nation is situated in an island, with other islands attached, in the North and West of Europe. The cradle of the race inhabiting this island is found to be in the East, on the shores of the Caspian, in India, where Israel became lost to human sight. Sharon Turner remarked that "Israel's grave was the Saxon's birthplace."

There is a change of name, apparently, and yet "Saxon" is not so very far apart from "I—saac's sons" as to preclude the idea that they are closely connected.

The Hebrew language is not spoken in England, but it has been found that there are 800 roots in the English language. Population increases with marvellous rapidity in the British Isles and dependencies. The British, in Europe, double their population every 56 years; but it takes Germany 100 years; Russia, 100; Italy, 135; France, 140; and Turkey, 550 years to do the same. In the colonies the population doubles every 25 years. Great Britain owns the "Gates of her enemies." I need only refer to Philo-Israel's interesting work on the "Gates" to set this fact clear. Great Britain has long been the borrowing-ground for all her Continental neighbours. The funds and the bonds, which will never be repaid her, testify to this mark, being indisputable.

When you compare her Sundays with those of the Continent, she must certainly be reckoned a Sabbath-keeping people. Her holy days are not all that could be wished, and alas! her travelled people too often learn the habits of the Freethinking and Roman Catholic countries they visit; but still—as yet—a Sunday in England is an entirely different thing from a Sunday abroad.

Now comes the vexed question of the Canaanites: Are they "thorns in her sides"? The South Irish claim to be descendants of a Phœnician colony—Phœnicia is only another name for Canaan. The thorn has been pricking hard lately, and at this time few will be found to dispute that fact.

The Queen's pedigree has been traced, it is said, with sufficient clearness, to the princess who came from the East, and who married the king of Ireland. This princess is believed to be the daughter of Zedekiah, taken away by the prophet Jeremiah—but I have not time for that interesting story.

If these fourteen marks, or at any rate, thirteen of them, do not stamp Identity with Lost Israel on Great Britain, I am at a loss to understand what evidence would be accepted. If the fact were received, what a magical influence it would exercise on our country! How it would stimulate patriotism, how it would subdue our enemies, what energy it would give to Bible truths, to Protestant Christianity.

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My friends, I pray you to study the history and destiny of your country in God's Word. It is in the Bible we shall find its truest records; and the teachings, and facts, and revelations of four thousand years since, are the best guide to the politics of to-day. We must learn afresh the great lesson, that we are *still* the chosen instruments of God to carry out His will; and the most important end we are destined to accomplish, is to win the world to Christ. It is, as His witnesses and messengers to the nations that we are to fulfil our honoured career, and prove ourselves the covenant people of God.

THE REV. C. W. HICKSON'S LECTURE AT CLIFTON ON JUNE 25, 1886.

(*Concluded from p.* 311.)

II.—The Two Sticks.

Let us now read the rest of what the Lord said to Ezekiel. "Join them" (the two sticks) "one to another into one stick; and they shall become one in thy hand. And when the children of thy people shall speak with thee, saying, Wilt Thou not shew us what Thou meanest by these? Say unto them, Thus saith the Lord God: Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribe of Israel his fellows, and will put them with Him, even with the stick of Judah, and make them one stick, and they shall be one in Mine hand" (observe how Ezekiel's hand represents in this symbolical act the hand—*i.e.*, the Almighty power of Jehovah). "And the stick whereon thou writest shall be in thine hand before their eyes." (This union, when accomplished, shall be a mighty display of Divine omnipotence, visible, plain, manifested, and undoubted to the Jews, and, for a matter of that, to all the world). "And say unto them, thus saith the Lord God, Behold, I will take the children of Israel (*i.e.*, all the twelve tribes) from among the heathen whither they be gone" (as was the case at that time, Israel to Assyria, and Judah to Babylon), and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all."

II.—Let us now enquire whether the destined union between the two sticks has been already effected or not.

(*a*).—There is *no evidence* supplied by Scripture of any such union.

There is not a word in Ezra and Nehemiah, that intimates that any re-union had taken place between the Israelites in the lands of their captivity and the Jews in Cyrus's dominions: and as I have before said, the 42,000 who returned to Judæa from Babylon are emphatically identified with the members of the kingdom of Judah whom Nebuchadnezzar carried away 52 years before. The use of the terms "All-Israel" (Ezra. ii. 70, vi. 17); "children of Israel" (Ezra iii. 1, vi. 16, 21, 17, and in other places in Ezra and Nehemiah) is no proof whatever that the people spoken of were members of the Ten Tribed kingdom of Israel: as the members of the kingdom of Judah were persons belonging to all the tribes, as I have clearly shown, and were spoken of even in Rehoboam's days as "All-Israel" (2 Chron. xii. 1); and Israel being the common name of the whole nation, the Jews of the Babylonish captivity were children of Israel as much as those of the Assyrian captivity; and the latter having been now lost to sight for some century or more, "the Jews" dispersed throughout Cyrus's dominions were the only people in the world at that time visibly recognisable as children of Israel.

The offering of a sin offering for All-Israel, twelve he-goats, according to the number of the tribes of Israel (Ezra vi. 17) affords no proof whatever that the Jews in Palestine at that time consisted of the whole Twelve re-united Tribes. The Jews themselves, as I have tried to show, contained representatives of all the tribes, and were regarded, and spoken of, as Twelve Tribes, probably in the days of Cyrus, and certainly in New Testament times: but that is no proof, nor are any references to Twelve Tribes in the New Testament any proof that the great body of the Ten Tribes which was carried away to Assyria 130 years before the Babylonish captivity had ever become as a body re-united with the Jews of the Babylonish dispersion. The Twelve Tribes we read of in the New Testament are the same body of people whom God, speaking to Ezekiel, calls "Judah, and the children of Israel His companions," and are an entirely distinct body from "Joseph and all the House of Israel His companions." And even if the Jews returned from Babylon were only of the Tribes of Judah, Levi, and Benjamin, there was nothing to prevent their offering a sin-offering, not only for their own sins, but for all the whole nation, the larger part of which were still exiled in the lands of their captivities.

(*b*).—Not only is there no evidence to be derived from detached expressions in Scripture, but what I think is still more fatal to the idea that this re-union was ever effected between Israel and Judah before the close of the Old Testament canon, is the fact that no record, no history of it is found in any Old or New Testament book.

Prophecies of this union are of the most distinct character. We have Ezekiel's before us. Let us read Isaiah xi. 10—16. (And mark "the day" when it is said it shall be fulfilled). See also Jer. iii. 18, and mark its connection with the foregoing words addressed to Israel as distinct from Judah. Read the very circumstantial language of Hosea i. 11. Is it conceivable that the fulfilment of these remarkable predictions could have taken place at any time before the close of the canon of Scripture, and yet that there should be no account of this formal and predicted re-union having anywhere or at any time been accomplished?

(*c*).—And further, as conclusive proof that no formal union, such as the foregoing prophecies predict, had taken place at the epoch of the return from Babylon, the prophet Zechariah, in words written about 50 years after the date of Cyrus's decree, speaks of the separate Houses of Judah and Joseph, and says of the latter house—*i.e.*, of the Ten Tribes of Israel, expatriated 234 years before, "I *will* bring them again to place them, and they shall be as though I had not cast them off." They are thus referred to as being in Zechariah's day still in a cast-off condition.

If, then, Ezek. xxxvii. is to be understood in its simple and grammatical sense, there are still existing in the world the two peoples denoted by the two sticks Ezekiel was told to take. I am aware that some say, that "all" the chapters (Ezek. xxxiv. to xl.) "apply to the Church of God only, the Israel, the Judah, whom He brings back from the captivity of sin, into the spirit of joy and liberty." To my mind, while not denying that these passages may, legitimately, be used to illustrate great spiritual truths, to say that they apply only to a spiritual body gathered out of all nations, and not to the *two distinct* nations of Joseph and Judah, whose distinct history the Old Testament clearly traces in its historical parts, and whose future destinies, after their captivities or expatriation, it is as clear as possible it is God's purpose to describe, is a daring perversion of the plain meaning of God's Word. The theory that makes all the promises of good things to Israel and Judah, in the future, to have no application to these people literally, but only to the Church of Christ, is, to my mind, so preposterous, that it is perfectly hopeless to enter into any argument, from Scripture, as to God's literal people, Israel and Judah, with any person who holds it. A more bare-faced contradiction of God's own plain words, than that which this so-called spiritualising theory involves, it is impossible for a

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man to be guilty of. The prophecies, then, to which I have referred, are still awaiting their fulfilment to the two peoples of Israel and Judah; and Judah, being the same people as are known all the world over as "the Jews," it is clear, that the people denoted by the other stick—the second stick—with whom the Jews are to be re-united, and with whom they are to return to their own land, must be in existence somewhere in the world. Have we anything to guide us in our search for them?

III.—I shall conclude by putting forward a very few, but to me absolutely indisputable marks, which prophecy impresses upon the House of Israel—*i.e.*, the Ten Tribes, commonly spoken of as "the Lost Ten Tribes."

1. They were *not* to be found *as a manifestly Hebrew race*, with Israelitish or Jewish characteristics, but as a people, to all seeming, a part of the Gentile population of the world.

(*a*) They were to cease to be called *Ammi*, and were to become Lo-Ammi (Hosea i. 9). They should, ultimately, be found in a place where it should be flatly contradicted that they were *Ammi* (Hosea i. 10).

(*b*) They were to be mingled amongst the Gentiles, so as to become indistinguishable from Gentile races (Hosea viii. 8; ix. 7; Amos ix. 9).

(*c*) It is distinctly foretold of Ephraim, that they were to become a multitude of nations—the fulness of the Gentiles—an expression quoted in Rom. xi. 25, and occurring nowhere else in the Bible but in Gen. xlviii. 19, and Rom. xi. 25; and if Ephraim, most likely the other Nine Tribes.

(*d*) As a nation, they were to die, and to be buried (Hosea xiii. 14; Ezek. xxxvii. 1, 2, 11).

Up to just the time, then, of their re-union with Judah, prophecy seems to tell us that they should be an apparently Gentile people; and that, therefore, we are not to look for Jewish characteristic or Hebrew peculiarities to identify them.

2. While, thus, we are to look among the Gentile nations to find the modern descendants of the Lost Ten Tribes, it cannot be among any out-of-the-way, small, and obscure peoples that we should search. Israel, before their re-union with Judah, are to become a very multitudinous people. This, indeed, was one of the earthly blessings promised of old to Abraham, Isaac, and Jacob. But, as the line of promise goes on, *this* blessing comes to be connected especially with Joseph's seed, and, of his seed, especially with Ephraim. I have already referred to Gen. xlviii. 19. In Moses' blessing of the tribes, Ephraim's ten thousands are particularly named. So Hosea predicts that "the children of Israel" (an expression which he used in contrast with the children of Judah, occurring in the very next verse) shall be as the sand of the sea, which cannot be measured or numbered, and that, too, before the final re-union takes place. Ezekiel's vision speaks of the resuscitated dry bones, which represent Israel of the Ten Tribes, as standing up, an exceeding great army; and Zechariah, speaking of the House of Joseph, says, "They shall increase as they have increased" (Zech. x. 8). Here, then, we have two marks of Israel, they are to be looked for among the Gentile nations; and they must be a very multitudinous people—yea, Ephraim's seed alone were to become the fulness of the Gentiles—that is, a race "sown," as Zechariah says, "sown among the peoples" (Zech. x. 9), whose multitudinous seed should "be in many waters" (Numb. xxiv. 7), filling up the interstices in the Gentile world.

3. There is, at least, one passage of Scripture which distinctly intimates that this people should be a Christian nation. Though it should not be acknowledged that they were God's people (Ammi) Israel, yet it would be freely confessed that they were "the sons of the living God" (Hosea i. 10). This, of course, refers to the nation as a whole, and does not necessarily involve an application to every individual of the nation. For any nation to be recognised as the sons of the living God, any time after Christ's ascension into heaven, it is clear they must be a professedly Christian nation, and not only so, but one so conspicuously Christian among other nations, as to attract observation—to be told by others, "You are, undoubtedly, a pre-eminently Christian people." It is the reception of Christ that constitutes people sons of God. Thus it appears, that poor, outcast, diminished, idolatrous, dead and buried Israel was to be, some time before the ultimate return of the Jews to their own land, gathered into some special country, greatly multiplied and increased, so as to send out their seed into many other lands, and so influenced by the Gospel as to become a pre-eminently Christian people. So would, in this people, the old promise, "in thee and in thy seed shall all the families of the earth be blessed," be fulfilled, while Judah remained still in unbelief; and so would our Lord's words be verified, that the kingdom of God should be taken from the Jews and given (not, indeed, to a really Gentile nation, for God's purpose and plan has always been, that *Israel* should be His witnesses, but) to an apparently Gentile nation, bringing forth the fruit thereof. With these words of our Lord's, compare Hosea's prophecy concerning Israel (Hosea xiv. 8), and remember the significance of the very name Ephraim, which denotes prolific fruitfulness.

4. Again, while I think it clear from God's Word that whilst the nucleus of the House of Israel were to be found in some one country described in Jer. iii. 18 as the "land of the North," and in Hosea i. 11 as "the land," and in Hosea xi. 10 as "the West," which descriptions conjointly point to some country situated N.W. from Palestine, yet the seed of this Israel were to be largely scattered in all lands. In other words, the description given would suggest that Israel was to become a colonising people. "I will sow her unto Me in the earth," says Jehovah by Hosea, with reference to the word "*Jezreel*," which means God will scatter, or God will sow. Again, "His branches shall spread" (Hosea xiv. 6); and again in Zechariah (x. 9), "I will sow them among the peoples, and they shall remember Me in far countries." I am also strongly of opinion that Isaiah liv. has exclusive literal reference to Ten-Tribed Israel, however applicable its language may be to the Christian Church; and that the words, "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt 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," predict this colonising destiny for the House of Israel.

5. With this is closely connected (as well as with the fact of Israel's destiny to be a Christian nation) the destiny of Joseph to be a missionary people. What less can the words, "I will sow her *unto Me*," in Hosea ii. import? This would be in exact accordance with the old Abrahamic blessing, as well as with the prophet's declaration, "This people have I formed for Myself, they shall shew forth My praise" (Isa. xliii. 21).

We have thus then travelled over the following ground. We have seen that Israel and Judah were existing as two separate peoples in Palestine in old times; that they were both carried into captivity into different parts of the world; that they never at any time since effected any conspicuous and formal re-union; that such a re-union is nevertheless clearly predicted in Scripture; that it is still future; that the Jews are one of the two parties to the re-union; that consequently there must exist the other House—viz., that of Joseph, Ephraim, or Israel, somewhere in the world. We have also seen that this House of Israel, according to the prophecies concerning it, must in the last days, prior to its re-union with the Jews, be found not as a people manifestly Hebrew in appearance, manners, and customs, but as a Gentile nation—a Gentile nation marked by at least these characteristics—great multiplicity of population, pre-eminence in the world as a Christian people, putting forth colonies and scattering its subjects in many lands, and wit-

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nessing to and for God by the activity of its missionary agencies in all parts of the world.

Is there any nation in the world that combines these characteristics? Observe, this is a cumulative argument. We do not say, "Israel was to be a multitudinous people; the British multiply more rapidly than any nation in the world; therefore the British are Israel." We do not say, "Israel was to be a pre-eminently Christian nation; Britain is a pre-eminently Christian nation; therefore Britain is Israel." We do not say, "Israel was to be pre-eminently a spreading and colonising people; Britain is remarkably such; therefore Britain must be Israel." We do not say, "Israel, in accordance with at least one promise to itself distinctively, as well as in accordance with the tenour of God's promises to the patriarchs of old was to be a world blessing—*i.e.*, a missionary people, bringing glory to God and blessing to man in all lands; Britain is such a people; therefore Britain is Israel." Whatever may be the force of any of these or any other identifications taken singly, we should be foolish to rest so great a conclusion on one pair of premises. But when all these characteristics are found clearly predicted of Ten-Tribed Israel, and when we find in our own blessed nation that they all combine, the argument becomes at least strong enough as a strictly logical one, if, on the one hand, the statements of prophecy have been fairly treated, and, on the other, the facts cannot be denied, to exempt from the sneer of being "a craze" the view which finds Lost Israel in Great Britain and her colonies.

SOWING THE SEED.

By E. M. Rush.

PART I.

In a recent number of the Banner we have had our attention called to the excellent work of the Scottish National Bible Society. Comments of great interest accompanied the notice; but the efforts of this Society, with that of the grand and wide-spread work of the British and Foreign Bible Society, will yet afford us much food for thought in connection with the spread of the knowledge of Our Identity with Israel. No doubt we are all thankful to know how, through these valuable agencies, the Word of God, having been translated into myriad tongues, is sown amongst the nations, and now, while we reflect upon what has been and what is being done, let us look forward and think what the light of Our Identity may bring to those Gentile readers of the Bible thus placed in their hands. But let us not forget our own vague understanding and misunderstandings of much of the Scriptures until lately when a veil has been removed from our eyes, and shall we suppose that all other peoples shall of themselves see more clearly those hidden meanings of the Word which puzzled us for ages, than we could discern? If not, then is it not probable that as the claim we make to be the Israel of the Christian's Bible becomes bruited abroad, as it must be in time, that this great claim, with the already patent fact of British supremacy (with all which that implies) will bring conviction to many Gentile minds of the absolute truth of the Word of our God, and men be thus led to accept the Gospel, aye, even some who have not had a chance of coming directly under the influence of missionary teaching, for we know that the fame of British-Israel goes before them.

We see the noble efforts of the various Missionary Societies, and yet with all these, how does the world stand now as to Christianity? To consider the British Empire alone is sufficient for our case. Take what was lately stated in a telling article in the *Family Herald*. "If one is merely informed of any hypothetical individual that he is a British subject, the chances are two to one that he is a complete heathen, or if not that, then about even upon his being a Mohammedan or a Christian." Think of it; for to realise the full meaning is necessary, not only on account of the subject under discussion, but in order that *our* minds and hearts may recognise how wide is the field yet totally uncultivated; that we, as promoters of mission work, may not sleep while yet the daylight is ours during which we may labour for the great Husbandman. We know that Our Identity puts a great power into the hands of the missionary, and we see now that where perhaps it has not yet been possible to send a preacher of the Gospel, but where the Colporteur has performed his pioneer labours, there the light of Our Identity may come to mind, and illuminate the wondrous pages of God's holy Word, making clear much that has been veiled, and so force home conviction of its truth, and lead conscious sinners in lowly confidence to the feet of Jesus, our loving Saviour.

From our Malta agent, Mr. May, there has come a graphic sketch which, unfortunately, must be condensed of an hour spent on one of H.M. ships arriving from the Southern waters of Greater Britain; his work for the Bible Society taking him on board. Soon he learnt that the ship's company, officers and crew, were but a thoughtless set, counting sceptics amongst them; but he found that some had read papers on Our Identity which had been given to them in Australia. Conversation went on, and some sceptical remarks being made by one who "was no dunce," Mr. May wrote, "I felt it necessary to look up for help, and it came. One of the ship's crew replied, 'Don't mind what he says; he is always ridiculing anything religious.' He wished to encourage me, and stated that I was the first man that had spoken a word to them since they left Sydney some time ago, and they had not had the happiest time." Some details being given, in a little while there came a blessing on his mission to the ship. "Well," said this sceptic, or infidel, as he seemed to wish one to believe he was, "I am thirty-five years of age; I never believed in the Bible, and never had one of my own; but I think it is time I had, so that I may look through it, as some of these Identity papers seem to point to it so much." Then he selected one of the best Bibles Mr. May had with him, with references and maps; he presented another to a messmate, then one to a second comrade, who declined it, saying he did not wish to buy one; but he was at once informed by the generous purchaser that he did not wish him to buy one; he made him a present of it, and told him he must receive it, "as it was quite time that *he* began to read the Bible as well as himself."

Mr. May adds, "This opened the way; I sold several Bibles and Testaments, and I trust I interested them in a little conversation on our Israelitish origin."

We also may trust that the work commenced did not then close, but by the blessing of God was fruitful in good results. Here is evidence of Bible Society work, and the claim of Our Identity acting on the mind, going hand in hand. Does it not make us earnestly wish that much more should be done in speeding forth the bearers of the Word and supplying the testimony of its truth? We know not who in Australia gave those Identity papers that stimulated inquiry, but it was done; and we trust there are those who are now thanking God for them. That such efforts are continually being made in many places to scatter Identity Seed we are thankful to know, and we rejoice ever, when it is within the power of the Free Distribution Fund to meet the demands made upon it, as well as to enter new ground, for which fresh supplies are constantly needed.

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"HEAVEN'S LIGHT OUR GUIDE."

(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"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."—MICAH v. 8.



"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4

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EDITED BY PHILO-ISRAEL.

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THE GREAT IMPERIAL QUESTION.

THE Earl of Rosebery is now chairman of the Imperial Federation League, in place of the late Mr. Forster, and to him we are indebted for the remarkable but true sentiment that "the great Imperial question" of the day is Imperial Federation. There is no doubt that, this being a prophetic question, and the very next for fulfilment before our eyes, the subject is of the utmost importance to us nationally, and yet it is admitted on all sides that it is one which is surrounded by the very gravest difficulties. The colonies desire it, and there is a large section of the British public who begin to see that this matter underlies all politics. As Lord Rosebery said, it "must continue to be supreme whichever party is dominant in the State."

The difficulty lies in this, that the proposals for federation must now come from the colonies, and not from the mother country. The latter cannot even appear to dictate to the colonies in a matter where taxation must be a necessary consequence of federation. The colonies have, in fact, the first word to speak, and they must tell us if they can come to a decision on the subject among themselves, what sacrifice they are prepared to make to get federation, and how they wish it to be carried out. Professor Seeley has made some very judicious remarks on this subject, at the late conference on Federation in the Hall of the Colonial and Indian Exhibition, which we feel bound to quote as throwing great light on the state of the question now. He said:—

First, let me sweep away one or two preconceptions or prejudices which haunt our minds, and make it seem essentially improbable and hard to conceive that so vast an Empire can be durable. We call it overgrown, and we draw the conclusion that States of all moderate size, such as Great Britain or France, are natural and healthy, and that vast aggregations of territory are abnormal, monstrous, and therefore—when by accident they appear—certain to be ephemeral. I say that the effect of steam and electricity has been to make these vast aggregations of territory natural and convenient. See the United States—how they expand, how they refuse to be divided. Look at Russia. See how within our own Empire provinces draw together and form federal States over vast areas, as in Canada and in Australia. Another prejudice is that the colonies are involved by their connection with the mother country in all the accidental quarrels with European States in which England may engage, and in which the colonies have no real interest or concern. Let us only examine carefully the European wars in which England has been engaged since the seventeenth century. We shall find, first, that they have not risen in the casual, accidental way supposed, but out of large, permanent causes; secondly—and this is most important—that the great permanent cause has been the colonial Empire itself. On the historical point I must refer you to what I have said elsewhere. The great eighteenth-century wars of England, I assert, were mainly colonial, Imperial struggles. Apart from the Empire we have scarcely any interests. It can scarcely be said that England has any European policy in which the colonies are not concerned. When we have fought it has been for colonies or trade, and trade is only colonies under another name. But is the time yet come? Might we not by a too hasty scheme involve ourselves in inextricable difficulties? I am in favour of federation, not of premature federation. By all means let us proceed deliberately At every step let us make sure of our ground. But this does not mean—Let us put the question aside for the present, and take it up again 20 years' hence. There is a drift at work which will soon carry federation out of the region of possible things unless we keep our minds fixed upon it, unless we prepare it by perpetual discussion, unless we popularise the idea and make vast multitudes aware of their interest in it, unless we mature the scheme and discover the statesmen who shall realise it. Therefore Mr. Forster created the League; therefore the Prince of Wales created this Exhibition where the League now assembles. Again, I am in favour of a good federation, not of a bad one. It is easy to point out evils which might arise from a federal system ill contrived, which would cramp the colonies or the mother country or both. But let us suppose that the present movement proceeds steadily and deliberately; that after thorough discussion a scheme emerges; that this scheme is, after the fullest examination, found satisfactory and accepted. What are the advantages we expect from federation thus adopted? We desire federation on the ground that the mother country and the colonies have important common interests, and as furnishing a means by which those interests may be discussed. Now, what have the colonies and the mother country in common? Between them there is ever flowing a wave of trade and also a wave of population. These require to be carefully watched. Suppose war should come and interrupt trade. What disasters might follow both to England and the colonies! Therefore the waterway should be guarded. In other words, we want Imperial defence. Again, there is a movement of population—one of the greatest, most

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important movements ever witnessed. In the colonies there is land for all our people; in England there are hands ready to do all the work which the colonies may need. But in this great displacement what room for error, mismanagement, confusion! What scope, therefore, for common discussion, for an Imperial Parliament, for Imperial statesmanship! Federation is, in one word, the calling into existence an organ of discussion and legislation for affairs common to the whole Empire, and this in such a way as not to interfere with the liberty and self-government of the parts. This organ is needed for two great affairs, which, without such an organ, cannot have justice done to them—first, for the defence of a trade which covers all seas and is endangered by every approach of war; secondly, for the regulation of a vast exodus which is dispersing the dense population of these islands over the boundless, half-empty spaces in which has been established the authority of the Queen. (Cheers.)

The discussion was then opened by Sir Francis Dillon Bell, Agent-General for New Zealand, and continued by Admiral Sir Spencer Robinson, Sir Baldwyn Leighton, Mr. Parkin (from New Brunswick), Sir Rawson Rawson, Mr. Macmillan (from New South Wales), Sir Harry Verney, Mr. Moreton Frewen, and Sir George Bowen.

Professor Seeley, in replying, said that no opposition had been made to anything in his paper. The great want now was an assembly in which we could discuss practical suggestions. The atmosphere or medium in which Imperial statesmen might live was still to be made. (Cheers.)

The professor hit off two Identity points when he told us that the question of Federation depends on two main factors—namely, a mighty wave of trade or commerce between the nation and her company of nations; and, next, a wave of population gigantic in its dimensions, which requires to be transferred from the hive at home to the "desolations" abroad wanting to be peopled. These two matters demand that the road by which the commerce travels, and the people will have to go, shall be safeguarded from our enemies' attacks. In other words, we must be assured of "the supremacy of the sea," which means that "the possession of the Gates" must be ours!

Here, then, are four Identity points involved in the idea of the Federation of the Empire. 1. The redundant population of our home islands; 2. The fact that the colonies have room enough and to spare for all our surplus folk; 3. The vast trade existing between the United Kingdom and the outlying Colonial Empire; and 4. The necessary possession of the Gates to ensure the safety of the ocean highways of the world whereon our people and their trade must needs be carried, as they both circulate throughout the globe. Our commerce, as Professor Seeley said, "covers all seas." Therefore we require "all the Gates" to be in our own charge to safeguard them all! Our Queen's authority is extending according to the true testimony of the professor, over "the boundless, half-empty spaces" of the world—words which aptly describe the "desolate heritages" of the prophet Isaiah (xlix. 8), which are to be the exclusive possession of God's people Israel.

These are yet the days of discussion in regard to the national federation of Britain and her colonies, but our readers must see that in all discussions that will yet take place, the Identity points we have indicated must form the ground-work of the controversy. These are sure to become practically important, and tend to the establishment of our Israelitish birthright blessings; because the facts which, according to the professor, will bring about Federation in time are just those which God has promised on oath to the afterseed of Abraham as their possession for ever. The redundant population increasing like the stars, the dust, and the sand we have already. The colonies, which are veritable "desolate heritages," we possess to-day. The abnormal, inconceivable trade, greater than that any nation which has ever yet existed has acquired is ours now. And "The Gates," conferring power and supremacy thoughout "the ocean highways of the world" are British gifts already, with the certainty of large additions in the future, according to the prophecies! We need say no more! These things are facts, and they promise us, as God is true, that the federation of the Empire shall be the glorious result of them, leading to the universal domination of the British crown throughout the world, for which we call upon our readers as "the Israel of God," to praise the Lord! (Gal. vi. 16).

OUR NEW PACIFIC GATE.

In our article on "The Canadian Pacific Railway," published on page 311 of our present volume, we wrote the following words, which were penned in total ignorance of a fact just come to light, that the British have quite recently seen the value of a new naval Gate in the Pacific, which literally dominates that ocean, and takes in the rear every "place of arms" which the French or any other nation have dreamed of establishing to the detriment of our growing power in those distant parts. We look on this fact as a most wonderful interference on our behalf of the God of Israel, the giver to His own people exclusively of the Gates of the world, and of their enemies in it. Our words, which were almost prophetic, were these:—"The Canadian Pacific Railway will double our military strength, because it will, on British ground at Vancouver, advance our arsenals and military depôts half way towards Australasia and India at a stroke, and it will give us, on British territory, an alternative route to India, which will make us almost independent of the Suez Canal in times of war, and it will wonderfully stimulate British steamship ocean commerce in the Pacific by lines which are sure in time to radiate to all parts due West and South West from Vancouver. This new and gigantic enterprise thus will distinctly increase British power, wealth, prestige, and enlargement; for it is sure to add to the South Pacific 'Gates,' one or more of which must be soon secured to enable our commerce successfully to extend to new fields which are beckoning it onward, Westward and Southwards from Vancouver. New Gates will bring new power, and new sources of wealth to the merchant princes of the Empire; and will, as we all know, confer on our nation naval supremacy in the Pacific, where it is not yet as marked as it might, and is yet sure to be."

How did we come to surmise and be so certain that our rulers would soon secure a new and commanding Gate in the Pacific, now that they have a railway which links Montreal with Vancouver Island on the Pacific, 2,900 miles away? We had only the promise to guide us, "Thy seed shall possess the Gate of his enemies" (Gen. xxii. 17). We have enemies in the Pacific, the Russians to wit, who look to command there; the French also, who want to consolidate their power in the New Hebrides; the Germans, too, who are looking out for "*places d'armes*" in all directions in the Pacific. We knew that God had given the Gates to Israel to control their enemies, and we saw that He had bestowed on them wonderful power in the new railway, on the sea-board of the Pacific, such railway being on British grounds throughout from first to last.

We have no "Gates" yet on the Pacific, and therefore, knowing the promise, we were confident that God would soon give us one or more commanding spots to turn our enemies' flanks, to destroy their power, and to give the dominion to us His people throughout the length and breadth of the Pacific, where already our British Empire is so colossal. Were we right in our anticipation? Was our faith well-grounded? Let the following letter, from the well-known pen of Edward Palliser, testify. It appeared in *The Times*, of July 16, 1886, and was to the following effect:—

THE NEW *PLACE D'ARMES*.

To the Editor of the "Times."

Sir,—I observe in *The Times* of to-day the mention of the New Hebrides in the Queensland House of Commons. Will you allow me to say that it is doubtful now if these islands can be

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annexed by any Power, in view of the late action of the Canadian Minister of Militia, Sir Adolphe Caron? Taking advantage of the Canadian Pacific Railway, this Minister is turning the hitherto remote and somewhat obscure naval station of Esquimault into a formidable Imperial arsenal and *place d'armes*.

Canada and England have voted £50,000 towards the fortifications and armament. This arsenal is now within easy reach of Plymouth and Woolwich. It dominates the Pacific, and absolutely commands the rear of any ring-fence of islands foreign Governments may think to set up round Eastern Australia.

Your obedient servant, EDWARD PALLISER.

Army and Navy Club, Pall Mall, S.W., July 15.

Here we have every ingredient of a God-given Gate meeting us in the description of that at "Esquimault." It is a *place d'armes* to begin with—that is, it is a Gate dominating Israel's enemies. It is a military stronghold and strategic post, which the French well describe as a *place d'armes*. It is so strong a place that it is spoken of as a "formidable Imperial arsenal," one which (like Fort Hamilton) we are busily fortifying and making impregnable at a cost of £50,000. "IT DOMINATES THE PACIFIC." Words could not describe better our definition of one of Israel's Gates; "but," adds the writer to *The Times*, "*it absolutely commands the rear of any ring fence of islands foreign Governments may think to set up round Eastern Australia.*"

Here we have the idea of Israel's enemies brought forward. Our new Gate's complete mastery over *them* illustrates the nature of God's sworn gift to Abraham, and how He meant that "the gift of the Gates" should serve them right down to our own days, or latter times. We have had as yet no distinct idea of the locality of our new Gate, Esquimault, as the atlases to which we have had access have not indicated where the place is situated. But we are now enlightened, as what follows will prove; and we shall not be surprised to discover that Esquimault is not to be our only Pacific Gate, but that others equally great and quite as formidable (to our enemies) will be given us in due time, *en route* from Vancouver's Island to Sydney in New South Wales, or Hong-Kong, near China; and let Israel ever praise the Lord for the blessing of the Gates, because on them rests the whole of the gifts of God to His people Israel. By means of them, in short, His people have now entered on the enjoyment of those birthright Israelite blessings which are by promise theirs.

In Macfies' "Vancouver Island and British Columbia" (Longmans & Co., 1865), pp. 43, 67, &c., we have notices, geographical and otherwise, of our new Gate, which will be interesting. The new Gate is in Vancouver Island, three miles West of and adjoining Victoria, the capital, situated on Juan de Fuca Straits, close to the ocean, and on British soil. Macfie says of it:—

"Soon we came in sight of the magnificent harbour of Esquimault, distant eight and a-half miles from Race Rocks. It is two miles by three in extent, with an average depth from six to eight fathoms of water, and affording unquestionably the most perfect shelter to ships of large tonnage that can be obtained between this locality and San Francisco, 750 miles further South. In this capacious place of anchorage a portion of H.M. Squadron rides already, and eventually Esquimault is certain to assume the position of chief depôt for the Royal Navy in that ocean. Here steamers from California land freight and passengers, and in future years the present village will expand into the dimensions of an important town, whose wharves will be gay with the shipping of all nations. Three miles Eastward of Esquimault are the city and harbour of Victoria. Esquimault is the only convenient British place of anchorage in that (the Pacific) Ocean to which H.M. ships can repair to coal, refit, provision, and concentrate for war. From this point our fleets can have a more complete command of that ocean, and proceed more readily to any part of it, than if Hong-Kong or Australia were head-quarters" (p. 127).

As this Gate is close to the terminus of the great railway connecting Victoria with Montreal, our readers can see it is indeed a formidable Gate, having the resources of Woolwich, Plymouth, Portsmouth, and Chatham, to fall back upon; one which God has given us, in short, to bring to nought our enemies' attempts in the Pacific Ocean, to depreciate our present and coming dominion there, a supremacy which is ours because we are Israel.

THE ANCIENT OF DAYS.

BY SURGEON-GENERAL J. M. GRANT, M.D.

DEAR SIR,—I have written to your Wolverhampton correspondent, as you requested, and send you a copy of my letter to him. It has assumed the dimensions of a paper; and perhaps you will honour it with a place in the BANNER, as some of the arguments are new. Yours truly, J. M. GRANT.

Cheltenham, July 6.

DEAR SIR,—Philo-Israel has asked me to answer your letter to him, as he is going from home. The best book on Daniel, interpreted on Identity lines, is Mr. Gilder Shaw's, as far as I know. It may be out of print, but I send you a spare copy, which I hope you will do me the favour of accepting.

Mr. Shaw considers "the ancient of days" to be the House of Israel, and after much thought, and a great deal of difficulty in accepting his view, I entirely agree with him.

We must remember that in Nebuchadnezzar's dream no mention whatever is made of *ten kingdoms*. The fourth, or Roman Empire, is spoken of as *one*; and we have no more right to call the ten toes kingdoms than we have the ten fingers of the hands of silver. Neither toes nor fingers would be a true type of one kingdom rising out of another, because both are integral parts of the body to which they belong, whereas horns, which are the only symbol used in this sense in the book of Daniel, are a later product, and grow out of the body after it has attained a certain stage of development. It is very important to bear this distinction in mind, because many hold that Britain is one of the ten kingdoms into which the Roman Empire was to separate, an assumption which does violence to the symbology of the prophet, because Britain most certainly was not an integral part of the Roman Empire, as a toe is of the body; nor did she grow out of it as a horn, inasmuch as the Romans had left the country before the Saxons, from whom the British race is derived, entered. The fact seems to be that the Israelitish prophet had a revelation of the spiritual aspect of the fourth kingdom, and of its later history, showing the important part that would be played in the destinies of the world by the little horn and Israel as opposed to it; or, as we now see, by the papacy and Great Britain; but that no such revelation was made to the heathen king.

The difficulty that is naturally felt about regarding the ancient of days as God's chosen people is the glory of his surroundings; but Israel *as a nation* is redeemed—washed in the blood of Christ, and accepted as righteous in the sight of God; and as "the righteous nation," "the kingdom of priests," has a glory that belongs to no other. The raiment white as snow, and the hair like pure wool, are typical of the glorified humanity of Christ, and may, without irreverence, be applied to His chosen people; while the throne and wheels of fire seem to symbolise the imputed righteousness of Christ, or the outpouring of the Spirit, of which the scriptural emblem is fire; and the fiery stream, issuing and coming forth before the ancient of days, is an apt figure of the law of God which Israel was commissioned to proclaim, and which is called "a fiery law" in Deut. xxxiii. 2. No act of adoration is expressed or implied in the "ministering" of thousands of thousands; indeed, as a matter of fact, we are so ministered to as the chief commercial nation at the present time; while many alien races "stand before" us as receiving and being subject to our laws.

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Again: the same figures are applied to Christ and Israel in other parts of Scripture. Both are spoken of as the Son of God called out of Egypt. Compare Hosea xi. 1 with Matt. ii. 15, and the House of Joseph is called "the shepherd, the stone of Israel" in Gen. xlix. 11, while "the stone which the builders rejected" is applied to Israel in Psa. cxviii. 22, quoted in Matt. xxi. 42; and to Christ in Acts iv. 11; and Christ says in John xvii. 5 and 22, that He had given to His people the glory which the Father had given Him—that is, of course, as the Son of *Man*, because as God He is one and equal with the Father from all eternity; so that the difficulty about the glory disappears when we compare this passage with other parts of Scripture, and bear in mind the distinction between the divine and human nature of Christ. That the ancient of days is not God the Father appears evident from the fact that the scene of the vision is laid on this earth; and we read in the Bible that Christ left the world and *ascended* to the Father; but not that He will *descend* to Him when He comes in the clouds of heaven; neither can it mean the Son, because in that case, we have the absurdity, as Mr. Gilder Shaw has pointed out, of the ancient of days coming to the ancient of days, and being brought near before himself! So that whatever difficulties may attend the interpretation which he has suggested, they are certainly less than attend those which are generally received as orthodox.

The vision of Daniel opens where that of Nebuchadnezzar closes, with the casting down of the thrones of the four great kingdoms—that is, the division and fall of the last of them, the Roman Empire, and the setting up of the Papacy, and extends to the second advent; and it most assuredly describes a kingdom more powerful than any of the four monarchies which had preceded it, and belonging to a people who are called "the people of the saints of the Most High," and must therefore be Israel, to which the same title of saints is applied throughout the Bible, and there is nothing in the description of the kingdom to justify the interpretation of the schools that it represents "the spiritual kingdom of Christ," an expression which they have invented for themselves, but which has no place in the Bible. The events foreshadowed in the vision follow each other in chronological order, and the date of each may be fixed by well ascertained historical occurrences. Thus we have the rise of the Roman Empire, its division, and the rise of the little horn, or the Papacy, the career of which is divided into three distinct epochs. *First*, the period of its dominion and power when it made war upon the saints and prevailed against them, which may be said to include the period from its rise to the Reformation. *Second*, the period of its overthrow, when the dominion was taken from it, and given to the people of the saints of the Most High. This period is ushered in by the sitting of the ancient of days. It is distinctly declared that the little horn would make war upon the saints, and prevail against them "until the ancient of days came;" and as we know that Rome, which is generally supposed to be represented by the little horn, has long ceased to be a persecuting power, it follows from the interpretation of the schoolmen themselves that the coming of the ancient of days must be a *past* event, and that they become confused and self-contradictory when they regard it as still *future*. We need have no difficulty in fixing the date of this event as that of the Reformation, because then the dominion, or chief power in the world, was taken from Rome, or rather the Roman hierarchy, and given to British Israel. The third and last epoch in the career of the little horn is one of consumption which we see going on at the present time, and which will culminate in its utter destruction at the coming of the Lord in glory, after which the dominion of British-Israel, vast as it is now, will be vaster still, and will embrace "the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven—that is, the subjection, and obedience of all other dominions. And here we must remember the unity of Christ and His people Israel. The kingdom so glowingly described is undoubtedly the kingdom of Christ, but it is the kingdom of Israel, too, because Christ is King of Israel, and *in His humanity* of Israel only.

We notice in the interpretation by the angel, chap. vii. 26, the expression, "the judgment shall sit," which cannot mean the final judgment, or day of judgment, as it is called, because the time referred to is that of the taking away the dominion of the little horn by the saints of the Most High, or the Reformation, as we have already seen. It would therefore seem to indicate the setting up of the rule of Christ by the restoration of the kingdom of Israel, which commenced with the conversion of the Ten Tribes to Christianity, when "*the people* that walked in darkness saw great light;" but culminated in the Reformation, when the same people established as head of the nations in the British Isles, became witnesses for God over all the world; and the same interpretation will apply to the term judgment as it occurs in the 10th verse of the same chapter, and where it may probably mean the judgment recorded in the opened *books* (not *the Book* of Life) for or against the nations, according as they might receive or reject the Gospel which Israel was then commissioned to proclaim to them. We gather from our Lord's teaching that this judgment of the nations will continue till the end of the Millennium, when the kingdom of God, having had all them which do iniquity gathered out of it, and including such of the nations as have joined themselves to Israel and Christ, her King, will stand as the sheep at the right hand of God, while the nations which have refused that union will stand as the goats on the left; and a final and eternal separation will be made between them. Then will be fulfilled in its entirety, the prophecy of Isa. lx. 12: "The nation that will not serve Thee shall perish."

It is a difficulty to some, and has been to myself, that the ancient of days being in the singular number cannot mean a people or kingdom; but a kingdom may be likened to a man as readily as to a beast, or a stone, and Israel is called "the righteous man from the East in Isa. xli. 2. Unfortunately our divines preach the Gospel of grace exclusively, and altogether ignore, or paraphrase out of all meaning "the Gospel of the kingdom." If they did not, if they understood themselves, and taught their hearers that the kingdom of Christ is an actual material reality existing as one of the kingdoms of the world *now*, and destined *ultimately* to include them all, they would be better able to perceive that the glory of a sovereign is the glory of his people, and would not consider it necessary to travesty the lofty language which the prophets apply to Israel for the sake of adapting it to some imaginary standard of their own.

A further difficulty has just been stated to me as to who are intended by the "*they*" who are represented as bringing the ancient of days near before the Son of man, from whom he, the ancient of days, received an everlasting dominion. I think it must mean the resurrection saints who will attend our Lord in His triumphal coming to the earth, and present Him to Israel as her king, in whose government they will themselves have a part; for this is the great hope of the resurrection from (amongst) the dead so strongly insisted upon by St. Paul, although so sadly neglected by those who preach a spiritual kingdom in which all are on a dead level of equality, and without any rationally defined employment.

Yours very truly, J. M. GRANT.

UNIVERSITY HONOURS.—The friends of the Rev. Robert Douglas, M.A., Vicar of Kidsgrove, Stoke-on-Trent will be pleased to see the names of his two eldest sons, Mr. R. L. and Mr. T. A. Douglas, in the list of those on whom the B.A. degree was conferred at Oxford on Saturday last. Both graduated in Honours in the Modern History Final Schools.

ERRATUM.—Page 318, column 1, eighth line from bottom, after "erroneous" put a full-stop.

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THE REV. HENRY ROE.

We are sorry to learn that reports prejudicial to the Rev. Henry Roe, as a consistent and firm believer in Our Identity, are current among some who are interested in our affairs. We are glad to be in a position to explain this matter, and do so with Mr. Roe's full consent. The rev. gentleman is a minister of the Primitive Methodist connection, and was lately attached to a station at St. Ives, Cornwall. When the prescribed period of his ministry there came to an end, his appointment to a new station was brought, necessarily, under discussion before the yearly Conference of his Church, consisting of nearly 200 ministers and laymen. The Conference positively refused to re-appoint Mr. Roe, unless he gave a promise to cease promulgating Anglo-Israel doctrine. It was admitted there had been no complaints against our friend, on this account, from his circuit at St. Ives—nay, it was well-known that his people, officially and unanimously, requested him to teach and preach them at his station.

As Mr. Roe's congregation increased, a neighbouring Congregational congregation decreased, so that the minister had to pull down the empty gallery of his church, and otherwise lessen the sitting accommodation. Probably this caused him to privately write to the President of Mr. Roe's Conference, attacking the latter's ministry on Israel. The President laid this letter before the General Committee, and the latter sent it to Mr. Roe for reply. Mr. Roe laid it before the Quarterly Meeting, which represented all the interests of his circuit, and this Meeting unanimously passed a resolution fully approving of his ministry, and requesting him not to change. This resolution was signed by every member of the Meeting, and sent to the General Committee. The Committee desired Mr. Roe, and the other minister, to settle the case between themselves, and so it rested. Mr. Roe requested the minister to meet him on the subject on some public platform, but he refused.

The Conference Committee of 1886, however, was obdurate, and would neither allow Mr. Roe to plead his own cause, nor state the reasons for the hope that was in him. They refused to define any objectionable doctrines under the head of "Anglo-Israelism," but, like the Jewish Council or Papal conclave, demanded submission from their servant, or resignation. Our friend has twenty-one years' service, in the ministry of his Church, at his back, and acknowledges that these years of faithful service are his "capital and interest," outside which ruin and starvation must be his portion. He could not resign with his young children appealing to him for support, and he has had to submit to the gag. He has given the promise extorted from him, that he will not preach the Identity. The Conference resolved to silence Mr. Roe in respect to his Israelite teaching, and they have succeeded. His new station (which he has already joined) is Dawley, Salop; and his address there, "Rock Villa."

We publish these facts with the greatest regret, simply to vindicate our friend's character for consistency, and to contradict and silence those who are now spreading the report, that the Rev. H. Roe "has given up our Identity, and no longer believes it." The reverse is the truth. Mr. Roe holds to our Identity as firmly as ever, and has not "given it up," because he sincerely believes it is God's truth. But he has been forced by those in authority over him, by an arbitrary, persecuting, and ignorant use of their powers, to refrain, for a time, from teaching these glorious doctrines from his pulpit, and in other ways. Whether this conduct of the Conference can be deemed right in the sight of God, let our readers judge! Our Identity does not demand martyrdom from those who believe it; and therefore, while we regret the stress which has been put unjustly (as we believe) on our friend, we do not blame him for submitting, seeing that the alternative was ruin and starvation to himself and to his young and innocent children.

We are glad to know that the Conference expressed themselves in flattering terms as to Mr. Roe's character and usefulness as a minister; but they found occasion against him, like Daniel, in respect to his belief in the Word of his God, and have put a seal on his lips, which we are sure the Lord will remove in His own good time and way. The Rev. Mr. Roe says he fully believes that this persecution will aid the spread of God's truth in the same providential way as did the imprisonment of Bunyan, and the banishment of John to Patmos. He thinks of preparing the details of the case for a separate pamphlet. We wish him God-speed in his new station, and much spiritual blessing on his ministry.

VESTIGES OF LOST ISRAEL IN AMERICA.

By E. Wilmshurst, Retford.

PART I.

When Israel was "cast out," the prophets foretold, that although the holy seed should never be lost, yet that they should be scattered among all nations, to become, in the "latter days," God's witnesses and instruments for benefiting the human race; and that, in the fulness of time, they should be re-gathered to the land of their fathers, "from the West, and the North, the South, and the East" (in the Vulgate, Australia).

In the January numbers of the Banner, in 1885, we gave some historic records of the presence of the Beni-Israel in Central and Eastern Asia, in Africa, and Arabia, &c., where, as in the case of the Nestorians, the Afghans, the Burmese Kareens, and the Indians of the Tinevelly districts of South India, considerable remnants of Israel, probably not unmixed with Judah, still retain cohesion, invariably with leanings toward the British rule and race. But we have seen no attempt, hitherto, to trace the presence of Israel among the pre-historic inhabitants of America, although many writers, of undoubted ability, concur in the assertion of customs, rites, and ceremonies among the North American Indians, of wonderful similarity to those of the Hebrews, as recorded in sacred history.

Careful investigation is convincing many, that the main stock of the exiles to the cities of the Medes (following the mighty impulse which caused the surplus populations of overcrowded Asia to pour into Europe, in successive waves of emigration, for seven or eight centuries before the Christian era) came slowly from Media to Wallachia (Arsareth), and from Thrace, by Germany, to these "isles of the West," there to recover their strength, to blossom and bud, and to overflow into the desolate heritages of the earth. But history tells us of many of the "escaped of Israel" who, from these earliest periods, swarmed off in all directions, only in the latter days to be re-united to the main body, forming, in some cases, valuable outposts of Britain's ever-increasing Empire, already acclimatised in countries where their European kindred can, with difficulty, exist in good health.

In Delafield's "Antiquities of America," is a copy of a map of the Aztecs, seventeen and-a-half feet long, representing their migrations in America, from the original home of their race and of mankind, Asia. And in Prescott's "Historical Essays," he traces fifteen halting stations, "Place of Humiliation," "Place of Fruit-Trees," "Place of Eagles," &c., dating back from the time of their arrival in Mexico, circa A.D. 1194, to their original departure from the country of Aztalan, circa A.D. 778 (a period of 416 years), which Humboldt places in the North American lake district—Atl meaning "water," and Aztecas, "lake people": being driven Southward by fresh migrations of warlike tribes from the North, through Ohio, Mississippi, and Illinois: their divine book, dated from the

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seventh century, gave an account of their religion, &c., and of their migration from Asia.

Lord Kingsborough, in his valuable works, states that the Mexican chronological computation of time began in the year "one flint," which Captain Palmer, in "Migrations from Shinar," remarks corresponds with the Lunar house of the Hindoos, called "Razor." Again, the sun stood still for one day, in the year "seven rabbits," which, in Aztec chronology, is 2,555 after the creation, only two years different from the date of Usher and Blair, when, B.C. 1457, "Joshua commanded, and the sun stood still."

The Aztec Deluge is also mentioned. Cox-Cox and his wife in a boat floating at the base of a mountain . . . . the waters rose to the height of "Caxtolmalictli," which is 15 cubits—the exact height mentioned in the Bible—and the neighbouring tribes of Michuacan had a further tradition that Tezpi and Xochiquetzal with their several children were saved on a raft, with animals and birds; from which a hummingbird was sent out, which returned with a twig in its mouth. The Divine Book was called "Teomoxtli." Arrian and Herodotus state that the Getæ believe that when they die they go to "Zamolxis," their hero-chief, or god, who had preached to them immortality, who, according to Strabo, had acquired that knowledge in Egypt. Sar-Molxis—The Lord Moses—so possibly "Teo-moxtli" is Theo-moxtli — The God Moses. The Mexican temples being called also "Teocalli," or "Houses of God."

The Mexican pyramids are as numerous, though not so well preserved as those in Egypt. That of Cholula was 1,423 feet square at base, and 177 feet high, and the tradition attached to it is similar to the history of the Tower of Babel. Humboldt, quoting a Mexican MS., in the Vatican, translates: "Before the great waters the country of Anahuac was inhabited by giants, all who did not perish were transformed into fishes, except seven, when the waters subsided. The Giant Xelhua built an artificial hill, or pyramid; he made bricks; the gods beheld with wrath the edifice, the top of which was to reach the clouds, and they hurled fire on the edifice, the workmen perished. At the Spanish Conquest of Mexico it was still called "the mountain of unbaked bricks."

Another smaller pyramid, nearer the sea, had six stories, built entirely of hewn stone, and Humboldt remarks, "It is impossible to read the description of Herodotus of the Temple of Jupiter Belus, at Babylon, without being struck with its resemblance to the great Teocallis in Mexico."

Col. Gawler, in "Dan the Pioneer of Israel," remarks that it was the invariable custom of Scythic, or wandering Israel, to throw up Tumuli, which he says can be traced from Widdin on the Danube, across Europe in a N.W. direction. And those off-shoots who went off Eastward, erected (as Buddhists) similar topes from India to China. "Cast thee up waymarks."

"Along the Valley of the Mississippi, says Captain Palmer, and particularly in the present State of Ohio, these remains lie thick, *ten thousand tumuli* having been discovered in Ross County alone, and they are, or rather were, scarcely less numerous in Virginia, while large pyramids are found of great size: Miamisburgh in Ohio, 60 feet high; Cahokia, Illinois, though truncated, is 90 feet, with several acres of flat surface on its summit. . . . . It appears that these early nations came originally from Asia, and although it is a favourite plan to land all the Lost Tribes in America, still we have good ground for thinking that *a portion of them* may reasonably be included, mixed among the numerous Asiatic nomadic hordes that in course of time found their way through Persia and Chinese Tartary, *via* Behrings Straits, or by the chain of Aleutian Isles to the N.W. corner of the American Continent," and who were pushed forward and Southward to the Great Lake District by successive arrivals from Asia of other emigrants.

(To be continued.)

SOWING THE SEED.

By E. M. Rush.

PART II.

The occasion of another General Election has soon afforded a second special opportunity for bringing the fact of Our Identity before the public, which, it may be hoped, was taken advantage of in many places, though there was less time for action, the notice being so much shorter than before. A revised edition of Philo-Israel's Election Leaflet made it of still greater value, and as it has been, so it should remain, a powerful agent for good in the hands of the Anglo-Israelite body whenever a similar occasion stirs the public mind. Packets of the Leaflet were sent to trusted Sowers in various places, a hearty welcome being accorded them. "I quite believe," writes one, "that Philo-Israel's address has been a power for good at the past and present Election." It is to be earnestly wished that so it may always prove.

The Midiothian stronghold that has so lately declared itself careless of the Union of our Isles has some fresh careful students of Our Identity; from one of these in Edinburgh came the following: "Many thanks for the papers received, which I have carefully perused, and I shall be thankful if you can supply some more of each for gratuitous distribution and circulation where I think they are likely to be appreciated and read." Another from the same place, after warm thanks, and a desire expressed for more papers, adds, "The Banner seems worthy of careful reading." Two numbers had been sent as specimens. Our Sower up and down the Midland Railway concerning the contents of two packets received, says: "They are all thankfully received, and I shall carefully distribute them. During the last week I have met several persons that have listened to the Story, and have taken a paper, and have promised to look the matter up for themselves. I like to read all the new leaflets and books. As I am always moving about to different places on week days I have not the opportunity of sending any definite results, still I hope that it is not all labour lost; to use the old saying, I keep 'pegging away' where there is an opening to speak a word."

Our indefatigable Sower sets us all a good example, ever ready to speak the word, to distribute, and he takes care to contribute also, as he is able, to the fund from which he thankfully receives supplies for his work, recognising, as his letters amply prove, the deep importance of the truth he earnestly labours to make known. Another home Sower sends a contribution from herself and friends, and gives a valuable detailed account of work done, telling of many who have received the news of Our Identity as good news, and true; she writes, "I lent one book to a young man, he said the first night he and his wife sat up nearly the whole night, he reading, she finding the Scripture texts, and when he brought it back he said there was no mistake about it, it was true." Then she tells how during an illness she was able to interest her doctor: "I lent him a great many of my books; he was a young man, and has left this part some time, to speak of it, I hope, somewhere else." Other cases are mentioned of the real interest shewn by young people, but she adds, "It is not only young people that take an interest in the Identity when it is made interesting to them," which last words give us a hint of one of the secrets of her success in winning much attention to the subject. There are different ways of presenting the truth which we do well to study, so as to meet the very varying interests of all minds.

From a private soldier in India comes the news: "I still receive the Banners all right, for which allow me to tender my sincere thanks; I am pleased to be able to report progress, having got some thorough believers in Our Identity. One Provost Corporal told me he came across the Banner when the regiment lay in Poona; he told me he never read such a

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beautiful paper, and that it ought to cheer the heart of any true Englishman. I have been watching the Home Rule Bill very anxiously, and at one time with a little fear, but I do rejoice to know that at last it has received its fatal blow. Surely, now Mr. Gladstone sees that he has been going direct against the will of God, in that he strove to put asunder that which God has joined. I have not a single paper of any sort left, and we have a few men who go home this year; I should like to have some to give them, in fact, one man has already asked me if I could get him some for the voyage. Can I trespass on your kindness for a few pamphlets, the which, I promise you, will find a welcome among many soldiers." A packet was sent at once to the Sower quoted above. For full accounts of the number and distribution of the Seed packets, the monthly reports in the BANNER will have given full information, and it remains only to express the earnest hope of the distributors of the fund that the work may increase on all sides for the good of our own people, and for all others whom we can influence for Christ's sake, and for the honour and glory of God.

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Reviews.

Lost Israel Found; or, The Promises made to Abraham, to Isaac, and to Jacob all Fulfilled in the Anglo-Saxon Race. Established by History; Verified by Prophecy. By E. P. Ingersol. Topeka Kansas Publishing House. 1886.

THIS is an American Identity work, written by the author after he had mastered a package of tracts (monographs every one on this identical subject, says Mr. Ingersol), sent him by Professor Piazzi Smyth from Edinburgh, in response to an inquiry what he could possibly mean by saying that "the Anglo-Saxons were the identical descendants of the Lost Ten Tribes of Israel?" The perusal of that parcel of Identity literature resulted in the publication of the little volume with which we are now dealing. We do not know that there is any new light thrown on our doctrines in this American version of them. It is not likely there would be, seeing Mr. Ingersol obtained his first inspiration from British sources. But in the preface (page iv.) we see an inaccuracy which would not have come from one of our BANNER writers, for if we understand him aright, Mr. Ingersol tells us that "both Judah and Ephraim also are, both of them," two of a family and one of a tribe, "to be brought by God Himself, and thus planted in the land given to their fathers." The real fact, however, is that the Jews, as we all hold here, are by prophecy destined to return *en masse*, not one being left behind; while of Ephraim alone it is said that "one of a city and two of a family will be taken by the Lord and brought unto Zion" (Jer. iii. 14; Ezek. xxxix. 28). Our author has the great and unique merit of having seen, as soon as the idea was presented to him, that there were two Houses of Israel—Ephraim and Judah—and that God's promises, as contained in the Word, are addressed to one or other of these two—not to both together, till after the reunion and restoration.

Mr. Ingersol takes his history chiefly from Oxonian, than whom he could not find a better guide. He adopts also Mr. Glover's account of the arrival of Jeremiah in Ireland, of Tea Tephi, Tarah, the stone and the ark of the covenant. He quotes Dr. George Moore's work, "The Lost Tribes and the Saxons East and West," and adopts his views as to the many wanderings of Israel prior to their gathering into "the isles of the West" (p. 33). Bringing the Eight Tribes as the Octarchy into Britain in A.D. 449—590, our author tells us that in A.D. 800 the crowns of the eight kingdoms were united on the head of Egbert in A.D. 800, when two more tribes, the Danites or Danes, and the Normans, or Benjamin, invaded and occupied the land with the other eight, making Ten Tribes already domiciled in this the larger island. How Mr. Ingersol makes out that the Normans were the Tribe of Benjamin can be seen on pp. 39 and 40 of his work. How he gets at the division of Dan into Dan the Elder (Ireland) and Dan the Younger in Denmark we do not quite see as bearing on the question of Our Identity.

In dealing with the identifications of the British folk as Israel, Mr. Ingersol quotes Mr. Dalla's speech, published in the BANNER, vol. ix., p. 498, 1885, respecting the greatness of the dimensions of our Queen's dominions. He glances at our wealth, at the subject of the Gates, at the Judah origin of the reigning sovereign of the British Empire, at our multitudes; at our national arms, the lion and a young lion (Micah v. 8); at "the branches of Joseph running over the wall," and at the triumphant character of all Joseph's contests with the Gentile non-Israelite nations. Allied with all this greatness and earthly triumph, Mr. Ingersol wisely points out that God gave a special promise of spiritual blessings to all the nations of the earth to come to them through Israel. These blessings include, he thinks, the highest blessing, both spiritual and temporal, for them. These he describes on p. 51, *et seq.*, as *civil and political liberty*—meaning, "constitutional government based on divine law." He declares (p. 52) that such a specially excellent government is the possession exclusively of the whole of the colonies of the Anglo-Saxon race—nay, that of all English-speaking races besides. He reviews the wealth of the Anglo-Saxon people, and finds it is being largely spent for non-Israelite nations abroad; and the American States being equally distinguished, he observes, "they are all Protestants."

On pp. 54 and 55, *et seq.*, he compares what other non-Israelite Gentiles have done for the world, and finds that the races obedient to the Greek and Latin faiths have failed to benefit the world at large by taking either the Bible or the Gospel to them in languages "understanded by the nations of the earth." He finds, then, that the Anglo-Saxon races alone in Britain and the States have done this great work which God promised that Israel should do; and he asks (p. 56) if there is any further or other conceivable blessing contained within the lids of the Bible for the world at large, which is not found in this promise to Abraham so fulfilled by the two racially allied people named?

In chap. ix. Mr. Ingersoll goes into the question very interesting to his American fellow-countrymen regarding the Scriptural proof that the American States represent the development of Manasseh. He discusses most candidly Gen. xlviii. 1—20, and admits that the home nucleus in the British Isles is environed with a company of sixty allied daughter Governments, or nations, but that Manasseh's case was different. He was to become one great nation, and he draws a sketch of the rise and progress of the United States since the "Mayflower's" small beginning in December 22nd, 1620, showing it is now a solid nation of sixty millions of souls! Mr. Ingersoll gives us two interesting final chapters on "The New Covenant" and on "The Unfulfilled Prophecies," thus bringing to a close a carefully prepared and painstaking treatise which is sure to attract attention in the United States and advance the knowledge of "Our Identity" there. We wish the little book well, for we are aware that the writer is a most zealous propagandist of and lecturer on our views, and we are thankful to learn that the knowledge of the glorious truth was brought to him by British writers, perhaps by some of those who habitually write in the pages of the BANNER.

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This (U.S.) country, too, I have no fear, will be brought through all the threats of anarchy, and turbulence late so rife. People here think that England will soon become a Republic, but I tell them the United States will gladly, some day, welcome their king.

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"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4.

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EDITED BY PHILO-ISRAEL.

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THE FEDERATION OF THE EMPIRE MUST BE UNIVERSAL AND "MANDATORY."

THE letter of Sir Julius Vogel, published in *The Times* of July 29, and dated June 19, from Wellington, New Zealand, is a remarkable one. He is in favour of the Federation of the British Empire, but he insists that it must include the whole of its parts. He also declares that the whole Empire, so Federated, must be retained in that condition by force, if, as is conceivable, any portion of it, after Federation, should desire to withdraw from the union. The Federation must be "mandatory," in short; and he declares, that any Federation which denied the "sovereignty of the united control," would be of no value at all. The change that such a Federation as this would effect in the power and strength of the British Empire, he considers, would be immense, and he contemplates it with awe. Its "powers of self-defence would be measureless," "its resources inexhaustible."

Fifteen years ago, Sir Julius declares, the then Liberal Colonial Secretary of State, in England, informed him "that Great Britain would never burn another ounce of gunpowder to retain a Colony unwilling to remain a portion of the Empire." This announcement, which was intended to be a gracious and gratifying one to him, drove the Colonial statesman to the Conservative party, who declared, about the same time, through their leader, then Mr. Disraeli, "that no English statesman would adequately perform his duty who failed to draw more closely the connexion between the Mother Country and her distant colonies." The Conservatives, in fact, fifteen years ago, felt that the Federation, to be of use, must be "mandatory," while the Liberals made it part of their principles to coerce nobody; and making a Federation, professed their willingness to allow every member of it to leave it whenever it chose. This idea Sir Julius Vogel holds to be "entirely inconsistent with Federation," and that Mr. Gladstone must have been aware of the fact when he wished to give Ireland Home Rule, and yet felt that she must be retained within the union.—

I am aware (concludes Sir Julius) that I am liable to be asked, Would I advocate any Colony's joining the Federation with no subsequent power of withdrawal? I answer, that though I am quite opposed to a Federation of the kind applied to particular groups of Colonies, I have no hesitation in approving its application to the whole Empire. I do not believe, all their theories notwithstanding, that Liberal statesmen would permit a Colony to secede. I am sure an independent foreign country would not, for example, be allowed to take the place of a single Australian Colony. Judging from all that is said about the Pacific Islands, I am certain that if the, in the last degree, improbable demand were made by New Zealand to become independent, leave would flatly be refused, and be emphasised by force if required. It is really sentiment, then, we have to do with, and Federation of the Empire, which is other than mandatory, has no value whatever. If a Federal Constitution were devised, which gave full play to local powers while jealously preserving the sovereignty of the united control, I believe every portion of the Empire would heartily accept it. Let me add, that I do not look on such a combination as a light or frivolous change, and am, indeed, lost in awe when I contemplate the immensity of its meaning. The Federation would have at its command such measureless powers of self-defence, such inexhaustible resources, and such vast interchangeable interests, that, for most purposes, it would amount to constituting a portion of the globe into a distant world. If this dream could be realised within the year, what grander celebration of the fiftieth anniversary of Her Majesty's accession to the throne could be desired than the first meeting of the Federal Parliament?

I am, &c.,

JULIUS VOGEL.

Wellington, New Zealand, June 19.

We quote the above with great pleasure. It is important to note how the idea of Federation is now rapidly coming to be a foremost question in the minds of all thinking men, and how the ways and means, by which it may be effected, are being universally canvassed. The above contribution, from the Antipodes, is worth reading, and serious consideration. We clearly see how sentimental is the idea of a perfectly free Federation, wherein every member would be at liberty to go or stay. It would never work! The United Northern States saw that, and fought the Southern States, to compel them to stay within the union. What is wanted is a Federal tie, which would leave each member of the Federation the freest possible scope for self-government, subject to the necessity of Federal unity; unity that is for Imperial self-defence, for world-wide

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commerce, and for the spread of the Gospel among all mankind, to God's glory. "All our sons all over the earth are now begging for the Union and Federation of Greater Britain," and there never was a time, like the present, for carrying that idea into operation, because, both at Home and in the Colonies, men are favourable to the coming change, as well as anxious, with reference to the threatening future, that it should take place soon.

Here, then, is another remarkable indication that we are drawing near the time when God's promise to Jacob and his afterseed is about to be fulfilled—"a nation and a company of nations shall be of thee" (Gen. xxxv. 11). The facts are also a new proof of our nation's identity with the Lost Ten Tribes, since they indicate our descent from the patriarch, to whom the promise was given; and we stand up before the world as "a nation"—the central link in the British Islands—with "a company of nations" surrounding us, existing, even now, as "a Federation of States, the grandest the world has ever seen." This Federation, to be lasting, must be "mandatory." There must exist, in the sovereign Union, a power to compel any dissentient member from seceding, and this agrees with both Revelation and current facts; for the Scriptures do not hint at any rupture in the united nation and her company of Daughter nations; while, thank God, the facts of the day tell us that our Empire is a loyally-united Empire, contented to abide with their old Mother in the West, and to maintain a unity which must, by its very nature, finally dominate the whole world. Wherefore, Israel, praise ye the Lord!

HER MAJESTY'S DOMINIONS.

THE extent and varied character of Her Majesty's dominions may be estimated and realised by our untravelled readers, if they note, with an atlas before them, the number and diversity of the telegrams received from India and the Colonies by the Prince of Wales, as Executive President of the Royal Commission, with reference to the opening of "The Colonial and Indian Exhibition." The following list of such telegrams was published in *The Times* of May 12:—

From the Viceroy of India.
From the Governor-General of Canada (Ottawa).
From the Premier and also the Governor of New South Wales (Sydney).
From the Governor of Victoria (Melbourne).
From the Governor of South Australia (Adelaide).
From the Administrator of Brisbane (Queensland).
From the Governor of Western Australia (Perth).
From the Governor of New Zealand (Wellington).
From the Administrator of Cape Town.
From the Governor of Natal.
From the Governor of the Straits Settlements (Singapore).
From the Governor of Hong Kong.
From the Governor of Malta.
From the High Commissioner, Cyprus.

Here are fourteen governors, administrators, and high commissioners beyond sea who have each separately responded to H.R.H. the Prince of Wales, thanking him for his information regarding the opening ceremonies. But these by no means exhaust the number of "the governors" who hold office under Her Majesty abroad. The Viceroy's subordinate governments are each represented by a governor holding office under the Crown, and might be named as the Lieutenant-Governors of Bengal, of Allahabad, of the North-west Provinces, of the Panjab, of Madras, Bombay, and Ceylon; the Chief Commissioners of Hyderabad (Deccan), of Scinde, of Beluchistan, of Burmah (Upper and Lower), and of many other central states in the Peninsula, too numerous to mention.

The prospectus issued by the Royal Commissioners, describing the Exhibition, gives the following detail of the Colonies represented at the Exhibition. The list is long, but even yet incomplete. It comprises—

The Dominion of Canada.
New South Wales.
Victoria.
South Australia.
Queensland.
Western Australia.
New Zealand.
Fiji.
Cape of Good Hope.
Natal.
St. Helena.
Ceylon.
Bengal.
Madras.
Bombay.
Scinde.
The Mauritius.
The Straits Settlements.
Hong Kong.
British North Borneo.
British Guiana.
The West Indies.
The West African Colonies.
Malta.
Cyprus.
The Falkland Islands.
The Punjab.
The North West Provinces, India.
Assam.
Burmah.

Here is a goodly list of 30 colonies and military possessions, all absolutely under the rule and guidance of these very diminutive islands of the West; all perfectly loyal to their old mother in the West, and all anxious and willing to continue in loyal subjection to the parent state. Such facts are unique in the history of the world, and cannot be matched in ages past or present. The colonies of this country are now, as we all know, nations in magnitude, independence, wealth, and settled political condition. They represent with the Mother Country, "a multitude of nations," "a nation and a company of nations," exactly fulfilling the promise of God to Jacob in Gen. xxxv. 11, and after that, again to his grandson, Ephraim, as stated in Gen. xlviii. 19. The unique modern fact in connection with these many British colonial nations is, their manifest desire to remain in union with the Mother Country, and their disinclination to announce their own independence. The Scripture nowhere hints that Israel and her many daughter nations will ever cease to be united, but on the contrary, in Gen. xlviii. 19, declares that Israel's greatness, in comparison with Manasseh's, will consist in the fact that whereas the latter will be one single independent people, Israel, on the contrary, will be finally found as "a nation and a company of nations;" an expression which plainly speaks of Federation, but not of separation; of union, but not of independent Israelitish nations like American Manasseh in her position of separation with respect to her old mother "in the West." Year by year Her Majesty's dominions expand according to the prophecies, because this nation is Israel of the House of Joseph (Gen. xlviii. 19), and therefore the present list of about 65 governments and states in subordination to the British in the four quarters of the world, we may expect as time goes on, will vastly expand and increase till the whole earth will become Anglo-Saxon, either by colonisation, by conquest, or by annexation, such annexation being not to the American branch of the race, to which no such promise was given, but to the Ephraim-Israel British stock—the heirs thereof.

But why is such greatness ours? Not that we may grow proud and rich—not that we may lord it over other nations. But that we may bless all those races we have united with our own—by giving them the spiritual gifts of which we ourselves have been made the stewards. The Bible, the Sabbath, the revivals of religion, the outpouring of the Spirit of God upon the masses, civil and religious liberty, commerce, wealth, and empire; these, and a thousand other good things, God has given us in Christ; and these very gifts we are enabled to pass on to our subject races, ennobling and civilising them; enriching and raising them in the social scale; blessing them in ruling them, and ruling them by blessing them, to the praise of God's grace, who made, created, formed, and fashioned us as Israel, that we "might show forth His praise" (Isa. xliii. 21) among all the nations, families, and kindreds of the earth.

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VESTIGES OF LOST ISRAEL IN AMERICA.

By E. Wilmshurst, Retford.

PART II.

(*Continued from p.* 330.)

Catlin, in his interesting work on the North American Indians, mentions many customs of striking similarity to those of Israel, especially in the North-west territories. The head-dress of buffalo horns used by the chiefs and braves, is identical with that of the Hebrew "keren," or horns, a symbol of power and command, and connected in the song of Moses (Deut. xxxiii. 5, 17) with the glory of the sons of Joseph, Ephraim and Manasseh. Job says in his misery, "I have defiled my horn in the dust." Catlin states that this head-dress was used only on great ceremonies, and is emblematical of dignity and strength.

Captain Palmer, in "Migrations from Shinar," from whose valuable book we have drawn much of the information given in these articles, remarks that "we must confess that extraordinary similarities did exist between several (not all) of the Indian tribes, and Israel—*e.g.*, the Indian high priest wears a breast-plate made of white conch-shell, and around his head either a wreath of swan feathers, or a long piece of swan-skin doubled, so as to show the snowy feathers on each side—reminding us of the breast-plate and mitre of the Hebrew high-priest. He had a magic-stone which was transparent, which the medicine-men consulted, jealously guarded even from their own people, and which they would never part with. "Is this," he says, "an imitation of Urim and Thummim?"

We must remember that the North American Indians worshipped the Great Spirit; no temples or emblems of the Great Unseen were found by Catlin, Adair, and other travellers. They had no image of the Supreme Being from Hudson's Bay to the Mississippi; and Captain Palmer states (p. 139), "They had a feast of first-fruits, which they celebrate with songs and dances, repeating 'Halelu, Halelu, Aleluiah,' and then 'Aleluiah, Haleluiah, Alelu-yah,' with great earnestness and fervour. They dance in three circles round the fire that cooks these fruits on a kind of altar, shouting the praises of Yo He Wah (Jehovah?); which words are used only in their religious festivals. Moreover, circumcision existed also among certain of the tribes.

The Mexicans had their hieroglyphic writings also, representing the four cycles (corresponding, says Captain Palmer, to the Hindoo four ages, mentioned in the Bhagavita Pourana) in which their race was subjected to trials by water, wind, fire, and famine, referring to the deluge; the destruction of the tower of Babel, when, according to Josephus, hurricanes were sent by the Almighty; the destruction of the cities of the plain; and the great famine in all lands, when "all countries went to Egypt to buy corn;" and the serpent-woman, or goddess, Cioacoatl, who brought forth, and by whom sin came, is no doubt the Mexican mother Eve.

Of the authorities who have written on the subject of the origin of the North Americans, Lord Kingsborough, in his exhaustive work of nine volumes, expresses his strongest opinion that many of the tribes are of Hebrew extraction; and Adair, who lived forty years among them, is equally certain as to their Israelitish origin; while Catlin remarks on the similarity of their customs to those of Israel. Cabrera thinks they are from the Phœnicians; but if so, we must remember that Dan and Tyre were voyagers in company. Humboldt and Robertson think they were Tartar tribes from East Asia; but, again, we know that several of Israel's tribes sent off great swarms of nomads among the Central Asiatic Tartar hordes, and it is on record that a large emigration of Israel had reached China B.C. 200, called by the Chinese, Taio-kin-kaio, or "the sect that divides the sinew." Is it improbable that *some* of Israel, mixed among Gentile races, should have reached Eastern Siberia and have crossed the narrow straights which divide Asia from the land of the setting sun?

But the Indians themselves, in many of their traditions, assert that their ancestors originally came from another country. The Chepewyans state that they came from another country, where the people were very wicked, that they traversed a great lake full of islands (query, the Aleutian Chain, some of which have since been submerged); they suffered great misery, and landed at the mouth of a river full of copper—probably the Coppermine in North-west America. Mackenzie says they evidently came from the East (*i.e.*, Asia) and spread Westward, and that a portion of them are on the Upper Saskatchewan River.

The Delawares and Iroquois came originally from the same North-west; and in Mackenzie's time roamed from Hudson's Bay to the great lakes, and they drove South the Alleghans, who retreated down the Mississippi, and probably in their turn, drove further South the tribes whom the Spaniards found in so advanced a state of civilisation in Mexico.

These Alleghans, or "mound-builders," can be traced from Asia. Their mounds extend, says Captain Palmer, right across Siberia; and in America they settled in the fertile plains between the Rocky Mountains and the Alleghanies, and their remains are found near Lake Superior, where they worked the copper-mines. They also came from the North-west; probably among the first of the Asiatics who crossed the Straits, or followed the chain of the Aleutian Islands.

Captain Palmer remarks that two distinct and differing types of skulls are found, both in the old mounds of North America as well as in Peru, one rounded, the other elongated, as we might expect if the nomads were mixed—Israelites with Mongols; and he concludes his remarks on their identity with Israel as follows:—

"We have difficulty in believing that the Jews (by which he means the Israelites) reached America at an early period in any numbers; but it is not at all improbable that after the dispersion, many of that interesting people again fell under the yoke of a still more savage tyranny than that from which they had escaped, and had only exchanged their Assyrian masters to find themselves vassals of those Mongol chieftains who passed over to America."

(*To be continued.*)

GOD'S "ANCIENT" PEOPLE.

By V. M. Cox.

We are all perfectly familiar with this term, as applied to the Hebrew race: but, though strictly speaking correct, there is a danger that it may be misleading; inasmuch as it seems to suggest that those who were *anciently* the chosen people of God, are now no longer so; in fact, that their national election was only a temporary matter. This we emphatically deny, and maintain, that since God once chose a race of men to be, in a special sense, His own possession, the same race cannot be anything but His chosen people to-day, in 1886, notwithstanding all our opponents may say to the contrary.

These observations were suggested by a circumstance which recently came directly under the writer's notice. At a Conversational Bible-class, there arose, out of the lesson for the week, a discussion respecting the doctrine of personal election. One of the members of the class, rather irrelevantly quoted some promise of God to Israel, as a nation, in support of his Calvinistic views, when the teacher, a popular and unquestionably able Nonconformist minister, objected to the introduction of passages from the Old Testament, not because, being rightfully Israel's property, they ought not to be appropriated, indiscriminately, by non-Israelite Gentiles, but because, he said, "When the Old Testament was written there

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was a chosen people, but when we come to the New Testament, *we have done with all that!*" Now, as the expression of an individual opinion, this might very well pass unchallenged, but it is so manifestly the view entertained by a large number of our opponents, that it calls loudly on that account for some words of comment and criticism.

"We have done with all that." What could be more forcibly suggestive of the utterances recorded in Jer. xxxiii. 24: "Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, He hath even cast them off? Thus have they despised My people, that they should be no more a nation before them." The view that God has cast off, or can cast off Israel, is plainly, then, unscriptural, and God-dishonouring as well. But let us consider, for a moment, what is involved in such a belief as this. Three-fourths of the Old Testament becomes, virtually, a dead letter. The covenants made with the patriarchs, Abraham, Isaac, and Jacob, are rendered null and void; thus their trust would appear to have been placed on a broken reed, since no such future awaited their literal posterity, as that which they were distinctly led to anticipate. The divine Being is thus accredited with the attribute of changeableness, and the "everlasting" covenant, which is the theme of the Old Testament writers, is shown to be one which was destined to end with the Mosaic dispensation, and which would be annulled at the advent of that Messiah whom the Hebrews had always regarded as their coming Deliverer, and the Restorer of their nation, simply because prophecy led them to believe that such restoration was the primary object of His mission.

And then, with singular inconsistency, these opponents proceed to adapt to the cases of individual believers those very promises which are made by God to Israel, but which, upon their own showing, He never intended to perform. On these (alleged) *broken* promises they base discourses on the divine faithfulness and truth; and with apparent sincerity and earnestness, call on men to entrust their eternal interests to Him, who having deliberately made choice of Israel to be a nation before Him *for ever*, yet finally suffered the last shred of their nationality to be destroyed by the hand of Titus, in A.D. 70, and has now conferred all the blessings, promised to Abraham's seed, on *one* Gentile nation, having no shadow of a claim to an iota of them, either through merit or through inheritance. Is it anything short of bitter irony to adopt such a line of teaching?

Let its advocates go, with their doctrines, to the Atheist and the Agnostic. Let them assert, if they dare, that the God whom they worship once elected one people from among all the dwellers on the face of the earth, to guard His truths, and to disseminate them among all other races of mankind; that He made with this people an everlasting covenant; that He assured them, most solemnly, that He would never break that covenant, nor alter its conditions; that He repeatedly proclaimed His fixed intention to make every promise good, and to verify every prediction, linking all such declarations with the most definite assertions of His own faithfulness and unchangeableness. Let them crown such a statement by saying, that this "everlasting" covenant is a thing of the dead past, that the people who were guaranteed a continuous national existence for all time, are now a nation no more; that Ephraim's promised company of nations never has had, never can have any counterpart in reality, and that the splendid forecasts of the prophetic writers have absolutely no sort of bearing on the destiny of those to whom they were all directly addressed.

Lastly, let the advocates of this view call on the sceptically-inclined to abjure their doubts, and to render unquestioning allegiance to a God who has not been as good as His word, where mere temporal gifts to a literal nation were concerned. How many, oh, ye opponents, do you suppose will renounce infidelity as the result of such representations? Call Anglo-Israelite doctrine heretical and dangerous if you will. If it be true that a certain admixture of error, certain extravagances, have crept into the writings of here and there one among its advocates (and is not this true also of Christianity itself?), at least, it is surely more honouring to God, more in harmony with Scripture, and more effective as a weapon against Atheism, than teaching such as we have criticised in the foregoing pages.

But it is the New Testament which is said to supersede and cancel the Old, therefore, it is to the New that we must look for proofs that such a statement is unscriptural and untrue. The inaugural announcement, respecting our Lord's mission, was to the effect that He came "to give repentance unto Israel, and remission of sins." And Simeon (himself a Hebrew) was inspired to declare that while our Lord should be a "Light to lighten the Gentiles," irrespective of nationality, yet He should also become in a pre-eminent degree, "the glory of His people Israel." This does not look much like God having "done with" the Israelites, as His especially chosen nation. The Master's own lips asserted that He came "not to destroy but to fulfil" the law *and* the prophets (whose utterances we find in the *Old* Testament); while Paul's testimony goes to shew that "Jesus Christ was made a minister of the circumcision, to *confirm* the promises made unto the fathers." Our opponents teach that He came to abrogate them. If this idea, that God has cancelled the Abrahamic covenant, be founded on truth, what could have possessed Paul, when writing to Hebrews (who could not have been ignorant of the nature of the birthright blessings promised to Abraham's heirs) to call to their remembrance the act of faith whereby dying Jacob blessed Joseph's sons, Ephraim and Manasseh, to the elder of whom he declared that one great separate nation should be descended from him, while to the younger was secured a multitude or fulness of nations. The faith which distinguished Jacob so greatly, and on account of which the apostle, acting under an inspiration, assigned him a place among the aristocracy of the faithful ones, becomes, in this light, weak credulity, inasmuch as the hopes which he entertained were never destined to become realities. The fact is, our opponents are in a perfectly hopeless muddle. They are aware that under the Christian dispensation the gift of free salvation is offered without distinction to the Hebrew and the Gentile: and thence they assume that the temporal predominance, which was the distinctive heritage of the House of Joseph, has been permanently alienated from that House. Now the election of Israel was not an election to salvation. Hebrew birth could not confer one iota of advantage on its possessor over the veriest barbarian, where the eternal interests of the individual were concerned.

Israel was singled out from all other peoples that she might become the depositary of divine truth and the dispenser of divine light, and this, though it involved a national regard for religion, did not by any means involve the personal holiness of all those individuals who constituted the Hebrew nation. Therefore the fact that Gentiles pure may now participate in the spiritual blessings which our Lord has purchased for all mankind, does not touch the question of Israel's glorious inheritance and exalted destiny. These have no more been alienated than Jehovah has changed. "There hath not failed one word of all His good promise which He promised to the House of Israel." According to some who essay the exposition of Scripture it has *all* failed. And if that were so, one would be inclined to wonder what could have been the motive for the divine selection of the Israelite race in the first instance. If they were destined to be finally cast off, and their nationality destroyed before any of the sublime purposes put on record respecting them had passed into the realm of accomplished facts, what could have been the object of embarking them on that marvellous career of which we have so graphic an account in the historical books of the Old Testament? Was it *only* in order to furnish themes for the discourses of our spiritual instructors, that the wonderful story of God's

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providential dealings with Abraham's posterity, was preserved? Surely not!

Then there are the utterances of prophecy. Those which concern Israel may be roughly divided into two sections: firstly denunciations and warnings against impending judgment, and secondly, promises of divine mercy and restoration. That the former were all verified it would be futile to deny; yet scores refuse to believe that the latter will be so also. None can controvert the fact that Israel and Judah were exiled and dispersed, in accordance with the prophetic Word; but hundreds aver that they will never be brought back again to their land. "Where," said a Christian minister, "would be the charm in Jerusalem now? The temple is destroyed, the worship of the true God is no longer centralised there. Why should Jerusalem be any more to the Jews than London or Paris?" Is it any marvel that so many refuse to accept the Bible as a divine revelation? That such is too truly the case is not, however, the fault of the Holy Volume, but of those who darken counsel by placing "private interpretations" on the sure word of prophecy; and be it ours to bend all our energies to the task of proving that God *has* been as good as His Word, and that Israel still rejoices in the divine favour, God's ancient people certainly, but not the less truly the people of His choice to-day, in accordance with the concurrent testimony of both the Old and New Testament Scriptures.

We ask why Britain has been so signally blessed, and we are told it is because she is a Christian nation, because she reverences the Sabbath, and because she has the Word of God, and is actively employed in sending it to every quarter of the globe; but if this be so, we may further inquire, Why is she a Christian nation? Why the regard for the Sabbath and the Bible? Why the missionary spirit for which the British people are pre-eminently remarkable? Only the Identity can tell us that. Britain has embraced Christianity because of the divine purpose announced in Hosea i. 10, "Yet shall the number of the children of Israel be as the sand of the sea, which cannot be measured nor numbered: and it shall come to pass that in the place where it shall be said to them, Ye are not My people, there shall it be said, Ye are the sons of the living God." She regards the Sabbath because God gave it to Israel to be for ever a sign between that people and Himself, and the custody of His Word is hers also, because "He showeth His words unto Jacob, His statutes and His judgments unto Israel." If that was *ever* true, it is so now, and on those who deny it to-day rests the burden of proving that God has changed His purposes while remaining unchangeable; that He has broken His promises while continuing faithful and true, and that He has been false to His covenant engagements while still retaining the title which we rejoice to know is as truly His divine right as it was when He "appointed *the ancient people*"—that of the covenant-keeping God.

No! God has not "done with" His chosen people. To us who believe that the Bible means just what it says, all nature is vocal with His immutable love for Israel. Gazing on the gorgeous tints of sunset and on the moon's softer radiance, and looking up into the blue expanse of the firmament wherein (as Longfellow says) "blossom the lovely stars, the forget-me-nots of the angels," we glory in thinking that we may claim them as Israel's forget-me-nots too, since He who has vouchsafed her the gracious assurance, "Oh! Israel, thou shalt not be forgotten of Me," has also called upon us to observe in the aspect of the starlit heavens a permanent token of His everlasting love for His elect nation, saying, "Thus saith the Lord which giveth the sun for a light by day, the moon and the stars for a light by night. . . . If *those* ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever" (Jer. xxxi. 35, 36).

Things are looking so gloomy just at present, that perhaps some of us have been tempted almost to yield to despair, certainly to depression. Perhaps, thinking of the dark conspiracies laid but now to destroy the integrity of the Empire, we have fairly trembled for the issue, and may even have been momentarily shaken in our belief that the Identity is true. But let us not forget that the events of the hour are all making for the fulfilment of prophecy, the dark as well as the light. We are not secured against conspiracy, but we are assured that the deep-laid designs against Israel's peace must ever fail of accomplishment. "Behold, they shall surely gather together, but not by Me; whosoever shall gather together against thee shall fall for thy sake." Blind as we are as to the way in which we are being nationally guided at this eventful period, we can surely say from our hearts that we "would rather walk in the dark with God than go alone in the light." And His cheering words, "When thou passest through the waters I will be with thee," are a certain guarantee that, whether in sunshine or cloud, we shall still have the sustaining strength that His presence can alone supply.

Aye, and there is a silver lining to the very storm-clouds which at the present hour darken our political horizon. Is it not a good omen, a glad augury, that just when the enemies of Israel (with, sad to say, the co-operation of many within her own borders) are straining every nerve to compass the disruption of the United Kingdom, a company of her loyal children from the other side of the planet have just been meeting in Westminster Abbey on the occasion of the Colonial Temperance Congress (July 13), and there united with Englishmen and English women in raising the stirring strain—

"One faith in God, one speech, are ours;
Around the world our Empire towers;
One sceptred Queen we hail;
Beneath one Flag we plough the seas,
And one in hope and destinies,
Our union shall not fail."

We know these lines are gloriously true, because the Identity is true. Let us then thank God from our hearts, and take courage. "God's *ancient* people" are His people still, and the darkest hour is that which immediately precedes the dawn. And what a dawn it will be we learn from the "more sure word of prophecy." "Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be unto thee an everlasting light, and the days of thy mourning shall be ended!" (Isa. lx. 20).

"Rejoice! rejoice! Immanuel
Shall come to thee, O Israel."

Abingdon, July 17, 1886.

THE IMPERIAL DEMOCRACY IN THE THROES OF THE GENERAL ELECTION.

On the 1st July the *Pall Mall Gazette* published the following, which is as fine a tribute to the greatness of British-Israel's "masses," as well as to its "classes," as one could desire to see. Asking the momentous question, "What will the answer be?" meaning the answer of the constituencies to the question proposed by Mr. Gladstone in reference to Ireland, the journalist remarked:—

He must indeed be an incurable pessimist who looks abroad upon England to-day and does not feel his spirits elated by the spectacle which is presented on every side. Whether he be for Home Rule or against it, there is enough to inspire the soul with fresh hope and fill the heart with renewed faith in the future of the land which Milton styled "God's England." The contest now being waged with passionate earnestness in every corner of the United Kingdom is in many respects almost ideal. A distinguished foreigner who is now on a visit to this country said the other day: "It is a spectacle unparalleled in history. I leave Paris, where all is dead that is not personal, where the appeal to the conscience awakens no response, and I come here, where the very atmosphere is thrilling and throbbing with the idea of justice.

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It is like a new world. I remember nothing like it in history—a moment when a whole people, an Imperial democracy, halts, interrogates its soul, and asks only one question, Have we been just? It is sublime indeed." There is more truth in this estimate than in that of those who see in the election only a vulgar battle between the kites and crows of faction over the carrion of place and power.

The late election hinged upon a question of right or wrong. Had we done justice to Ireland or not? Was it needful, as Mr. Gladstone urged, that we should give her a separate Legislature and Executive, and so lead to the rupture of the Empire at home, to be followed by its dissolution everywhere? The answer has been given in the negative. The "masses and classes" will not hear of any division or sub-division of the Empire, and have bid their hitherto honoured servant to stand aside as no longer fit to be trusted to perform a work they believed him once to be qualified beyond all men to do to their satisfaction. The Imperial democracy, the future masters of the nation, have done this thing deliberately and finally. From their sentence there is no earthly appeal. The foreigner, of course, does not understand this. His nation is not Israel, and the Lord does not dwell among and teach *His* people what they are to do. With us it is different. The two millions of new voters, whom men deemed unfit to understand or decide such a question as this, have been instructed by the Lord, and they have given just judgment in the matter. Israel is not to be divided any more, and they have said there shall be no division. Israel is to be united to rule the world, and the democracy (God instructed) has declared their will to be that no separation of Ireland from Britain shall occur.

The result is that Mr. Gladstone has resigned, and the Government of this realm devolves upon the Conservative leader, whose preponderance in the House is as 394 Unionists is to 275 Separatists. It was hoped that Lord Hartington and the other Liberal Unionists, who have so largely contributed to the reply of the Imperial democracy, would have been able to take office with the Conservatives; but this, it seems, cannot be, because the Liberals are unwilling, though the Conservative leaders are quite ready, it is said, to work with them, and even to take a subordinate part in the Government.

In the midst of all these changes and complications it is a great help and comfort for us to know that the Lord Jehovah reigneth, and that He has promised, "I will dwell among the children of Israel, and will be their God"; also, "I will walk among you, and will be your God, and ye shall be My people" (Exod. xxix. 45; Levit. xxvi. 12). The Lord covenanted with Israel when they came out of Egypt, so His Spirit remaineth among us. Let us, therefore, not fear "to trust the Imperial democracy of our Israelite polity. It is a God-guided, God-instructed, God-trained polity; and whether a democracy such as it is, or one more fully instructed in its political duties, it will and must carry out God's purposes, as we see it has done in the reply given to Mr. Gladstone's question in tones of thunder to him and to all his tortuous devices. If there ever was a man "hoist with his own petard," that man is the late Prime Minister of Great Britain, William Ewart Gladstone! He made Frankenstein, and the monster has destroyed him! God, in short, is too strong for the most powerful Minister this nation has ever had since the time of Pitt, and he has been broken without hand.

AN INDIAN MOHAMMEDAN ON ENGLAND AND CONSTANTINOPLE.

FORWARDED BY PROFESSOR PIAZZI SMYTH, F.R.A.S.

IN such times as these we are living in, times of rumours of wars and perplexities of peace, our readers will agree that it is prudent, whenever it can be done, to catch expressions of opinion, if from competent sources, "living as they rise." Now a military friend in India, from whom we frequently hear on many most abstruse questions of science and history, philosophy and religion, and who has moreover an insatiable curiosity for enquiring into what is going on around him, as well as a most happy manner in doing so, has recently sent us a letter of date February 8th from an inland part of the Madras Presidency, wherein the following paragraph appears, as quite an ordinary piece of news, and yet to our view a most valuable communication as to the Eastern mind; thus:—

"Two or three days ago I was going up the Hill Fort of Ghoote, a place mentioned in Sir Thomas Munro's life, and had got up half the 800 feet or so of ascent, when I met a common-place looking Mohammedan and an attendant with him coming down. I asked him where he came from, and he said Hyderabad; but falling into conversation, I presently found that he really came all the way from Delhi; was a Hakim, or doctor, and was travelling about sketching the old forts for a history he was preparing; also making a list of the names of drugs in different languages, to show the synonyms.

"He was on his way to Rangoon, and thence to China. I asked a number of questions about what was the Mohammedan opinion of current events. He was rather bitter about our rule. We had not taken the country from them by fighting, but by diplomacy. He used the term 'villainy.'

"As to the East and Russians, he was sure I knew the latest news already; but I made him understand that what I required to know was what the people heard and thought.

"'Well,' he said, 'the Mohammedans are afraid of the British alliance with the Sultan. They fear the English have him under their thumb, and that now we have a grasp of Egypt, we will not let it go; and they even say, said he, we want to take Constantinople!'

"He then told me a thing I did not know before—viz., that the importance of Egypt is, that though the accounts go to Constantinople, the tribute itself of Egypt is remitted to Mecca. There are large establishments there to be maintained, and the money for them is procured from Egypt, and the specie kept there for that purpose. If Egypt went into other hands, Mohammedans are afraid that the source of support of Mecca would vanish, and it is this which makes Egypt of such importance to them. The new Mahdi intends to invade Egypt, but the Soudan insurgents are an unreasoning set of savages. The sympathy with the Mahdi would, on their part, solely be on account of the security of the funds for Mecca. The disturbed state of Arabia itself, so much noted in some European papers, was merely a trifling local dispute about the pilgrim tax and quarantine.

"So the Hakim with his attendant went down on his way to the Eastern Coast, while I ascended to the old fort, once a strong place of Hindoo Princes, speculated much in fancy on the grand completeness of the conquest of all India by the Mohammedans between the thirteenth and eighteenth centuries; and then leaving the fort by another road went off to a place about ten miles distant, where diamonds have for a long time been found on certain village lands about four miles long and two wide. I had heard that the people find them sticking out of the mud walls of their houses after they are washed by heavy rain. Finding any is, however, now very rare. They are contained only in the surface 18 inches deep of the soil, which looks like drift. The country is open, undulating, and cultivated; and if the British Government would supply the people with more water for irrigation, they would be only too happy to attend to their fields peacefully, leave off thinking about diamonds, and drop that uncivilised practice which prevails with everyone high and low at Hyderabad and Golcondah, of carrying lethal weapons with them wherever they go."

ERRATUM.—Page 326, column 1, line 5 from end of page, for "of any nation" read "any nation."

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THE REV. JAMES ORMISTON, M.A., FINALLY DECIDES.

In the August issue of the *British Protestant, published before the Editor saw our replies to his criticisms* as they appear on our pages 296 and 297, No. 500, there is recorded the following final decision of the editorial mind on "Our Identity." It will be seen that Mr. Ormiston so announces his deliberate judgment that there can be no discussion—no appeal. "In proportion as he examines into the points of difference between us (he says), his conviction deepens that Anglo-Israelism cannot be justified either upon Scriptural or any other grounds." *Sic volo, sic jubeo.* We ask for reasons, but we get a final judgment! We ask to be heard, and yet before our reasons can be examined the door is closed in our faces! "Neither on Scriptural nor any other grounds" will our pleas avail! But we understood that "nothing but the inspired Word" was to decide this controversy; and, therefore, our appeal has been hitherto to the Scriptures as far as the *British Protestant* is concerned (p. 287, col. 1, of BANNER). Wherein our argument fails in respect to history, to ethnic science, to physiology, to philology, and the rest we are not told; but *we* have conclusively shown, we think, that on the Scriptural argument Mr. Ormiston's reasoning utterly fails. Under the circumstances we must leave the matter to the judgment of our readers and of the public, who must decide whether or no the *British Protestant* has vanquished the Identity, or whether, on the contrary, the Identity has vanquished that opposing journal in fair, full, and sound argument. The notice in question was as follows:—

MR. E. W. BIRD.—We have to acknowledge your courtesy in sending us a copy of the BANNER OF ISRAEL, containing an article (No. 1) on our recent reply to your strictures. Accept our thanks for your kindly appreciation of the tone in which we have dealt with the Anglo-Israel question. Let us here add, that in proportion as we examine into the points of difference between us, our conviction deepens that Anglo-Israelism cannot be justified either upon Scriptural or any other grounds.

DANIEL'S VISION OF THE FOUR BEASTS.

A CORRESPONDENT at Bonn, in Germany (Miss A. Cook), has written to us to point out some reasons why our article published at page 215 of Vol. X. of the BANNER on "The Ten Toes of the Image of Daniel, are They the Ten Kingdoms?" cannot be accepted as correct. She holds to the opinion of Mr. Birks and others, who regard the four kingdoms of Nebuchadnezzar's vision and the four of Daniel's as identically the same. Miss Cook states very correctly that Daniel saw his vision in the first year of the reign of Belshazzar, King of Babylon, and not in the time of the Medo-Persian Empire, as the article in question erroneously affirms; but she overlooks the fact that Dan. vii. 17, tells us on the authority of the interpreter of the dream, that the vision so seen in Belshazzar's reign by Daniel was, as respects the whole four of those bestial kingdoms, yet future then; future to Belshazzar's days. They could not, therefore, represent the Babylonian kingdom, which Belshazzar then ruled. They could not either represent the Medo-Persian kingdom, for that had already "arisen" and was existing, when Daniel saw his vision respecting the then yet future four bestial kingdoms which were to "arise out of the earth." Mr. Birks and Miss Cook, therefore, must be wrong, and the matter is not as they suppose.

We hold to the view already expressed by ourselves, and if we are called on to explain, as Miss Cook does, what "the little horn" of ver. 8 may mean, we reply that the event will show, but that it is not our province to prophesy from prophecy. It is enough for us to know that the appearance of a literal, personal Antichrist is to be expected in the future, according to the Scriptures, and it may be that "the little horn" is a typical representation of that Eastern Ruler yet to arise among the ten kingdoms which will own the mastery of Russia, and now forming out of the decay of the Turkish Empire before our very eyes. Miss Cook does not seem to realise that "the saints" are to be involved in war again! She has read Ezek. xxxvii. and xxxviii. to little purpose, if that be her real opinion; and as to "tribulation," "Jacob's trouble" of Jer. xxx. 7, either means something or it means nothing. We take the words literally, and we believe they portend grievous "trouble," but no real danger to God's people. What the duration of it will be we cannot say, because it has not been revealed. We shall not further enlarge on this subject, because it only indirectly refers to our BANNER'S object—namely, the elucidation of the evidence that the British people are Israel of the Lost Ten Tribes.

We cannot publish Miss Cook's letter, because it is rather too long for our journal; and, as we have stated above, it refers to a topic which is somewhat foreign to our purpose in the BANNER. We deal principally with prophecy fulfilled, but Miss Cook's letter takes us into the domain of the future, and invites a dispute as to how prophecy is to become history in the time yet to come.

Correspondence.

"EDOM."

To the Editor of the "Banner of Israel."

DEAR SIR,—The BANNER must become, and is becoming, really a great political organ. I doubt not that Britain is Israel, but the outer world, foreign nations, do not yet believe it. The text, Ezek. xxv. 12—14, offers a difficulty undoubtedly; but is there any just reason for saying that Turkey is Edom? Have the Turks as a rule, or do they, persecute Judah, the Jews? Less so, I think, than almost any continental nation at this day. And we being Israel (Jacob's children), was not Esau Jacob's brother! Deut. xxiii. 7 says, "Thou shalt not abhor or hate an Edomite, for he is thy brother." Casting a shoe over purchased land was a peaceable way of taking possession. "Over Edom have I cast out My shoe; Philistia, be thou glad of me." Does not this look forward to the conversion of those countries, whichever they may be? Again, "Who is this that cometh from Edom with dyed garments from Bozrah?" Edom, or *Heb*, means "the old man, the old nature." Adam, on the contrary, means "*consimilar*"—consimilar to God. The Christ, Messiah, overcame the fleshy nature, Edom, and put it to death, and His garments on the cross were literally dyed with blood. Esau's old nature loved the pottage prepared by Jacob.

If we look to Obadiah 8 we find Esau and Edom put together as identical. But not to be destroyed; only the pretended wise men, the teachers of carnal doctrines are. The fleshy doctrine of poligamy, &c., will be rooted out; but not the whole people. The Turks have held on to the unity of God and allow no saint worship. Allah (or Aleim) is declared to be one God, though one sect amongst them say that Mahomed is His prophet, and even amongst them many say that Christ is next to Mahomed. Although I am 82, it may be that I shall hear that the Turks have generally, if not all of them, become converted to Christianity.

When the Mosque of St. Sophia in Constantinople was being burnished up during the life-time of the late Sultan, and whitewash was taken off, pictures of Scripture history were discovered. The Sultan was asked, "Will your majesty have them all restored?" and he replied, "*Not yet.*" But it will come; as soon as missionaries cease to preach about saints, the Turks will listen and will accept the truth.

For these reasons I do not accept the statement of Mr. Gladstone about "the sick man" being Turkey. Turkey at this moment is acting uprightly and honestly. If we were asked by France to give up Newfoundland and Canada, should we do it? And can we expect Turkey, with all her surrounding perplexities (created by Christian powers), and remembering Navarino—can we expect Turkey to act differently from what she does, suspicious of all Christians? I then look forward to the time when Edom and Israel will be one, when Esau will fall on the neck of Jacob and kiss him; very likely inviting him to take possession of the Gate Constantinople. I am, Yours truly, J. S. CHRISTOPHER.

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"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."—MICAH v. 8.

"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4.

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EDITED BY PHILO-ISRAEL.

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PORT HAMILTON AND PORT LAZAREFF.

WE were informed some time since by one whose proclivities were "Gladstone-Liberal," that we had not nationally taken Port Hamilton or made it into a British-Israelite Chinese-Corean Gate. We were assured we did the late government injustice in supposing they would do such a thing as take possession of strategic positions so far a-field as the Corea and Japan, and that the statement was founded on error in regard to Port Hamilton.

Everybody now knows, of course, that we were quite right, and our Gladstone-Liberal friend was wrong. Mr. Gladstone had authorised the acquisition of a new and splendid gate between the Island of Quelpaert and the Corean mainland. The fact, indeed, is now undeniable, and we are witnessing to-day one of the results of that act of patriotic daring on Mr. Gladstone's part, which we are glad to commend, when there has been so much lately in his political conduct we could not approve. The result of our peaceful purchase of Port Hamilton is that the Russians, as an equivalent, are said to have threatened to capture Port Lazareff, "a place at the head of a land-locked bay on the North-East coast of the Corean mainland." Here we see proof positive that Port Hamilton is reckoned by Russia to be a great gain for the British Power, demanding reprisals on their part to make the balance equal; such reprisals, however, being made by force and violence, if our report in regard to the Russian advance on Port Lazareff be a fact. *The Times* comment on the matter so far as it is known, is instructive; and it is this:—

That some kind of Russian movement is going on we may accept as certain, but its precise character must remain doubtful until we obtain further details. The Russians are known to covet some port further South than Vladivostock, and what they covet they usually try to seize on any favourable opportunity. They have no use for such a port, except as a basis for offensive operations against other people's commerce or territory in the Pacific, and that circumstance, taken in connexion with the extent of our own interests in these regions, is sufficient warrant for keeping a watchful eye upon every suspicious movement.

Russia's movements at present are suspicious everywhere. She is making sure of her position in the Black Sea by declaring Batoum a war gate, and no longer a free port, as arranged at the Berlin Conference. She is raising new difficulties in regard to the delimination of the boundaries on the Afghan Frontier. And now she is making a move Southwards from Vladivostock to check British preponderance in the Chinese Sea, to cut off our trade, and to increase her own power at the expense of China and the Corea. Russia, in short, is a faithless power which never keeps a treaty a moment longer than is convenient to her, and struggles to acquire fresh territory and fresh influence at her neighbours' expense, whenever the opportunity offers of obtaining them. On the Continent Russia is thoroughly distrusted as a power.

The Times correspondent, at Vienna, "wiring" on July 20th, declared that it was matter for "public congratulation there, that there was no talk this year of a meeting of the three Emperors." "If M. de Giers (the Russian) were going to form a third in the approaching interview at Kissengen, that meeting would seem to no one to be of good augury. When Prince Bismarck and Count Kalnoky (the Austrian minister) come together, it is believed that they do so to insure peace; when Russia is of the party all confidence disappears, giving way to excited conjectures and alarms, often too well grounded." Such is the correspondent's view of Russian tactics and policy in general. We have reason in the Black Sea and in the Chinese Waters to concur in his remarks. Russia is doubtless our bitter enemy at heart, and her object ever present before her, is to destroy British world-wide commerce and wealth, and to take our place as mistress of the world. The contest for this supremacy must and will come in due time, which will be God's time, and then will be decided what prophetically was settled in Daniel's days, nay, in Abraham's before them, when God promised the latter "Thy seed shall possess the gate of his enemies." Russian ambition, no doubt, is a part of God's plan to defeat Satan's rage against the Chosen Race, and to show the power of the Lord in con-

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quering His enemies, even though they possess colossal strength, like the Russians, also an ambition which is literally Satanic, and therefore unscrupulous.

To fulfil her destined part Russia is bound to be encroaching and pushing, when other nations, our own especially, are desirous of living peacefully and neighbourly with her everywhere. Russia, being set upon acquiring the dominion of the world, has no option but to pursue a restless, faithless policy; using concessions wrung from her opponents, to found thereon fresh demands; seizing where she can with impunity, and then making fresh plans whereby some new advantage may fall into her hands! She is converting Batoum into a Gibraltar, to obtain the naval supremacy in the Black Sea, which must in time bring on her the vigorous opposition of Germany and Austria—to say nothing of Turkey. She seeks a strategic position in the Corea to enable her to dominate the Northern confines of China, to cripple British trade there, and to nullify the effect of Port Hamilton as a new British Gate in the Corean Straits.

Whatever may be the immediate results of Russian military and naval projects in the Black and China Seas, we have, as Israel, no cause to fear her. She is our foredoomed enemy, whose end has been predicted, and she must meet it. But the conflict, doubtless, when it comes, will be of the most trying character for our nation, and will require all the help which God promises us in it, according to the prophecies. Let us not then fear Russia or her power. She is a conquered foe; and one destined to be disappointed as regards the Gate Constantinople, as regards Palestine and the holy places, in reference to Afghanistan and also India, as well as to the dominion of the world. These have all been promised to God's people Israel, the British; and theirs they must be as He is true! Constantinople must fall to us under the provisions of Gen. xxii. 17; Palestine by reason of the history told us in Ezek. xxxviii. and xxxix., India, including Afghanistan, because of Psa. cxi. 6, and ii 8, and the dominion of the whole world, since Dan. vii. 27, distinctly makes that good gift to God's people—even to our race, the British-Israelites.

THE DUKE OF CAMBRIDGE, AND SIR GRAHAM BERRY, AGENT-GENERAL FOR VICTORIA, ON "IMPERIAL FEDERATION."

THE following speeches, delivered on the occasion of the banquet at the Freemason's Tavern, when the Imperial Federation League entertained two hundred or more distinguished Colonial and British gentlemen, are worth recording. They are taken from the *Standard*, of July 5. The banquet took place on July 3, 1886. The speech of the chairman, the Earl of Rosebery, was also excellent, and we quote a portion of it by way of introduction. He said, *inter alia* :—

To-morrow is an anniversary in the history of the British Empire. To-morrow is the great anniversary of American Independence, an anniversary that we should have had some difficulty in celebrating a century ago, but for which we have only the warmest sympathy now. (Cheers). What that anniversary recalls to us now is that there is a mighty empire across the seas composed of men of our own kindred and our own flesh, with whom, for the future, a serious dispute is, I think, almost impossible. I believe that in the Union of the great American Republic and of the British Empire the best destinies of the world lie; and it is a fortunate thing for us that we can celebrate that anniversary with the same enthusiasm and the same cordiality as our American allies can. But that anniversary recalls more to us than to them. It recalls to us a dead and buried Colonial policy —a policy of attempting to impose our will on the Colonies whether they like it or not, a policy of fighting the Colonies in order to compel them to remain in union with us when they do not wish so to remain. (Hear, hear). We have to thank the 4th of July for presenting to us a solemn warning to the present and the future, which I do not think any English statesman is likely to disregard. (Cheers). I have to ask you to drink "The Health of the Queen." The Queen represents to us much in this country, and much all over the world. She represents to us an ancient dynasty, a glorious history, a past which can never be forgotten, and a present which cannot be surpassed. (Cheers). She represents to us more than that—viz., that home happiness on which in reality British Society rests. (Cheers). She represents to us an Empire great at her accession, which has been not merely maintained in security, but largely increased, for the defence and advantage of the Empire. (Cheers). I do not need to tell you that for nearly half a century the Queen has shared the sorrows and joys, the toils, and the glories of her subjects all over the world; and whenever the British history of this period is written, her name will occupy the foremost place. Her reign will be remembered as not merely the most consistently great, but as the most consistently good reign that has ever passed in our annals, and, therefore, I ask you, without further preface, to drink to "The Health of the Queen-Empress, as the symbol and the Sovereign of our Empire." (Cheers).

The toast was drunk with enthusiasm.

Cardinal Manning proposed "The Health of the Prince and Princess of Wales, and other members of the Royal Family," which was drunk with great heartiness.

Sir Charles Tupper, the High Commissioner for Canada, proposed the toast of "The Empire," which, he said. possessed a power of expansion which would enable it to march steadily on until it reached a position to which the imagination of man could place no bounds. Referring to the great transcontinental railway from the Atlantic to the Pacific, which the Dominion has just opened, he said it had been his duty as Minister for Railways and Canals of the Dominion to sign a contract in 1880 for that great railway which was to be completed in 1891; but it had been completed this year, and on Friday the first through train had gone over the line, greeted in the centre of the continent by the city of Winnipeg, with 25,000 inhabitants.

Sir R. Fowler acknowledged the toast.

Sir Thomas Brassey proposed, "The Civil, Naval, and Military Services of the Empire."

The Duke of Cambridge, who responded for the Army, declared that there was no man in this country who had so strong a feeling of the importance of the Empire as himself, both individually and as head of that army which had had so much to do with the Colonies. The British Army and the forces of the Colonies were equally ready to defend the Empire, and there should be a scheme of federation for that defence. (Cheers). This was one of the most difficult and delicate questions which could be imagined, and it was only by time and calm consideration that they would attain the great object which all had in view. The federation for mutual defence would form the foundation of the great general federation of the future which was sure to follow. The attainment of both these great objects would, he felt sure, be hastened by the Exhibition, which brought home to the minds of people here the vast extent and enormous importance of the British Empire, and made them realise the duty that was incumbent upon them in regard to its maintenance and defence. It was a great gratification to him to be permitted to attend the banquet, to assure his civilian friends from the Colonies of the cordial feelings he entertained towards the great territories which they represented, and which he hoped would always be maintained in the position they now so worthily held. (Cheers).

Sir George Bowen, responding for the Civil Service of the Empire, as one who had been governor of five of the most important Colonies, testified to the love of England that was now entertained in them as the result of leaving them to manage their own internal affairs. Referring to the Colonial Cont ngent sent to the Soudan he said that the Colonists drew a distinction between offensive and defensive war. The war in the Soudan was, to a certain extent, aggressive; but if England was ever engaged in a defensive war, she would find enthusiastic support come to her across the ocean from every Colony of the Empire. (Cheers).

Admiral Sir S. Robinson replied for the Naval Service of the Empire.

Sir Graham Berry, Agent-General for Victoria, was called upon to propose the toast of the evening, "Imperial Federation." He said the Colonials did not wish to shirk their responsibilities, or to lay an extra pound on the shoulders of the working men of England. (Cheers). The Colonists realised that they were Englishmen, and prized the traditions of England's past history. Many of them were born in England, and considered that they

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had simply found homes in distant possessions of the Crown. Whilst saying that the Government had helped but little in the development of the Colonies, it would be wrong in such a gathering not to acknowledge the great gift which the Colonies received from the British people in the fee simple of the lands of the Colonies. This gift had been a large element in the prosperity of the countries. (Hear, hear). The Colonies, therefore, felt that they owed a debt of gratitude to the Mother Country for the generosity with which they had been treated in times past. (Hear, hear). The gift of the lands had been accompanied by the gift of Constitutional government, which had done so much to make the Colonies prosperous, and to make them feel independent. These considerations made the Colonies patriotic, and would compel them to do their duty in the future. At the same time they expected a corresponding duty from England. If there was to be real federation, the Colonists expected that England would take some interest in questions affecting their future welfare and the independence and well-being of their children. The Australasians felt that they and their children ought to be protected against the possession by other Powers of fortified islands and armaments—which were not real colonisation—threatening the safety of the distant portions of the Empire if they were allowed to be founded contrary to conventions and treaties. (Hear, hear). While asking for the protection which was their due, the Colonists were quite prepared to do their part in maintaining the integrity of the Empire. (Cheers).

The toast was drunk with great enthusiasm.

Sir H. Barkly proposed "The Guests," for whom Lord Wolseley responded.

The next toast on the list was that of "The Chairman;" but the noble Lord rose and said, as the hour was late, and the evening so hot, they would simply drink to their next merry meeting. This was done, and the meeting dispersed.

We believe few who read the above, with Identity light to guide them, can fail to perceive that men are now blindly engaged in fulfilling the prophecy which gave to the seed of Abraham the blessing which God early set apart for them exclusively—namely, that they should in the latter days become "a nation and a company of (federated) nations." The development must needs take place in the "latter days" because history and facts tell us that hitherto no such phenomena have been observed as the appearance of a central Hebrew nation, surrounded by a cluster of confederated nations of the same language, religion, laws, institutions, literature, manners, and customs. It has been reserved for our own times, in the very dregs of the last days, to notice what is new to the history of the world—namely, that such a federation (the grandest that has ever been known) is before our eyes. It answers in every jot and tittle to "the nation and company of nations" promised to the patriarch Jacob (Gen. xxxv. 11), and adds one more proof, where so much proof already exists, that the British are Israel, God's Ten-Tribed House of Joseph, which was destined "to blossom and bud, and to fill the face of the world with fruit" (Isa. xxvii. 6).

We see that the Earl of Rosebery hints at the possible union hereafter of the great American Republic and of the British Empire—a sublime idea, and one which indicates, as his lordship said, "the best destinies of the world," as likely to be fulfilled thereby. Sir Charles Tupper, the High Commissioner of Canada, pointed to the coming domination of the world, by the British races, declaring that "the Empire possessed a power of expansion which would enable it to march steadily on until it reached a position to which the imagination of man could place no bounds."

The Duke of Cambridge spoke of Federation as the certainty of the future, and Sir Graham Berry pointedly noticed that it demanded of us present duties and obligations towards our "kin beyond sea," to protect their children from the hostile armed occupation of strategic positions contiguous to their lands, like those in the New Hebrides, to which the French were laying claim to-day. Such meetings as those we now notice will certainly promote the cause of Imperial Federation, and therefore we gladly give the report all the publicity at our command, and ask for it our readers' careful perusal.

FIFTY YEARS' PROGRESS, AS REPORTED BY THE NEW JOURNAL, "IMPERIAL FEDERATION."

We advise all our readers to procure and keep the special number of *Imperial Federation*, which is the organ of the Imperial Federation League. It was published in June last, and contains capital articles by Mr. Howard Vincent, C.B., M.P., by Mr. J. Dennistone Wood, late Attorney-General of Victoria; by Sir J. Gorst, Q.C., M.P.; by Col. Sir C. H. Nugent, K.C.B.; Capt. J. C. R. Colomb, late R. A., and others, and is procurable for 6d. at the League offices, 43, St. Margaret's Offices, Victoria-street, London, S.W., and at 21, Furnival-street, Holborn, London. The number in question is interesting and valuable, because it tells us what Federation is; what means must be taken to bring it about; the size, the area, the population, the laws, the Constitution of the Empire; and how its wealth, commerce, and population have steadily grown between 1837, when the Queen came to the throne, and the present date. "The Howard Vincent map" of the British Empire accompanied the journal, "showing the possessions throughout the world of the British people, their extent, population, and revenue, by J. B. Johnston." Before we ask our readers to peruse the remarks of Mr. Howard Vincent on "The Area of the Empire," we must place before them some information the map contains, which is new in part. These are headed, "*Approximate Statistics*":—

Total revenue of the British possessions	£206,335,000
Imports from } mutual trade	152,975,495
Exports to }	137,477,666
Square miles	8,850,526
Population	309,984,450

Approximate armed defensive strength of the Empire, 500 ships of war; 106,000 sailors; 2,250,000 soldiers (Reserve, Regular, Retired, or of the great Police Army of Order); and 20,000 Cannon.

Our quotation from the journal is as follows, the article being from the pen of Mr. C. E. Howard Vincent:—

The Area of the Empire.

Who can see without emotion the gigantic extent of the possessions of the British people upon the surface of the map? They contain nearly nine millions of square miles. What does that represent? Nothing short of

A FIFTH PART OF THE HABITABLE GLOBE.

Is not that a marvellous territory to have been acquired by the inhabitants of so small a country as is the United Kingdom, compared to France, to Germany, to Spain, to Italy, and to Russia? The mother country is but one-seventieth portion of the whole empire. What relation has the Empire—or, if that term be inapplicable to the immense region in which all men of education and any status bear a share in the government, let it be called the Realm, the Commonwealth—to the great empires of former days? We talk of the Empire under Darius the Great. The British Empire is five times as large. Men marvelled at the great empire of Rome. It was but a fourth the size of that owned by our readers. Look at all the Russias on the map. See what a wide track of territory. From the German border, hundreds of miles in Europe, thousands of miles in Asia, comprise the dominions of which the Tsar is lord and autocrat. The British Empire is an eighth larger, and on its surface dwell two hundred and thirty additional millions of people. France is a great country. The British Empire is sixteen times its size. United Germany is vast and powerful. The British people have an empire forty times as extensive. The United States of America stretch from the Atlantic Ocean to the Pacific; from the St. Lawrence to Mexico. Travel for seven days and seven nights, at thirty miles an hour, and you can just cross the continent. The British Empire is three times larger than America. How much is there for reflection in these figures and facts! Weld together into one substantial, unbreakable, solid whole, all the

SIXTY-FIVE TERRITORIES AND ISLANDS

of which the Empire is composed. That is Imperial Federation. To do this is the work of the Imperial Federation League. What an influence for good in the world! What an unassailable front

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against the foe of any part! For the enemy of any portion is the enemy of the whole. Men and women of Great and Greater Britain, the forging of this chain of love, of interest, is your work. Behold your possessions. Canada has an area of nearly four million square miles. Australasia stretches over 3,173,000 square miles. India has nearly a million and a quarter square miles. British South Africa has nearly half a million. Nor are they square miles of arid waste, of tenantless prairie, of snow-clad mountain. No! Within the area of the British Empire, under the most favoured climatic conditions, are produced all that is needed for the sustenance of life, for clothing, for the refined enjoyment of the most profligate luxury—everything used by the world of to-day in peace and war, in commerce and art, in science and manufacture. Let us enumerate the names and areas of the principal possessions. For them, one and all, Imperial Union is future life, future strength.

These are now the possessions of the British people, and the area of each in round numbers:—

THE MOTHER COUNTRY.

"OUR HOME."

England, Scotland, Wales, Ireland } 121,000 square miles.

	SQUARE MILES.		SQUARE MILES.
1 Aden	65	23 Leeward Islands ...	694
2 Ascension	34	24 Malta and Goza ...	117
3 Bahamas	5,500	25 Mauritius ...	708
4 Basuto Land ...	10,000	26 Natal	21,000
5 Bermudas	41	27 Newfoundland ...	40,000
6 Canada	3,500,000	28 New Guinea ...	100,000
7 Cape Colony ...	242,000	29 New South Wales...	325,000
8 Ceylon	25,000	30 New Zealand ...	105,000
9 Cyprus	4,000	31 North Borneo ...	26,000
10 Falkland Islands ...	5,000	32 Perim (Naval and Military Station)	7
11 Fiji Islands ...	8,000	33 Queensland ...	668,000
12 Gambia	20	34 Rotumah ...	14
13 Gibraltar	1¾	35 St. Helena ...	47
14 Gold Coast ...	15,000	36 Sierra Leone ...	468
15 Guiana	85,000	37 South Australia ...	903,000
16 Heligoland ...	¾	38 Straits Settlements	1,000
17 Honduras	8,000	39 Tasmania	26 000
18 Hong Kong ...	32	40 Trinidad	2,000
19 India and Burmah	1,452,375	41 Victoria	88,000
20 Jamaica and Turks Islands	4,000	42 West Australia ...	1,059,000
21 Labuan	30	43 Windward Islands	800
22 Lagos	73	Twenty-two other possessions.	

To bring all these members into one harmonious whole for the Imperial purposes of mutual defence, commerce, and foreign relations, is the task of the century. In the days to come our children will arise and say, "What part did my kindred bear in extending and consolidating the British Empire?" Make your own answer each one of you. The time is now, and it waits for no man.

C. E. HOWARD VINCENT.

The introductory remarks by the same writer (presumably the editor?) are particularly valuable as showing that the work of Imperial Federation is in actual involuntary progress even now; all classes doing something towards it, without intending to bring about the result, and so preparing for the day when some events, some pressing danger, or some great necessity, will force the Empire to federate. What this overruling event will be we cannot say, but the hand of the God of Israel is ruling over all, and will at the right moment produce that confederation of our Israelite nations which will be the fulfilment of the promise, "A nation and a company of nations shall be of thee" (Gen. xxxv. 11). Our comfort in the midst of much of the anxiety and uncertainty which attends this question outside our Identity is this: that the issue is entirely in God's hands, but it is not in ours. He has to fulfil His promise to Jacob; and this He will do, let him oppose who dare! God's faithfulness is at stake to bring about the Federation of our Empire; and therefore it is sure to come to pass, because He is faithful and just and true! Our friends then of the Imperial Federation League are working with, but not against, our God. God's promises are on their side, and therefore that for which they stand pledged must and will yet be performed; and let Israel therefore praise the Lord!

DID THE TEN TRIBES, OR A REPRESENTATIVE PORTION OF THEM RETURN WITH THE JEWS FROM BABYLON UNDER THE EDICT OF CYRUS?

BY SURGEON GENERAL J. M. GRANT, M.D.

OUR opponents insist that the Ten Tribes, or a representative portion of them, returned with Judah from the Babylonish captivity; and quote Ezra as their authority, affirming that the edict of Cyrus was addressed to "All-Israel," "the people of God," and so forth; but forgetting that the Jews were the only recognisable Israel in Ezra's day, and that the Ten Tribes, being divorced from the old covenant and not yet brought under the new, were not then "the people of God," as has been pointed out in a recent number of the BANNER.

We must give those who differ from us credit for sincerity as far as we can; but it seems strange that they should forget that according to their own recognized authorities, Assyria and Babylon are always referred to in the sacred writings as two distinct countries (*Eadie*); that the proclamation of Cyrus was evidently made throughout his kingdom of Babylon only, which he had recently conquered and annexed, and not through "all the kingdoms of the earth," which he also claimed to rule; that it was responded to by "the chief of the fathers" of Judah and Benjamin, with all them, obviously of Judah and Benjamin also, whose spirit God had raised to go and build the House of the Lord in Jerusalem; and that the people who took advantage of it are called "the children of the province"—that is, Babylon recently annexed as a province of the vast Persian Empire, or some particular part of it. All this is clearly proved by the very first verse of the Book of Ezra, where we read that the proclamation of Cyrus was made to the Jews in Babylon in fulfilment of the prophecy of Jeremiah, that after seventy years God would punish the King of Babylon, and restore them to their own land. Compare Ezra i. 1 with Jer. xxv. 11, 12, and xxix. 10.

Having thus seen who were the people that were invited to return to Jerusalem, let us next enquire what people were engaged in the re-building of the temple; and we find from Ezra iv. 1 that they were of the Tribes of Judah and Benjamin. The Samaritans asked for permission to assist in the work, and were refused on the ground that they were not Israelites. "Ye have nothing to do with us." "We, ourselves, will build." It is impossible that any of the Ten Tribes were included in the expression, "we, ourselves," because in that case it would have been inaccurate, or at least ambiguous, to say that the builders were of the Tribes of Judah and Benjamin only, and we do not look for inaccuracy or ambiguity in the Word of God. A common interest in Israel being the accepted condition of participation in the work, the inference is irresistible that the people of Judah and Benjamin, who are alone mentioned as engaged in it, were the only representatives of Israel present on the occasion.

We read in Ezra iv. 1—4, that the people engaged in building were the children of "*the captivity.*" If the two Houses of Israel had been represented it would have been the children of the *captivities*, because the two captivities were distinct, and separated by a long interval of time. We must therefore choose between them, and we need have no difficulty in doing so, because Ezra specifies the captivity that he refers to as that of Judah and Benjamin, when he says that when the adversaries of "the children of the captivity," the Samaritans, whose assistance had been refused, saw that they were building the temple, they weakened the hands, not of the children of the captivity of *Israel*, but of "*the people of Judah.*"

With such clear testimony as this, how is it possible to come to any other conclusion than that the Book of Ezra deals with the history of the House of Judah alone, and by what stretch of charity can we believe that our opponents, many of them high dignitaries of the Church, are actuated by a sincere desire

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to elicit truth rather than to strengthen a foregone conclusion when they distort isolated passages, and attribute from them a meaning to the author of the Book of Ezra which a fairly honest and connected reading of the whole book must convince any student of ordinary ability that it was not his intention to convey?

I notice that the *British Protestant* in its recent discussion with the BANNER OF ISRAEL, adopts this distorted reading; and deprecates controversy with Protestants because there is need for all its energies to be directed against Rome. But surely we shall be best enabled to resist the attacks of Romanism and infidelity by strengthening the bulwarks of our own belief, and taking care that we ourselves understand what we read in the written Word of God.

What a perversion, or at least misconception, it is of the plain meaning of the passage, "Then rose up the chief of the fathers of Judah and Benjamin, and the priests and the Levites, with all those whose spirit God had raised to go up and build the House of the Lord," to say that the word "WITH" connects the chief of the fathers of Judah and Benjamin with any but their own people, who were subject to them, but like-minded in this particular matter, which was left to individual choice. If it had been written that *the Tribes* of Judah and Benjamin rose up with certain others, then the word "*with*" would have connected those tribes with persons outside their own body, but it is not so written, and such a reading of so plain a passage of any secular writing would be scouted with derision, although it seems to be considered legitimate for the taught and recognised expounders of the Bible to read it through spectacles tinged to such a degree as to produce almost total darkness!

This is not a question of mere idle speculation, because if it can be established that the two Houses of Israel have been united for more than two thousand years, or that they are united now, the prophecies regarding that people never have been, and never can be fulfilled, the mission of Christ has been a failure, and the testimony of the Bible is worthless!

VESTIGES OF LOST ISRAEL IN AMERICA.

By E. WILMSHURST, RETFORD.

PART III.

(*Continued from page* 335.)

WHEN America was made known to Europe after the voyages of Columbus, two nations were found to be far advanced in material civilisation—viz., the Peruvians of the South and the Mexicans of North America, both settled and powerful communities; while the Nomadic Indians of the North and West were comparatively rude barbarians, who roamed over the boundless prairies, as their ancestors had roamed over the steppes of Tartary and Asia. But as Sharon Turner points out in his "History of the Anglo-Saxons," the same original people will develop differing characters, according to exigencies of a nomadic or settled life, and it is remarkable that traces of Israel can be found both among the civilised Aztecs of Mexico and the nomadic Indians of the Far West, from which we may infer the presence of some of the "Lo-Ammi," mixed and sown among these Gentiles.

The ruined cities of Central America and the remains of massive architecture in South America, attest the grandeur of the ancient builders. How and when did they reach the West from the cradle of the human race in Asia?

It is probably to the Phœnicians that America was indebted for her first settlers, the race who penetrated from Syria past the pillars of Hercules as far as the Baltic, and who rounded the Cape of Good Hope, and traded with China and India, in all probability found their way from the Canary, or Cape de Verde Islands, across the Atlantic to the Antilles, or Brazil, favoured as they would be by the same equatorial current, and the same trade winds which befriended Columbus: and the Phœnicians from the time of Deborah, were accompanied by the Serpent Tribe of Israel. "Why did Dan abide in ships?"

In Massachusetts, on the East side of the Taunton River, is an inscription on the Dighton Rock, believed to be Phœnician or Carthagenian; the natives told the first Europeans that strangers in wooden houses had sailed up the Taunton river, conquered the red men, and engraved the marks upon rock (as stated by Humboldt).

Catlin gives a description of the Man-Dan Tribe,* who had well-built huts, canoes very similar to the Welch coracles, superior pottery, light hair and eyes, and ancient fortifications, evincing scientific knowledge.

Humboldt refers to the great "Votan," the personage mentioned in the American MS. of Chiapa, who calls himself (as the Druids did also) a "serpent"; and he remarks on the similarity between the great calendar stone of the Mexicans to the Kala of the Hindoos and the Moloch of the Phœnicians.

Captain Palmer, in "Migrations from Shinar," gives the following:—"The MS. of Don Juan Torres, the grandson of the last native king of the Quiches in Guatemala, states that the Toltecs of Mexico (from whom the kings of Quichè were descended) were descended from the House of Israel, who, after the Exodus fell into idolatry. In fear of Moses, they separated from him under a chief named Tanub (Danub), and crossed from one continent to another to a place near the Mexican Lake, from which Tanub sprang the kings of Tula and Quichè. Votan's MS. states that he travelled from continent to continent, from a city called Vatum-Votan; that he is a "Chivim," serpent, the ancient name of the City of Tripoli, near Carthage. Clavigero, in his Mexican history, alludes to this MS., and states that another was found among the Chiapa-nese Indians, in which Votan is mentioned as having been present at the building of the great tower by order of his uncle, when all people were given their language; an allusion to Babel, not a little singular when we remember that the American pyramidical temple of Cholula was probably built in imitation of it.

Diodorus Siculus states that in consequence of a pestilence which occurred in Egypt in consequence of the foreigners (Hebrews) who refused to revere the native gods, these strangers were expelled; the more vigorous emigrated to Greece under Danaus and Cadmus, while the rest marched under the renegade priest (Moses) into Palestine; and he also records that the Phœnicians discovered "an island in the ocean, *many days* sail to the West of Lybia (North Africa)," which must have been one of the Canary Islands, or, if "many days" were required to reach it, possibly Cuba. The Port of Gades (Cadiz) being the base from which many Phœnician voyages of exploration set out.

The Caribbees of the Antilles had institutions and a vocabulary similar to the Phœnicians and the coast tribes of Israel; and the Guanches of the Canary Islands were undoubtedly of Semitic origin; they embalmed their dead in the same manner as the Egyptians and the Incas of Peru, who, like the Pharaohs of Egypt, always married a sister. The mummies of the Incas and their Coyas, or queens, were found by the Spaniards wonderfully preserved, and seated on their thrones in the Great Temple of the Sun at Cuzco; their great solemnity was the "Feast of Raymi," or Rama, an Indian name which in Egypt was perpetuated in the dynasty of Rameses.

The obelisk of Luxor (now in Paris), and the tablets of

* "Man-Dans": "Dan is a serpent," said Jacob, and the maritime tribe disappeared in emigration, but always preserved in their Gentile state the name of "Dan their father," as shown by Colonel Gawler in "Dan the Pioneer." The mother of Cyrus was Man-Dane, probably a daughter of Dan; the colonies of Dar-Dan-idæ, and in Sar-Dan-ia, and the Irish Tuatha de Dannaan, all perpetuated the tribal name.

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Palenque in Central America, have exactly the same figures carved on them, and Captain Palmer arrives at the conclusion that the Incas of Peru and the great Algonquins of North America, both came from North Africa, and were of Berber origin; the Canary Islands being probably the stepping-stones which led them to cross the Atlantic with some of Israel's wanderers in their company, and that traditions of their existence must have remained in the old world is certain from facts which we shall record in our concluding article, as well as from the Sybilline utterances, and the words of the Italian poet, written before the days of Galileo or Columbus:—

"Man shall descry another hemisphere:
At our Antipodes are cities, states,
And thronged Empires, ne'er divined of yore;
But see! the sun speeds on his Western path,
To glad the nations with expected light."

(To be continued.)

THE UNITY OF THE BRITISH EMPIRE.

By W. S. Cavill.

Imperial Federation is rapidly becoming a question of first importance, if, indeed, it may not now be regarded as having passed into the region of practical politics. And the non-partizan character, which the advocates of the question have laboriously studied to maintain in its consideration, has tended to draw around them men of all shades of opinion throughout the length and breadth of the Empire. While it is a truly consoling reflection, in the light of patriotic devotion to the welfare of our race, that amid the turmoil and strife of recent years, there should have arisen a strong concentration of national energy in the direction of union, in some clear and unmistakable form, of the great but scattered, and for special or given purposes, disunited sections of British dominion. The sentiment which urges to union, is present in manifest fulness, but the practical development is wanting. The production of such practical development is the grand object to be gained. The motive forces so actively present in our midst, have this object, necessarily, as their final goal, however premature the discussion of specific plans may, for the moment, be regarded.

The position of the British Empire is unique in the history of the world. No preceding imperial race has borne sway over such vast dominions, scattered over every Continent and every sea, or ruled over so great a population, inclusive of such diverse elements. And when we reflect in how comparatively short a time this greatness has been brought about, we may well understand the difficulty which many persons seem to experience in the effort to grasp the reality of the position.

To state that the Empire covers 9.000,000 of square miles, and embraces a population of 300,000,000, does not present the whole of the picture. For, *taking a broad outline alone*, we must consider the vast and ever accumulating resources of the several parts. The fact, that the dominions of Queen Victoria are spread over every part of the world, must impress, at once, upon the mind, that there is nothing which the surface of the earth yields which can be withheld from the use of a people possessing such extensive influence. This leads us to refer to other well recognised facts, such as the power, which a people, so advantageously placed, possess, of securing the best possible interchange of products, and thus of promoting, in the highest degree, the true ends of commerce. These material advantages are truly great—so great, as to be possibly beyond the conception of the generation in whose presence they have, as it were, grown up.

But the commercial advantages constitute only one of the many elements of strength, privilege, and responsibility which attach to so peculiar a position as that which is the present enjoyment of the British race. The contact and consequent conflict between the opposing influences of civilisation and barbarism, of Christianity and heathenism, of free institutions and the despotism of slave-ridden states, involves considerations and issues of the most vital character. And as the forces of enlightened government and of truth move on to an assured victory, the great heart of humanity may often beat in nervous excitement as to the possible outcome of given efforts—still, the history of the past discloses the grand and glorious fact, that the pretentious on-coming of the opponents of true and solid progress, will be eventually and triumphantly borne back. And though we cannot always accord to the friends of freedom and of truth the most absolute accuracy and consistency of conduct, yet it has to be borne in mind that the would-be critics are human, and that the true standard of appeal lies quite without our human judgment. What we are concerned with is the fact of the gigantic development that we see before us, and the consequent obligation imposed upon our rulers, to see that the greatest amount of order, peace, and happiness, which it is possible to secure, shall be distributed over the Empire.

To gain these desirable objects unity is the grand essential. The British Empire cannot long remain in its present position. The rapidity with which events move on, and changes are evolved out of apparently settled conditions, forbid that such should be the case. Living, as we do, in a century which has witnessed the accomplishment of German unity and of Italian independence—both of which would have seemed as day dreams had they been hinted at in its opening years—we cannot safely ignore the lessons of wisdom thus spread out before us. These developments, to which we must not omit to add that of the Russian power, would involve infinite danger, if there did not exist within the domains of our beloved Sovereign, a strong cohesive principle bidding defiance to the application of external pressure. This is the force which our statesmen, if their wisdom has any parallelism with the demands of the time, will quickly recognise and use for the good of the whole Empire. And whoever shall come to the forefront, and succeed in carrying to a final issue the necessary scheme for binding into one grand whole the now separated portions of our Empire, will deserve, as no doubt he will receive, the gratitude of his own and of following generations. The federation thus secured would be the grandest in the history of the world. The advantages enjoyed within its limits would pass present conception, while its beneficial influence upon surrounding lands would be amazingly great.

But in dwelling thus upon the advantages which would flow from the confederation of Britain with her colonies, there are other considerations not to be overlooked. And among them it is pleasing to note that there are many of the advocates of the question of Imperial Federation who see and own that the position which our nation holds in the world has been conferred of God. The more this is recognised, the truer will be the conception in the mind of the nature of the grand central object, around which all effort should revolve. It will be at once seen that whatever of power, wealth, and influence Britain gains in the world is not to be employed solely for her own Imperial aggrandisement, as to strengthen her basis of action in the furtherance of the mission she has prosecuted with so much success as the champion of truth and freedom.

But the mission of Britain rests upon other bases than that of the apparently arbitrary selection of one of the dominant races of this century for the promotion of the cause of truth and of civilisation. God's purposes have a grand continuity in them, which indeed is necessary for the display of the truth and consistency of His divine attributes. And it is well that we should ever have in view that He is the God of the universe, the God of the ages. We are accustomed to regard Him as such when our thoughts are concentrated upon the propitiatory work of Christ on behalf of a fallen world. We have

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missed the recognition of the same grand fact in reference to the selection of the seed of Abraham. That seed was elected for a given purpose, which was not accomplished in Old Testament times, inasmuch as it could not be so, because that which it was their mission to herald to the world was not present until Christ had come. We must, therefore, by the necessity of the case, look for the development in Christian times of the nation, or people, that Jehovah has designed to carry out His pre-declared purpose—*i.e.*, the blessing of the nations. That nation, or people, can alone be Israel (the House of Israel, as the House of Judah, in no wise answers thereto), and must in its national capacity correspond to the "great and mighty nation" which Jehovah said should spring of Abraham (Gen. xviii. 18); and in its development of world-wide power to the "nation and company of nations," as promised to come of Jacob (Gen. xxxv. 11), and to the "multitude of nations" of Ephraim's blessing (xlviii. 19), while enjoying, as a rich endowment, the birthright blessings which were poured upon the head of Joseph (xlix. 22—26).

Such a nation we have in the British; such a people as promise and prophecy demand. The developments which are sought lie thus in the direct line of fulfilment of the sure word of the living God, the covenant God of Abraham. This is the grand, the practical value (in the light of British-Israelism) of the projected plans of Imperial Federation. Once bring the question to a final issue, and another unmistakable mark of Britain as an elect race, and as the heir of promise, will have been produced. Her position will have been strengthened, and her mission established—that mission which, to a large extent, she has even now realised.

The Imperial Federation League, established under the auspices of the late Right Hon. W. E. Forster, and now promoted under the presidency of the Earl of Rosebery, has thus a grand work before it. To develop an opinion, rather than to promulgate a plan, has been its chief work up to the present, and in this direction success has attended the efforts made. Both in Britain and in the Colonies the feeling in favour of union is strong, and is daily gaining ground. Still much has to be done. The sentiment must not be suffered to die out. The central object must be held to view; and though the ground of action may be left for some time unencumbered by the discussion of specific means, yet the friends of the movement are wise in seizing every opportunity for keeping a matter of such high-class policy prominently before the people at home and abroad.

Wherever they reside, British-Israelites must necessarily take a deep interest in watching the progress of such a movement; nor could their duty be done unless they plied every consistent effort in their power. And this would be most usefully displayed in gaining a clear knowledge of the principles of the League, and a full acquaintance with the arguments in its support, and then striving to disseminate them as widely as possible, with a continuous prayer that the blessing of God may rest upon those who are engaged in the movement.

A CANON'S CANON.

By J. G. Taylor.

Great objects throw great shadows in their own path. This alone can account for the anomaly that great men so often make great mistakes, and are frequently the subjects of great delusions. Their sagacity while within the area of their habitual reflection is equalled by the obscurity of their judgment when beyond it, and what they do not see, no outsider is allowed to see. Spoiled by success, and fermented into a condition of semi-conscious infallibility, the "towering intellect" views with disdain the forward movements concerning which his advice has not been taken, nor his help implored. In all ages the leaders of public opinion have condemned every fresh advance upon their crystallized conceptions. Rennie denounced the railway of Stephenson, and Stephenson ridiculed the canal of Lesseps. Nor is religion any exception to this rule, indeed it is the most pitiable example of it, and it may justly be said that no generation has furnished so flagrant an exhibition of the principle as our own. The Identity is not a very abstruse affair: on the contrary, it is not sufficiently abstruse. If it required a number of mind-distracting calculations, and a civil war or two to settle the different points, it would of course receive the careful consideration of church dignitaries. But washing in Jordan was always too simple a process to be popular, and many theologians much prefer to flounder in controversial waters where they can find no rest for the sole of their feet. Dispute the accuracy of their ministerial overalls, or give them Apostolic Succession to play with, and they will rend the Church, but what is really understandable is "really not worth serious investigation."

But we are forgetting the Canon, which is unfair, because the Canon has not forgotten us; at least, if Anglo-Israelites were not flitting across his brain one of their fundamental doctrines must have been doing so. The Canon in question is Canon Farrar, an Archdeacon, a doctor of divinity, a ripe scholar, and several other things. He perhaps shines at his best in "The Early Days of Christianity," a production which, without exaggeration, may be called a monument of learning and literary research. The doctor is inferior to none in wisdom, and yet, as usual, immediately he touches on the Ten Tribes his cunning deserts him. In the elaborate index he states that they are "never to be restored to Palestine." This emphatic declaration made us feel rather uneasy, and we began with trepidation to read his authorities for closing up the Identity in such an unsatisfactory manner. We knew the Canon was a well-instructed man, the volume under review showed him to be a discriminating man, and there was no reason to doubt that he was an honourable man. It was only natural therefore to expect some Biblical discovery, or some unassailable piece of logic, that would annihilate both the Ten Tribes and the Ten Tribe theories once for all. But expectations are not invariably realised, and, in this case, happily, they were not. Dean Plumptre observes, he tells us, "that the first appearance of the fiction that the Ten Tribes were preserved as one body, is in Esdras ii., where the author says that in the determination to keep their own statutes they took this counsel among themselves, that they would leave the multitude of the heathen and go into a country where never mankind dwelt."

If Dean Plumptre is indebted to Esdras for all that he knows about the Ten Tribes, if he is unaware that the Ten Tribes are a Biblical people, and that their existence is interlaced with the prophecy and poetry of Scripture, it is hard to conceive what line of study Deans indulge in, or what is the special knowledge indicated by a collegiate degree. But Dr. Farrar is not done. He continues, "The Talmud recognises their entire dispersion. Thus Rabbi Ashe said, 'If a Gentile should betroth a Jewess, the betrothal may not now be invalid, for he may be a descendant of one of the Ten Tribes.' Again, 'The Ten Tribes will never be restored. So says R. Akhiva' (Deut. xxviii. 25)." This, then, is the canon by which Farrar elects to be guided, not the inspired Word, but the Talmud, and the speculations of third-rate scribes. The Bible is neglected as if it were a perfect blank on the matter in hand. It is true that, in citing R. Akhiva, he introduces Deut. xxviii. 25, but if the Canon is able to see anything in Deut. xxviii. 25 bearing on the point, he will probably be the only person in the world who can. For all practical purposes he might as well have quoted from the "Arabian Nights," or "Tales for the Marines." It is unfortunate that this extraordinary individual, Rabbi Akhiva, is deceased, for he seems to have been the first to perceive, in Deut. xxviii. 25, a solution of the mystery which has hung round the Ten Tribes for a

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thousand years, and had he been living he would, doubtless, have explained his meaning—that is, if he had a meaning to explain. His mantle having fallen on Farrar, it is to be hoped that the Doctor will shortly make himself intelligible, but at present it is impossible to refrain from expressing astonishment that a theologian of his calibre should so trifle with a momentous problem, and sully his pages with the shallowest of rubbish.

The Canon is mistaken if he supposes, with Dean Plumptre, that Esdras was the first to advocate the preservation of Israel as one body. We do not stake our contention on either Esdras or the Talmud, and he might do worse than follow us in that respect. The prophets wrote a considerable space before Esdras vented his fiction, and *they* are our authorities. "I will sift the House of Israel among all nations, yet shall not the least grain fall upon the earth." That sounds remarkably like a promise of preservation. "I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own." "The House of Judah shall walk to the House of Israel." These texts certainly imply that the Israelites are in "one body" somewhere, so the Jewess had better be careful what she does, although it is not absolutely unfeasible for her to marry a Gentile who may be an unqualified "descendant of one of the Ten Tribes"—we agree with the Talmud to that extent. "They shall come together out of the land of the North, to the land that I have given for an inheritance unto your fathers." Unless this, also, is a fiction, it effectually quashes the assertion that the Ten Tribes "never will be restored to Palestine," and leaves no room for quibbles or quirks. It is clear, however, that the vital inquiry with Dr. Farrar is not, What saith the Scriptures? but, What saith R. Akhiva? "The Ten Tribes will never be restored. So says R. Akhiva—and that is enough for me." It is not enough for us, but we gratefully accept the admission involved in it—namely, that they are lost, and did not return with the Jews.

As the Canon ignores the Bible, it is not surprising that he should ignore Esdras, but, if Jewish writings are of so little value, why this blind confidence in the Talmud? On the head of Israel's wanderings, Esdras is, at the lowest estimation, quite as reliable as the Talmud, yet he contemns the former, and puts implicit faith in the latter—a book which favours drunkenness at the Feast of Purim, recommending the Jews to become so inebriated as to be incapable of distinguishing between "Blessed be Mordecai" and "Cursed be Haman." For the sake of the Ten Tribes, let us trust it was during the Feast of Purim that Rabbi Akhiva penned his fatal sentence, and that his confusion of the Blessings with the Curses was merely an annual hallucination. If these Talmudic arguments had been advanced by a mediocrity, they might have been dismissed in the way our Canon dismisses Esdras; but they are presented by a profound scholar, and embodied in what will be a standard work, hence the necessity for alluding to them. No impartial thinker will deny that he has completely failed in his attempt to thus dispose of the Ten Tribes, and our opponents may safely assume that, where a Dr. Farrar has failed, they will find it very difficult to succeed.

HOME RULE AND THE BIBLE.

By R. Courtenay, Assistant Judge, Bombay Presidency.

Although for the present the hopes of the National Party in Ireland have been rudely dashed to the ground by the defeat of Mr. Gladstone, yet, as the question will certainly re-appear after no long interval, no pains should be spared to ascertain the real issues between the contending parties in Ireland and to arrive at just decisions upon them.

The principal fault, which underlies Mr. Gladstone's Bill, is, that the remedy has no apparent connection with the disease. The source of all the miseries of Ireland, and of all her crimes, is the land: of her *miseries* because bound to the soil, in which all their hopes are centred, the people have but an insignificant share of the ownership of the land, which they cultivate, and because their families increase at too rapid a rate; of her *crimes*, because, setting aside ordinary offences, which are less numerous in proportion than in England, all others originate in quarrels regarding the payment of rent. Now Home Rule cannot check the increase of population, nor can it without measures of confiscation convert labourers into farmers. Acts for the latter purpose, if attainable, could be devised with far more safety and impartiality in the Imperial Parliament. Then Home Rule is put forward as the only possible alternative to coercion; but remember, that coercion is not required in Ireland to keep a free people in subjection to an intolerable foreign yoke, but merely to repress one species of crimes—viz., *agrarian crimes*.

The British Parliament has by successive Acts relieved the land from tithes and other burdens, and has by the establishment of impartial tribunals for the very purpose secured to every tenant in Ireland freedom from disturbance and from payment of anything more than a fair rent. Yet because a landlord evicts a tenant for non-payment of rent judicially determined, he and all who support him are placed under the ban of the League; then follows murder, and by the same system of intimidation the action of the Courts is paralysed. Even the judges are not safe from assassination in the streets of the capital. The people show their sympathy with the League by obeying its decrees; flocking in thousands to the funerals of its members, and gathering in the crops of men suspected by the government. Yet Mr. Gladstone's only remedy is to put all power into such hands, and against all experience hope for the best.

(2). But for Christians the most important matter must be to inquire whether the Bible throws any light on the actions of the Nationalists and the question of Union *versus* Home Rule. The prophetical Scriptures declare, with no uncertain sound, that the discovery of the Lost Tribes must form a necessary prelude to our Lord's millennial reign. So much has been clearly apprehended, but prophecy is not content with this. In Ezek. xlviii. a map is drawn of the land of Israel, and in that map will be found a separate, clearly defined portion for every one of the tribes. Therefore, before that partition can take place, each one must be separately discovered and identified. Now in the search the prophecy of the dying patriarch in Gen. xlix. would render assistance not to be obtained elsewhere in the Bible, if it could be shown that it relates to this age. But by Jewish Rabbis "latter days," in verse 1, has been taken to mean "the times of Messiah." Then reasoning from the known to the unknown, it must be admitted that the blessings promised to Joseph were only dawning a century ago, and his "branches" still continue to spread towards "the utmost bound of the everlasting hills." We may, therefore, infer that ver. 16—18 also relate to the present time, and with the greater confidence, because there is nothing in the history of the tribe of Dan up to the captivity which corresponds with the description given in these verses. In ver. 18 is expressed the patriarch's intense disapproval of the cowardly, treacherous murders described in ver. 17, and of their want of faith. And in ver. 16 the result is predicted:—"Dan shall judge his people," but never as an independent nation, like Ephraim and Manasseh (Gen. xlviii. 19), only "as one of the Tribes of Israel."

A dark cloud of gloom and mystery hangs over this tribe. A place having been reserved for them in Canaan, they cannot utterly perish; yet, on account of some sin, they are excluded from the sealing in Rev. vii. Now some have looked for the tribe amongst the Protestants of Ireland; but whilst these Protestants may be traced to successive wars of conquest and of colonization since the days of Strongbow—whilst their very names prove their Norman origin—the Tribe of Dan had

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been for centuries established in the island when Tephi became their queen, and the School of the Prophets was founded at Tara. Unless then it can be shown that they have vanished into the sea or the air, amongst the original inhabitants they must be found, and their devotion to a false creed, and their crimes will sufficiently account for their omission from the list of sealed ones in Rev. vii. Those Protestants in Ireland, who would claim descent from Dan, must accept with the name the crime and the punishment.

If this view be accepted, it follows, that Ireland, seeking for independence by means of murder and treachery, will never be permitted to sever herself from the throne of David and the kingdom of Israel, and she will not be shielded by the Almighty from the storms with which the kingdoms will be shaken before the second coming of Our Lord.

Ratnagiri.

THE RUSSIAN QUESTION.

Sermon Preached at Sandgate by the Rev. W. F. Clark-Kennedy.

(From the "Anglo-Israelite" of Brisbane, Australia).

"And thou shalt come up against My people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against My land, that the heathen may know Me, when I shall be sanctified in thee, O Gog, before their eyes."—Ezekiel xxxviii. 16.

Perhaps the very best answer which Christians can give to sceptics in these days of infidelity and indifference, is to show that events which are now taking place in the history of the world and of nations, have been prophesied long ages since in the Word of God, and which thus far have been misunderstood and misinterpreted, inasmuch as preachers and commentators have spoken of a spiritual fulfilment, instead of expecting, as we ought, a *literal* one. And if so be that we can prove such a literal fulfilment is taking place, does it not prove beyond question that the Bible can be none other than the revealed will of God to man, and that as being such, "not one word of all His good promise" can ever fail? And if those who are in doubt will only come with unprejudiced minds and inquire "what the will of the Lord is," as revealed in the Bible, they cannot but perceive that the present distress and perplexity, amidst "wars and rumours of wars," are plainly shadowed forth—not only in a vague and uncertain way, that such things must be, but also pointing out definitely the contending nations, as well as the final result of the contest. And inasmuch as the Anglo-Saxon race—*i.e.*, the Lost Ten Tribes of Israel—comprise the one nation, and we form a portion thereof, it must be of the utmost interest to us as to who our opponents are, and what the end shall be.

I need not enter into a discussion here as to the identities which prove beyond dispute that the Anglo-Saxons and the Lost Ten Tribes are *one* and the *same* race; and as being so, there are numberless prophecies relative to them which yet await fulfilment, and our text is one of these; nor does it seem necessary to show that "Gog, of the land of Magog," is neither more nor less that Russia, which, for some years past, has been steadily, yet surely, encroaching upon our possessions in India; all tending to that rupture between the two nations which now seems so imminent, and the prospect of which excites the interest of all minds.

And well may it do so! for England's colonies will have to play their part in the forthcoming struggle, and so far as our finite minds can comprehend God's designs, we are especially mentioned as being looked upon by Russia in the light of "a prey and a spoil;" for if we read the 11th verse of this same chapter, we find that Russia is said to have an *evil thought—i.e.*, to "go to them that are at rest, and that dwell safely, all of them dwelling without walls, and having neither bars nor gates," a prophecy that can refer to none other than to those who, like us, are comparatively undefended against the incursion of an enemy, for are not we "at rest," little disturbed till now by the affairs that go on in the great world of Europe, "a people that have gotten both cattle and goods?" And so Russia, being well aware of these facts, will mainly attack England through her colonies, an idea which seems to be a general one, judging by the opinions of the secular press; and yet this, which has only been arrived at by the public from events which are now taking place, was prophesied nearly 600 years before Christ, when Australia, the land of our adoption, was one of the "desolate places" of the earth.

Thus we perceive that God disposes and turns the heads of kings and nations, as seemeth best to His godly wisdom, and having prophesied that in time to come His chosen race should be opposed to the great world Power, the point at issue being the supremacy of the world, so we find that it has happened now in these latter days, and at best a very short time must elapse ere they are arrayed against one another.

Throughout we are given to understand, both in this and the succeeding chapters, that Russia, though apparently following out her own designs of conquest, and the instructions as left to the nation in the will of Peter the Great (*vide Anglo-Israelite*, August, 1884, p. 112; and May, 1885, p. 45) is really and truly, simply and blindly, following in the way that God has designed that she should walk, in order to bring about her inevitable ruin. That will laid down that Russia should obtain the sovereignty of India, and by strictly following its rule, we find that she has extended her sway over hostile and intervening countries, and now borders on our own dominions. And all this has been done while England has been at rest, or otherwise occupied with Egyptian and other difficulties; till now the alarm has sounded, and though pacific measures may be realised at the present time, they cannot possibly defer the rupture for very long, for having thus far implicitly followed God's designs, she must surely follow them to the end, and it is this, "Thou shalt come up against My people, and I will bring thee against My land, that the heathen may know thee, when I shall be sanctified in thee, before their eyes." And how shall God be sanctified? Will it not be, as He says elsewhere, by their complete and final overthrow? and by thus witnessing to the truth of His holy words, as to "those things that are coming upon the earth." Then shall be left no room for doubt and infidelity, but "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

To the sceptical and unbelieving the prospect of such a war as now seems imminent cannot but be attended with the most disastrous results to England's prestige and prosperity; for, numerically speaking, Russia's armies are "as a cloud to cover the land," and she is not alone. Other nations whom she has subjugated will cast in their lot with her, and, as is known full well, England's naval and military forces of the present day are (humanly speaking) unable to cope with her. Yet all this will tend to show that "the battle is the Lord's," and that "He giveth the victory to whomsoever He will;" and in proportion to the disparity in numbers, will it be seen that it is His hand that bringeth the issue to pass. As to that issue there can be no doubt. It is plainly set forth in several places, and though at the first, Israel will doubtless meet with reverses as a punishment for her sins, the end will be the complete and utter overthrow of Russia, as the great world-Power, for Gog shall "fall upon the mountains of Israel," and but a "sixth part shall remain" thereof. And when these things shall come to pass, God's chosen people shall pollute His name no more, as so many do now, and "the heathen shall know that He is the Lord," and His people shall be "gathered into their own land."

There can be no doubt remaining in a Christian's mind that we are living in those times which are termed "the latter days," and in these "latter days" we are given to understand that God will "hasten things in their time," and we can look for no long postponement of hostilities. And though Russia

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has evidently been preparing for years past for such a juncture, and we have idly allowed her to advance without let or hindrance, and are little prepared to meet her, we shall surely find that "if God be for us, who can be against us?" and though numerically our superior, there is that amongst us which she lacks, and that is *union*; for, mark you, the very action which the New South Wales Government have lately taken in offering the services of their contingent to England, to be used against Russia in Afghanistan, is but a fulfilment of prophecy, when the young lions—*i.e.*, England's colonies—side with her in resisting their common foe, and say unto Gog, "Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods? Yet what saith the Lord God? And it shall come to pass at the same time, when Gog shall come against the land of Israel, . . . I will call for a sword against him throughout all My mountains; . . . and I will plead against him with pestilence and with blood, and thus will magnify Myself." There may be some alarm and trembling throughout the lands of Israel, for as far as we can know, the prospects of success seem rather on the Russian side, but we "cannot go beyond the word of the Lord our God, and do less or more," and He says, "I am against thee, O Gog, and I will turn thee back, . . . and I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand, and thou shalt fall, . . . thou and all thy bands."

Such is God's sure word of prophecy, and yet we will refuse to understand; and we look upon war as some chance that may happen to us, forgetting that the ordering of all things is from the Lord, "who putteth down one and setteth up another." And if only man will seek to "know the mind of the Lord," and thus discuss the "signs of the times," we shall first find that there is direct and plain inference to things which are to take place during "the latter days," and which most assuredly shall receive their *literal* fulfilment, even as other prophecies relative to His people have been *literally* fulfilled.

And what are we to expect as the end of these things, when Israel shall be the dominant power in the world? Judging from the prophecy of Ezekiel, it is evident that the struggle between Israel and Gog—ending so gloriously for the former, and so disastrously for the latter—is to be the final one. Prophesied by so many prophets, "for so many years," it cannot but come to pass, and the issue will be *peace*.

That we have come to look upon as a most desirable consummation, and so we find that is the general desire of the great Powers to sustain it by what is termed the balance of power—permitting no one nation in Europe to advance beyond a particular point. Yet, how is this balance of power sustained? Is it not by each and all keeping an immense armed force as a check upon one another, and thus peace is brought by the fear of war? Yet such measures are too severe to produce the desired result! The feeling is too strained, and the project too costly to be sustained long, yet it is man's idea of bringing about the desired end. But it does not coincide with God's plan; for ever following out the policy that the great Powers have laid down, Russia is permitted to make headway as she will in India. And she knows and believes the saying of Peter the Great, that "he who rules India may rule the world," and that is Russia's one ambition. But, to attain this end, she arrays herself not against an earthly nation so much as against God, who has designed that Israel shall be the ruling Power of the whole world, and this is prophesied not only here, but also in the Revelation of St. John the Divine, when "the kings of the earth and of the whole world are gathered together to the battle of that great day of Almighty God," when the issue will be decided at once and for ever, and "the kingdoms of the world shall become the kingdoms of the Lord and of His Christ, and He shall reign for ever and ever—a prophecy which closely resembles, and strongly reminds us of another: that "He shall reign over the House of Jacob (*i.e.*, Israel) for ever," and "of His kingdom and governance there shall be no end."

Truly God moves in a mysterious way! To a worldly-minded observer it would appear that war must very materially injure England's commercial pursuits, and possibly her maritime supremacy. It would be enough for him to know that her interests in the East were threatened, and that she must needs defend them! But the whole face of the matter seems changed when we learn from the Bible that of old time, God designed that war should break out between Russia and England. For it at once takes us from out of ourselves, as it were, and teaches us to place our dependence upon Him, who is pleased to have chosen us out of all the nations of the earth to be His instruments in executing His will. No other nation can occupy that position. It has been our birthright, unrecognised and unknown, throughout many long ages; for the promise to Abraham stood thus: "In thee and in thy seed shall all the families of the earth be blessed." That promise has been slowly and truly in course of fulfilment for many years, and we knew it not; but now as the days come to pass, when evidence grows stronger and stronger, we cannot disguise from ourselves that under an almighty and inscrutable Providence, we, the Ten Lost Tribes, lost yet now found, are reserved for a great and special work—to win, not only by evangelisation, but by the power of God, all nations to His allegiance and service. And as it pleased Him of old time to use our forefathers to expel the heathen nations from out the land of Canaan ere they entered upon their rest, so now it pleases Him to use us—His most unworthy servants—for carrying out His designs towards men, ere is introduced into the world the reign of everlasting peace.

Some, I doubt not, may quarrel with the deductions thus drawn from the Word of God, and deny the possibility of a literal fulfilment; but reason bids us allow that if one prophecy is to be, or has been, literally fulfilled, we must expect the same for unfulfilled prophecy. And so will the event prove. Nothing that we can see can interpose and prevent war between the two nations. Even if deferred now it can be but for a short time, for "God is not a man that He should lie. . . . He hath said, and shall He not do it? He hath spoken, and shall He not make it good?" And His word is that He will bring up Gog against Israel, to be by Israel shattered and destroyed. How long a period may be required thus to fulfil God's will, it is not for us to determine, neither has it pleased God to reveal it to us. But that does not materially affect the question that we are distinctly assured that such an event must come to pass. And though there be many now who scout the idea of God's intervening or ordering the course of affairs on earth, we shall find that in this matter God will prove that "His Word standeth fast for ever," and cannot be disannulled; and He will appeal for Himself against those who rebel, and who do not believe on Him, showing that "there is a God that ruleth in Jacob, even unto the end of the world."

And His answer to those who thus question His overruling providence is, Ye can discern the face of the sky, but can ye not discern the signs of the times? "In the earth distress of nations with perplexity, men's hearts failing them for fear, and for looking after those things that are coming upon the earth."

But in the midst thereof we can but rely on Him—the God of Abraham, of Isaac, and of Israel, and "this God shall be our God for ever and ever," and He shall be our guide in that path of futurity into which, without Him, we could not enter; and though "the kings of the earth set themselves, and the rulers take counsel together, . . . God" shall break them in pieces like a potter's vessel.

How the Empire Grows.—On August 1, Her Majesty's corvette *Diamond* annexed the Kermadec Islands, which lie between New Zealand and the Friendly Islands.

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CELT AND SAXON.

By Rev. Denis Hanan, B.D.

It is admitted on all sides that two different races peopled Ireland. The Tuatha-de-Danaan occupied the greater portion of the North, while Phœnician emigrants settled in the South. The latter have been traced back to the settlements upon the coasts of the Mediterranean, and thence to Canaan, whence they "fled from the face of Joshua the robber;" the former, by their name and legends, and by many coincidences, are reasonably recognised as of the Tribe of Dan. Thus Israel and the Canaanite have been brought into contact in the isles of the West; and there is really nothing wonderful in the fact, that two adventurous races, hailing from the same locality, should have both emigrated to the same island. But as of old, so to this day, the races have not amalgamated. Clan hatred, religious differences, diversity of sympathy, and of methods of action have kept them apart. The Danaans have amalgamated with Saxon settlers, and are one with them in all that binds a community together. The Phœnician element is more hostile now than perhaps ever before, and is bound together by its opposition to so-called "Saxon" rule.

But many who recognise these broad facts, are not aware that the Southern Irish are not an unmixed race. There has been a very large infusion of English blood, and the most disturbed parts of the South are those where English patronymics and Saxon features abound. The pure Celt is comparatively harmless; but when Saxon determination and method blend with Celtic dash and vivacity, a people powerful as friends or as foes is produced. Is it right to call this race Canaanite? Again, there are many families whose records do not admit any but Celtic lineage, who are devotedly loyal to the British connexion; and there are others as distinctly English, who cast in their lot with separatists. Is the classification, based upon original Israelite and Canaanite origin, thereby overthrown? We turn to the early history of these peoples to find an answer. There was a time when the men who fought under Joshua and their opponents were distinctly separated as to race and faith. Then gradually, imperceptibly, a fusion began through intermarriage (although this was strictly forbidden, and its results foretold). The oppression, which reduced a conquering race to a condition of serfdom, must have grown so gradually and insidiously, as to be imperceptible for years, then it culminated in some galling enactment or oppression; and under a God-sent leader, the people were given deliverance. Repentance ever preceded these deliverances; for intermarriage produced careless conformity to the Phœnician idolatry, and dishonouring neglect of the Lord God of Israel.

But when the victors, under the judges, regained the liberties that their forefathers had possessed, can they all have been an unmixed race? Must not there have been many sons, of Canaanite mothers, who sided with Israel, and many sons of Israel who, tied by family or by interest, cast in their lot, irrevocably, with the worshippers of the gods of Canaan? Thus *faith*, far more than absolute purity of race, caused the severance; and the law of Israel, provided for the absorption of all, whether of the "mixed multitude," who came out of Egypt with them, or of "the stranger," or of the half-caste who desired to serve the God of Abraham, and for the excision of those who apostatised.

A similar process has gone on for hundreds of years in Ireland, and especially since the Cromwellian settlement. Cromwell made large grants of land to his officers, and they subdivided them amongst their men. The Cromwellian troops were Independents. They did not possess that definiteness in doctrine or in organisation, which would have enabled them to cope with the false but definite teaching, or the ultramontane organisation of Rome; and having, many of them, intermarried with Celtic Romanists, within a few generations whole tracts of country, once nominally Protestant, became Romanist, and those who, by patronymic, might be supposed to sympathise with the Saxon, had become his bitterest foes. While the Celts, who adhered to the doctrine and discipline of the Catholic and Apostolic Church of Ireland, sided with Protestant England.

Thus, as in the time of the Judges, interchange of faith and allegiance caused change of nationality, *in God's judgment*, so it is now. There is a struggle of race with race in Ireland, but to all intents and purposes the sides are taken, not because of any underlying racial difference, but by the guidance of opposing creeds. The Protestant is "Saxon," though name and history prove him to be a pure Celt. The Romanist is "Celtic," though he bears every mark of his Saxon ancestry. As of old, the people who feared the God of Abraham obtained a share in the blessings of Israel, though not necessarily sprung from Israel; while those who worshipped Baal, Ashtoreth, or Milcom, though sprung from Israel, lost all share in her privileges, and became her enemies—so it is to-day; and, therefore, it is right to recognise a state of things similar to that which was foretold, when it was said, that under certain circumstances the Canaanite element would become "thorns in the sides" of Israel.

The idol-worship of Canaan caused the overthrow of both the Northern and Southern kingdoms. Its insidious advance, made chiefly through dynastic and political influences, overthrew the law and ritual, which was meant to train a nation to worship the Unseen One, without humanly devised symbolism. It was also the case, that when, because of faithless priests "men abhorred the offering to the Lord," a way was opened for the impure worship of Baal—one influence helped on the other—and dire was the chastisement which fell upon Israel and Judah. In time, both Houses emerged, trained to a nobler conception of the Deity, and with a reformed faith. Judah returned from Babylon capable of that purity of worship which does not need a visible "likeness," and Ephraim cast off Rome's conceptions when he regained civil and religious liberty. As a nation, we have been trained to a capacity for worshipping without having the sense of sight affected by an image.

It almost seems as if many other races are incapable of the higher and more spiritual worship. The doctrine of Transubstantiation is the most notable instance of this craving for a visible object of worship, and also the most gross and lowering in its conception of God. It is never to be forgotten, that the protest of the English Reformation centered round this medieval Roman doctrine, and that the Anglican doctrine, then so distinctly promulgated, is our great safeguard against the gross conception of Rome, on the one hand, or the imperfect conceptions and negations which gave Rome such an easy victory over Cromwellians, on the other. Although the ultimate result is certain, faithlessness must bring chastisement now, as of old. A spurious liberality, and a weak indifference as to the maintenance of truth, must cause an overthrow. Our recognition of Israel, our hope and increased strength, caused by thus seeing the guiding hand of God plainly manifested, must not cause us to imagine that the final victory has been won. Falsehood and infidelity seethe around us, Israel's witnessing function is but beginning; indifference must cause similar effects now, as it did in Palestine of old, and in Ireland within the past two hundred years. The struggle of to-day against the Separatist faction, which, knowingly or unknowingly, is but the tool of Ultramontanism, is the struggle for the faith restored at the Reformation, as opposed to Gentile, continental corruptions.

The humbug of the day would bid us say, that this is no religious question, but one purely political, and that the religious element ought to be excluded. It may be overlooked, but it cannot be shut out. Religious rancour ought to be

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overcome, but the true issue cannot be ignored. The long strife in Palestine, between Israel and the remnant of the seven nations, was "political," but no insidious blandishments blinded the eyes of the true servants of God to the fact, that the real struggle was between Jehovah and Baal. Rome desires the "conversion"—*i.e.*, the subjugation of England, and to that end would weaken her; her present allies and instruments are the Phœnician-Saxon race, which claims to be "the Irish nation"!

SOME EVIDENCE OF THE PHŒNICIAN-HEBREW ORIGIN OF THE IRISH.

By J. Thomson.

PART I.

The "Irish Question" has now assumed large proportions in the world of politics; puzzling our wisest statesmen, dividing those who ere while were staunch friends, and threatening to stop all progress until some promise of a settlement (even though illusory) is arrived at. In our opinion very much of the difficulty would be removed if it was understood generally that there are really two distinct races in Ireland; of different origin, as well as professing different faiths, which, if we may judge by the past, are incapable of complete fusion, but will continue (as they have done hitherto) to view each other with intense jealousy and dislike. The unreasonableness, if not impossibility, of supposing that the minority (which is not small numerically) will submit placidly to the arbitrary rule of the majority, is acknowledged by all right thinking minds, but becomes more evident in the light of Our Identity, which teaches that the latter are mainly of Phœnician, or Canaanitish, descent, while the former are quite as largely of Hebrew origin; and that thence arises their long-continued irreconcilable antipathy.

Full proof of this is found throughout Ireland, in the national customs, traditions, and history; while even more clearly may the same be seen in the ancient names of tribes, places, rivers, eminences, &c., found throughout the country. A careful study of these (which, indeed, are among the most primeval and permanent monuments of antiquity) will furnish almost irresistible proof of our assertion. It is mainly to this line of evidence that we desire now to call the attention of our readers in the following article, which, though acknowledging our obligations to several other authors, is chiefly based upon Villanueva's "Phœnician Ireland," who, however, often ascribes to the Phœnicians, or Syrians, terms and customs which, from the evidence of Scripture, are more certainly Hebrew; though there can be no doubt some others may have been borrowed by these latter from their Phœnician neighbours.

THE ANCIENT IRISH; THEIR ORIGIN AS SHOWN BY SEVERAL APPELLATIVES.

The place whence the original inhabitants of Ireland came is not only ancient, but uncertain, and not exactly determinable. While we must not altogether reject what tradition says, a more probable way of arriving at the truth upon this question is to examine the origin of the names of the septs, or tribes, which from time to time landed upon its shores. This will, in some degree, indicate to us their lineage, progeny, and the country whence they originated. The conviction produced by such a search is not in its nature so complete, that it may not be superseded by other evidences; but it is not to be contemptuously esteemed as guesswork; and unless something better is adduced in the shape of argument, is deserving of a respectful hearing.

Though, as asserted, no nation has been more observant of its antiquities, or more careful of their chronology, the acts of their ancestors, their judgments, and their laws, it is a matter of great regret that there still appears such darkness in the inquiry concerning the origin of its first settlers. This is the more to be regretted, because Camden says of the Irish records, "compared with them, the antiquity of all other nations appear as novelty, and, as it were, the condition of incipient childhood."* This unhappy result has been chiefly caused by the odd and outlandish designations given to the different tribes, and to many of the towns, cities, rivers, lakes, and mountains, which, so far from having affinity with the idiom of the natives, seem to be utterly at variance with it; so that Strabo's declaration respecting the illiterately-barbarous and geographical terms of Spain's first inhabitants, and the places to which they alluded (and which proceeded from his ignorance of the languages they were derived from), has been repeated of the Irish by those who ought to have known better, and who in other respects were not ill-informed. Thus the names of the early Irish, as given by Ptolemy, are said by Mr. O'Flaherty to be "no less outlandish in their sound than the names of the savages in some of the American forests." And thus Strabo refers to certain Spanish tribes as *Pletauros*, *Barduetas*, and *Allotrigas*, as being "obscure in name." It is strange that writers, like O'Flaherty and Strabo, who acknowledged the Phœnician colonisation of Betica and Celtiberia, should not have seen the Syriac origin of these names. Thus *Pletauri* is from the Phœnician words, *pletch aur—i.e.*, "a host of people in the enjoyment of freedom;" or from *pleta ur*, "a host of people living in a valley." *Barduetæ* is also Phœnician, from *bardothe—i.e.*, "residing in a wood," or "grassy country." The *Allotrigæ* were two Phœnician tribes established among the Celtiberi; and their name is from *alh-thri-iga*, "a divided people inhabiting an elevated country." But these and other names of the Spanish clans, coming from Phœnician and Celtic sources, were anything but agreeable to Grecian ears.

The most influential and commanding among the tribes of North America were the Algankinese, which in Irish indicates as much. *Algan-kine*, or *kine algan*, means "a noble community," from the Phœnician *al-gand-gens*, which means the same. The language of this people is the master language of the whole country, and Baron Humboldt says, is understood by all the tribes, except two. The inference seems to be that a colony of the same people who first inhabited Ireland, and gave to the country those characteristic names which are so distressing to certain persons' ears as to occasion the comparison with that of the North American savages, had settled themselves at an early date in what in more modern days has been miscalled the "New World."

SOME NAMES OF RIVERS.

To trace the origin of some names in Ireland mentioned by Ptolemy. Ausoba, or Ausona, was the name of a river in the West of Connaught. Some think it was the Galvia (or rather, the Suck) in Galway; others, Lough Corbes (or Corrib). The name is generally supposed to be "a frith," from the old Britannic words, *Auise aba*, an "eruption of water;" or the old Irish words, *Ause obba*, of the same import. But both names appear Phœnician. *Ausoba*, from *auz ob*, means "a narrow bay." In Spain, near the river Sambroca, there stood an ancient city called Ausona, or Ausa, which gave its name to the people called Ausetani. It was destroyed by the Arabians when they invaded Spain, and, restored to its original level, it was called Vicus Ausonœ, and by the natives, Vich de Osona, and now Vich merely. In the Canton of the Asturas there is a chain of mountains called Ausona; in Cantabria Mount Ausa; in Bœtica the city Osuna; in Celtiberia the valley of Auso, and similar names of Phœnician origin which borrow their names from the adjacent rivers.

Daurona is from the Phœnician *duron*, a wealthy people. There was an old city in Celtiberia called Duron, the ruins of which may still be seen. The name of the river Duro, in Spain, as also the river Dour, county Kerry (now the Mang), however, comes from the Celtic word *deir*, a river.

* Camd. Brit. ed. Lond. p. 728.

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Iernus (now the Kenmare river) comes either from the Phœnician *ierain*, pious, religious; or from the Greek *ierne*, corrupted from the Phœnician *Iherin*, meaning Ireland.

Isamnium (now St. John's Foreland), from *isanim*, ancient; or *izanim*, armed people.

Laberüs, mentioned also by Richard of Cirencester as the capital of the Voluntii (now Kildare), was a celebrated place of Druidical worship. It comes from the Phœnician words, *lahab era*, a flame in a cave; referring to the perpetual fire of the sacrificing priests which was preserved in the temples of their idols, or in caves.

Macolicum (now Killmallock) from *macalim*, the staffs or walking-sticks of travellers, as in Gen. xxxii. 10. Metaphorically applied to a nation on a journey.

Ovoca, the ancient name of a river and bay on the East of Ireland, and supposed by some to be the river Arklow, and by others Dublin Bay, is from the Phœnician *voe*, he emptied, evacuated; whence the Arabic *obec*, or *abic*, a water conduit, or pipe, conveying water to a bath.

SOME DIFFICULTIES.

No doubt we may sometimes meet with obscure, inexplicable terms among the old names of our states, rivers, or mountains; but this, for the most part, may have arisen through historians and antiquarians mystifying words otherwise clear, and arbitrarily affixing to them the first meaning suggested either by caprice or ignorance. O'Connor says: "If we but compare the Irish names handed down by Ptolemy with the British, and afterwards with the Spanish, we must acknowledge that by far the greater part of them are Spanish, bearing reference to times of the most distant date, and, as such, accord with those accounts which we have heard respecting the very early landing of the Phœnicians in this 'holy island.'" Some who have enquired into this subject affirm that almost all the names of the ancient Irish tribes and colonists correspond with the genius of the native idiom, and must be derived therefrom. Others, with more chastened taste, and no little merit, derive them partly from the Celtic, partly from the Cambrian, and partly from the Teutonic. But with neither of these does Villanueva agree in all particulars, seeing that they would "fain grub out from other sources, and not caring at what cost," what he (Dr. V.) is convinced are "derived from the spirit of the Phœnician language, and from that only." By not thus exploring the depths of the Phœnician fountains, Vallancey (who has otherwise shown great information on Irish affairs) has been led to suppose that the Phœnicians only occasionally touched upon the Irish coasts for purposes of commerce; and that, in course of time, Britain, from its wealth in tin, became consequently a more favourite rendezvous. Hence he thinks it probable that in Ireland they built themselves temporary huts, as purveyors for merchants' cargoes; and these residences, he thinks, did not last beyond the time of the third Punic war, when Carthage was destroyed and Spain claimed by the Romans.

The abundance of tin originated the name of Britain. It comes from "Bruit," *tin*, and "Tan," *country—i.e., the country of tin*, and corresponds to the name "Cassiterides," the name given by the Phœnicians to both Britain and Ireland.

(*To be continued.*)

THE INSCRIPTION IN MEMORY OF THE LATE DEAN STANLEY.—The following appeared in the *Times* of May 10, 1886. We wonder what the writer of the lines thought of Our Identity; and what consistency or relevancy he imagined there was in the quotation from 2 Chron. xxiv. 16, unless the British be in fact the Israel spoken of, and the late Dean, being an Israelite, was buried among the kings of Israel, in Westminster Abbey? "An inscription has been placed on the slab raised in memory of Dean Stanley in Alderly Church, Cheshire, as follows:—'Arthur Penrhyn Stanley, Dean of Westminster, second son of Edward and Catherine Stanley. Born December 13, 1815; died July 18, 1881. "And they buried him in the city of David, among the kings, because he had done good in Israel, both toward God and toward His house" (2 Chron. xxiv. 16).'"

RUSSIA AND ABYSSINIA.

By C. HORNER.

EVERY year since the great Russo-Turkish war of 1877-8 there has been a continuous line of events, all tending to the ultimate extinction of Ottoman rule. Every move on the part of Russia has been carefully framed by her rulers to that end. But, correspondingly, she has steadfastly pushed forward her outposts in the direction of India to threaten England when the great day arrives for the solution of the question, "Who is to have Constantinople and Syria?" All her policy runs on these two lines.

It was about the years 1879-80 that I observed twice in the daily journals, brief telegrams, giving extracts from one of the Russian newspapers openly advocating the annexation of Abyssinia to the Russian dominions, that the Czar might hence command in that region an extensive seaboard. Now, in the *Standard* of July 30th, 1886, the Vienna correspondent thus writes: "According to the Massowah intelligence published in the *Afret*, Abyssinia is slowly preparing for a Russian Protectorate. The Greek priests from the Holy Land, from Mount Athos, and from Egypt, are acting simply as political agents. They are distributing a large amount of money, and are, almost unobserved, assimilating the Ethiopian Coptic Church to that of the Greek orthodox rite. These priests are freely admitted to all the churches and chapels, and are introducing the habit of coupling the Czar's name with that of the Negus in their Sunday prayers." To which I will add that all authorities, both ancient and modern, agree that Abyssinia is the ancient Ethiopia, and may be part of the Soudan. Now in the future attack upon Israel in the Land, so graphically detailed in Ezek. xxxviii.-ix., one of the peoples in the confederacy is ETHIOPIA, in conjunction with Persia and Libya, the latter country being generally placed on the maps to the West of Lower Egypt, now called Tripoli. Hence Russia appears on the eve of incorporating Abyssinia, the ancient Ethiopia, in exact accordance with Ezekiel's prediction.

Correspondence.

A C. M. S. MISSIONARY ON OUR IDENTITY.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—The following correspondence touches upon a point I have not seen discussed in any Identity writings—viz., on the term Jew; some of it may, if you think proper, find its way into the BANNER.

A clergyman wrote to a friend:—"Little birds have told me that Mr. Thomas has been urging the Anglo-Israel theory. I hope you are not bitten by it. I am sorry I cannot lay my hand on the pamphlets about it. There is a good one by Rev. J. Wilkinson, of Mildmay, Missionary to the Jews, called 'Englishmen not Israelites.' Also one by Canon Bell, of Cheltenham. In 1884 (June or July, I think) there were two very caustic articles in the *Church Review*, exposing, ably, the wild theory.

"I have always felt it a strong point against those who press the all but universal distinction between Jew and Israelite, that St. Peter speaks to an audience of Jews (Acts ii. 5) as 'all the House of Israel' (*Ibid.* 35). Israel (not Judah, as distinct from Israel) rejected Messiah. Note use of word Israel in Rom. ix., x., xi. The real distinction between Jew and Israelite, is that given by the late Archbishop Trench in 'New Testament Synonyms'—'Jew is the name given by the heathen, Israel the honourable name appropriated by themselves.' Pilate calls Jesus King of the *Jews*, so do Roman soldiers. Jewish writers say, King of *Israel* (Matt. xxvii. 11; xxix. 37—42; John i. 47, 49).

"If Anglo-Saxon means Israel, Who are the Gentiles? From other points of view, I regard the theory as a device of the enemy, to generate false confidence, such as is condemned (Matt. iii. 9), to insult the Lord Jesus, by making Queen Victoria (instead of Him) the successor to David on His throne, to gratify

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the pride of the natural heart, and by the absorbing interest of the novel theory to divert the mind from a practical use of the Bible."

To this I replied, as requested to do by my friend (June 16, 1886):—"Thank you for your note, and for fowarding letter. When we find a clergyman, adopting as his own, such a baseless theory as that the real distinction between Jew and Israelite is, that '*Jew* is the name given by the heathen, *Israel* the honourable name appropriated by themselves'—merely on the authority of a great name, without sifting the truth of the matter for himself, especially as it is one that comes within the range and sphere of his professional reading—one is surprised, and cannot attach any weight to his wholesale condemnation of the Anglo-Israel Identity; especially, when instead of striving to *prove* wherein the Identity is wrong, he brings railing accusations against it (as in the last paragraph of his letter), and these based on the writings of three men, one of whom is nameless. All these have been *completely answered and refuted* over and over again, not only in separate pamphlets, but in The Banner of Israel the recognised leading journal advocating the Identity. These the Rector ignores, and is content to condemn this sacred theme (which thousands of earnest Christian men and women accept as God's truth, and glorify Him therein), without a hearing (Prov. xviii. 13, 17).

"But now, as to the real distinction between Jew and Israelite, which ——— advocates—viz., that 'Jew is the name given by the *heathen*, Israel, the honourable name appropriated by themselves'—let us see how far it will stand criticism. The earliest record we have of the use of the name Jew, is in the prophecy of Jeremiah, written long *after* the captivity of Israel (Ten Tribes), and *before* the captivity of Judah, therefore, *not* applicable to the former, but only to the *latter*. Twice the prophet uses it, once as a direct quotation of 'the word of the Lord that came unto him' (chap. xxxiv. 9). So that it was, originally, *a God-given name*. The second time, in chap. lii. 30. Again, 'Zedekiah, the king of Judah,' also used it, when he said unto Jeremiah, 'I am afraid of the Jews' (chap. xxxviii. 19). In Daniel and Esther, written during the captivity of Judah, the word occurs frequently. 'Mordecai told them that he was a Jew' (Esther iii. 4). It was the name by which they were properly and popularly known, an abbreviation of Ju-dah. In 2 Kings xvi. 6 it is used. This book is said to have been compiled by Ezra, after the return of the captivity of Judah.

"We constantly meet with the word in Ezra and Nehemiah, and once in Zechariah (viii. 9), all written about the same period; and their land was known then as Judea (Ezra v. 8). Matthew (xxviii. 15), Mark (vii. 3), and Luke (xxiii. 51), each personally uses the name Jew. Luke calls their country 'Jewry.' John applies the name to the people more than fifty times! In the Acts, Luke uses the word very frequently, and twice the term 'Jewess.' Peter calls himself a Jew (Acts x. 28). Paul does so twice (Acts xxi. 3; xxii. 3). He applies it ten times to the people in the Acts, and uses it of them in his epistles to the Romans, 1 and 2 Corinthians, Galatians, and 1 Thessalonians, and in Titus he makes it an adjective, 'Jewish.' (1) Agabus, (2) Paul's sister's son, and (3) Tertullian the orator, all Jews, apply it to their own people. Finally, our Lord Himself uses the word five times (John iv. 22): 'Salvation is of the Jews,' and again in John xiii. 33; xviii. 36; and in Rev. ii. 9; iii. 9. (1) The wise men from the East, (2) the woman of Samaria, (3) the Gentiles (Acts xvi. 20), (4) Pilate, (5) the Roman soldiers, (6) Claudius Lysias, and (7) Festus, simply use *the correct national name* of the people.

"I think this is sufficient evidence to *prove* that the word Jew is *not* the name given by the heathen, nor was it a term of reproach, but was the distinguishing name of the House of Judah in contradistinction to Israel, the name handed on by Jacob to his grandsons, Ephraim and Manasseh. We affirm that 'all Jews are Israelites, but not all Israelites are Jews'—*e.g.*, as we say, all Scotch are British, but not all the British are Scotch. It is the failure of men to see this Scriptural distinction between Israel and Judah, that is at the root of all the confusion we meet with on the subject, and the misunderstanding of prophecies. In the verse which ——— quotes (Acts ii. 36), Peter does not address his hearers as 'all the House of Israel,' but says, 'Let all the House of Israel know assuredly that God has made the same Jesus, whom *ye* (Jews) have crucified, both Lord and Christ. All the House of Israel, most certainly, were *not there*, though some representatives may have been among the crowd. The Ten Tribes were then, some in 'the Isles of the West,' and others 'wanderers' among the Gentiles journeying towards the 'appointed place' (2 Sam. vii. 10).

"The two severed Houses of Israel and Judah were never re-united since the disruption in the days of Rehoboam, B.C. 975, as Ezek. xxxvii. 22, 26, clearly show; for after they have been re-united, they will *never* be separated, but shall dwell in the land as one nation for ever, and David, My servant, shall be their prince. This has never yet been fulfilled.

"No Identity writer has ever made the absurd statement, that 'Anglo-Saxon *means* Israel.' God's purpose was, that when Israel (the Ten-Tribed House) was expatriated, they would be uncovenanted, pagans, Gentiles, 'not My people,' 'Lo-Ammi' (Hosea i. 9; Gen. xlviii. 19), 'multitude (*marg., fulness*) of nations' (Rom. xi. 25). So that they were 'among the Gentiles,' and to all *appearance*, were Gentiles, and were spoken of under this name. But they were redeemed by Christ, re-covenanted, called by His name—Christians—and are 'the sons of the living God.' These blessings were to come upon them in 'the last days' (Gen. xlix. 1, 12), the present or Gospel dispensation.

"Mr. ——— says the Identity is 'a device of the enemy to generate false confidence,' and refers to Matt. iii. 9. Surely he does not intend us to suppose, that John-the-Baptist wished his Jewish hearers to ignore their Abrahamic descent, or despise their birthright? He showed them that they were not to depend upon it for salvation, and this is exactly the position we take up. Our Identity is no new plan of salvation. Salvation and eternal life for an Israelite, or for a non-Israelite Gentile, can only be obtained by the new birth, and faith in the Lord Jesus Christ.

"As for 'diverting the mind from a practical use of the Bible,' nothing makes a man a more diligent student of the Bible than the proper study of the Identity, and this has been blessed of God as the means of leading many to 'search the Scriptures,' and thereby find Jesus as their precious Saviour. And instead of being an insult to the Lord Jesus, it is a great God-glorifying truth, too long neglected by God's people, calculated to humble the believer, when he is reminded of the goodness, longsuffering, faithfulness, and exceeding great love of the unchangeable Jehovah, the God of Abraham, Isaac, and Jacob.

"I hope I have not overtaxed your patience by this long epistle, but that you will read it carefully through, and pray that the Spirit of truth will guide you into all truth, to the glory of God, and the comfort and edification of your own soul.

"Yours very sincerely,
"J. Davies Thomas."

To the Editor of the "Banner of Israel."

Dear Philo-Israel,—I am reading with great interest that admirable book by the Rev. Robert Douglas, "Ephraim-England." It is to me a masterly work of great depth and research, and brings out very forcibly two points which I have always considered of great moment in the Identity controversy. The necessity for the separation of the two Houses of Judah-Israel from Ephraim-Israel in the purposes of the Almighty, in order that the promises to Abraham should be fulfilled in his seed, and the oracles of God remain the possession of his descendants. "He showeth His Word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any nation, and as for His judgments, they have not known them."

The other is the distinction which he draws between Gentiles and Gentiles. Ephraim having become Gentilised from the time of his divorce from the Mosaic covenant, wanderers among the nations, and though lost to human ken, ever present in God's sight, who hath said of them that He will sift the House of Israel among all nations like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth (Amos ix. 9). This is a strong point which I think cannot be too often insisted on, for it sweeps away "the Gentile parenthesis" which our opponents so lovingly cling to, but for which I know of no Scriptural authority.

I cannot, however, agree with the author of this admirable work in his Teutonic views, "That the Protestant Continental Powers form part of Israel, because they are Protestant." Israel in the latter days is to be known by certain well-defined marks—notably, multitudinousness. Joseph is a fruitful bough, a fruitful bough by a well, whose branches run over the wall. Consequently a great colonising power, she must possess the Gates of her enemies, and be planted in many waters; have the power to get wealth. "Thou shalt lend to all nations, but thou shalt not

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borrow." The possession and dissemination of the Word of God, carrying with them the glorious light of the Gospel wherever they go, and spreading the glad tidings to all nations and tongues and languages, as they are commissioned to do; and last, though not least of all these, there is the Sabbath sign (Exod. xxxi. 13, and part of verses 16, 17). "Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a sign between me and you throughout your generations. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath *throughout their generations for a perpetual covenant.* It is a sign between Me and the children of Israel for ever." Can any command be stronger than that? Do the Protestant nations on the Continent observe it? Have they any law enforcing obedience to it?

If Mr. Douglas will look at the question in that light, he will find them to be not observers of the Sabbath, but desecrators of God's holy day; and, therefore, lacking the one needful and essential sign of the Israelitish origin.

That Ephraim is the head, the author admits, and rightly so; for the address in the prophecies is always to Ephraim, as the representative of Israel, and to them was the promise made, that God would allure them into the wilderness, and there speak comfortably to them. Now, as the Americans and ourselves are the only people who respond to the description given of Israel, and who observe by law the Sabbath sign, then all Ephraim-Israel, or the remnant that should nationally represent them, must be here in the Isles of the West, while America represents Manasseh, the great nation.

The convulsion that drove the Huguenots out of France under Louis XIV., and brought them to this country, where they became nationalised, and from whom we learnt various arts and sciences which have proved of great benefit to us, bears out this view, and is, I think, a stronger argument against the author's Teutonic theory than the one he suggests in its favour—namely, that God has used the Protestant Continental nations as His battle-axe and weapons of war against the Papacy, and that the Germans were our allies, and assisted in the overthrow of Napoleon. Was not Nebuchadnezzar used as God's battle-axe and weapons of war, even against his own people, to punish them for their iniquities? Verily He selects whom He will, and employs them how He will, and who shall question it?

Yours very truly,
ST. GEORGE PRIAULX.

The Avenue, Brixton-rise, July 21st, 1886.

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E. M. RUSH.

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CHARLES HORNER, *Secretary.*

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"HEAVEN'S LIGHT OUR GUIDE."

(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"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."—MICAH v. 8.

"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4.

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EDITED BY PHILO-ISRAEL.

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"THE MOTHER COUNTRY AND THE SELF-GOVERNING COMMUNITIES."

THE Mother Country is Great Britain. The self-governing communities are the Colonies, or outland Empire of Great Britain; "Greater Britain" by name, for the Daughters are bigger than the Mother! But what are "self-governing communities"? They are, by their very description, "independent" states, for they are "self-governed." And yet they are not independent, for they are the Colonies of the British Queen. How is this anomaly explained? How can communities be "independent in government," and yet be attached to the British Empire? They are so because they are, each of them, "a nation," and yet nations in union with the Parent State or "Mother Country." Here, then, we have a condition of things perfectly unique in the history of the world. Never, yet, has it been known, that Colonies, developed into nations, have failed to throw off the control of the Mother Country, and to assert their own independence. For the first time in our own history the fact has been as we have stated it. In the case of America, the "States," once British Colonies, were goaded, by bad government, into a declaration of their own independence; but Colonies enjoying independent self-government, as ours already do, with consent of the Parent State, have never failed, as history teaches us, to throw off the authority of the rulers at home, and to assert their own status of freedom from all control.

What keeps our Colonial Empire om obeying the Centrifugal Law? and what tie compels them to adhere to their allegiance to a rule which is of the mildest kind, a tie the Colonies have often been almost heartlessly assured would, if broken by themselves, have no pains bestowed thereon by us to mend? Surely there is nothing to explain these wonderful facts but the old, old truth—namely, that this nation is Israel, and that the British Islanders and their Colonies are only "the nation and company of nations" now in the very act of forming "a Confederation of States, the grandest the world has ever seen," destined yet to be the ruler of the nations, because the strongest which has existed since the nations were created.

We speak of the British of these islands as "the Mother Country." The Mother of whom? We mean, of course, the Mother of Nations. But this was just the promise made to Sarah, the wife of Abraham, in Gen. xvii. 16, where God said: "Sarah shall be her name. And I will bless her, and give thee a Son also of her: yea, I will bless her, and she shall be, or become (*a mother of*) nations; kings of people shall be of her." Her progeny were to develop into nations; not a nation only, but "nations" in multitude. This prophecy having now been fulfilled in the history of the British people, and by them exclusively, since the world began, men are, to-day, earnestly busying themselves with the consideration, how this nation and its multitude of Colonial nations can best be united in the bonds of an effective Federation. They are thus blindly acting out the prophecies, but heedless of the fact, that so doing they are fulfilling one of the grandest of the predictions recorded in God's Word respecting the future of His people. The thing itself being so new, so unparalleled in the history of the nation, men are puzzled to know how the problem is to be solved. They hardly know where to begin, so tangled is the web, so difficult the matter to arrange. For Federation will be costly, and taxation, to pay the costs, is a delicate subject to approach after the experience of the American Rebellion, and the sad results which followed the attempt to levy taxes without representation. The offer to Federate must be made by the Colonies, and they must discuss and consider whether they will be willing to pay the cost for the sake of the splendid prospects Confederation will bring in its train, to themselves as well as to ourselves.

A series of Resolutions were passed, it seems, last September, by the House of Representatives of New Zealand, in Parliament assembled, which exactly correspond with the principles of our Imperial Federation League, and these have been quoted by Mr. C. E. Howard Vincent in his letter to the *Times*, on the subject of Imperial Federation, published in that Journal on August 14, last. These Resolutions declare—

(1) That some form of Federation is essential to secure permanent unity of the Empire.

(2) That no scheme of Federation should interfere with the existing rights of local Parliaments, as regards local affairs.

(3) That any scheme of Imperial Federation should com-

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bine, on an equitable basis, the resources of the Empire for the maintenance of common interests, and adequately provide for an organised defence of common rights.

Regarding the first and second resolutions, there can be no question. Federation, to be imperial, must have some form, and the form it must take to please the Colonies, is to leave them absolutely free to manage their own local affairs by their own local parliaments. The puzzle is, how are "the common interests" of the Empire to be maintained? and how are its common rights to be defended by the "resources of the Empire," on an "equitable basis?" That is, how much shall each portion of the Empire pay for Federation? It is a question, after all, of money. It will be easy to set the partnership going. Not so easy to say how much each partner shall put down to make it a going concern! This matter, however, need not long delay the result, if all parties be in earnest, and all see that there will be some cost to defray for the sake of the common benefit. That common benefit is "the safety and prosperity of the whole Empire," and the final result what few men now realise—namely, the British domination of the whole earth, and the preparation of the nations for the coming of their King. The kingdom has to be prepared for the glorious Advent of the King of Israel, who has declared His intention of "making the kingdom of the world the kingdom of our Lord, and of His Christ" (Rev. xi. 15, R.V.). Every step taken towards the Imperial Federation of the British Empire is a step which brings that blessed result nearer and nearer, when this people, prepared and formed for this end by God Himself, shall "blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6). To be able to do that, they must dominate the world; and to be in a position to rule the earth and thus to bless it, Imperial Federation must become a fact; and "a nation and company of nations" must stand before the gaze of an astonished universe, irresistible by their combined power, universally beneficent by reason of their character, and divine in origin, because this is the Imperial Federation of the Ten Tribes of Israel, developed, then, into "a great and mighty nation and company of nations," according to the prophecies (Gen. xii. 2, 3; xviii. 18; xxxv. 11). Israel, praise ye the Lord!

THE COL-INDIES AND THEIR LESSONS IN GEOGRAPHY.

PASSING along the streets of a city in the West of England, we lately saw in the shop window of a grocer the following advertisement:—"The Colonial and Indian Exhibition.—Singapore West Indian 'Pines.' 10½d." The announcement set us wondering. How can Singapore pine-apples be West Indian? Does the exporter of these tins, so familiar to the visitors of the Singapore Annexe of the "Col-indies," grow plants obtained from the West Indies? What can possibly be the meaning of the announcement?" To solve the mystery we went into the shop, and asked the question, "How are Singapore pines called West Indian?" "How are West Indian pineapples declared to be from Singapore?" The young man who served us looked at us somewhat with scorn by reason of our lack of knowledge, and answered us sharply, "The pines in these tins are from Singapore, in the West Indies." We submitted that his geography was wrong. "What," he replied, "is not Singapore in the West Indies?" "No," was our answer; "it is in the direction of the East Indies, beyond Madras and Ceylon." Our friend the grocer was confused beyond measure at his own want of knowledge, turned very red for shame, muttered something about his "not having lately been at school," and admitted that H. Nethersole and Co.'s pines preserved in tins might have had an origin in Singapore, some thousands of miles away from the West Indies! It appeared the mistake originated in the London trade circulars, and the too confiding grocer had copied them, though the tins themselves mentioned nothing at all respecting "the West Indies." When the shopkeepers of Israel are so ignorant of geography, how are we to expect the bucolic mind of our peasantry to realise the enormous size of Her Majesty's dominions, and to distinguish between Canadian and Australian, South African and Malayan, Chinese and South American, British possessions? The Babel of divers tongues, which may be heard at once in "the Col-indies," is something remarkable, as a further testimony to the magnitude of the Queen's dominions. On a recent occasion of a visit we conversed with a Madrasee in Tamil, while a relative talked with a Musselman of "the thousand lights" (of Madras), in Hindustanee. There were also to be heard near at hand Bengalee, Cingalese, and Dekhanee; also the languages of Central and Western India, the vernaculars of South Africa, of China, of Hongkong; Turkish from Cyprus; Malayan; and the languages of the Red Indian from the Canadian dominion and British Guiana. These all could have been heard that day within the boundaries of Kensington Gardens. The reception of these, our dusky fellow-subjects, by the Queen at Windsor, must have been a remarkable scene, which was very well described by a correspondent of the *Pall Mall Gazette* on July 14th, 1886. He said:—

> The scene of the reception must have been worthy of the brush of the Court Limner. His canvas would have glowed with colours. Imagine the Long Chamber, bristling with arms, the Indians in robes of yellow silks, the Cingalese in white, the Hong Kongese in their blue gaberdines, the Red Indians in the height of barbaric fashion, feathered capes flying from their shoulders, picture them with blowpipes and bows and arrows, and the Kaffirs in skins and beads, ranged in two long lines on either side of the Queen, who was seated on a chair, with the Princess Beatrice at her feet, and the little Princess of Albany on a footstool. One by one the groups advanced and did homage according to the custom of their race, some bearing presents in their hand, others throwing gold and silver at the feet of the Queen. Hussein had composed an ode, which he sang in the vernacular. For a time they could not eat for the tumultuous excitement that had taken possession of them. In the warm afternoon they ran races, threw darts, and played hide and seek on the sacred lawns, and returned to the humble compound at Kensington wiser and better men. Their visit will bear fruit.

Amongst those presented to the Queen were Kaffirs and Bushmen, Malays, Cingalese and Cypriotes, Indian natives from all parts of the Peninsula of Hindostan, Red Indians from British Guiana, and Chinese. Such a sight as that must have been a lesson in geography from which our country grocer would have come out greatly improved in knowledge, provided he made due inquiry (and remembered) in what part of the world each of these native subjects of the Queen resides when he is at home. Though our grocer had in his shop to sell the produce of many a land which owns the British flag as its own, he did not know, we fear, how it was Her Majesty had acquired such vast dominions in the four quarters of the globe. Our Identity (which was a subject probably unknown to *him*) would have enlightened him. These diverse countries and their polyglot inhabitants are God's gifts to His people Israel, to bring them all to Christ. He has put them all under the dominion of His chosen ones, that by their help the dominion of the world may become theirs, and through them, Christ's; for the kingdom of the world is (to) become the kingdom of the Lord and of His Christ" (Rev. xi. 15). To effect that object (for all things mundane are done by human instrumentality when a miracle is not obviously needful), God has put into the minds of our race at this juncture the urgent need there is that the Empire of our Queen should become "a Federation of States." To teach that lesson, He has compelled us this year to have the Colonial and Indian Exhibition called "the Col-indies." To accustom our daughter-nations to the idea, He has induced our naval and marine

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authorities and officers to show to our Colonial and Indian visitors the dockyards and a portion of the fleet in Portsmouth, with the power thereof. They will thereby perceive that the defensive strength they all so greatly need is stored up for them in abundance in the British navy, also in the naval stores at home, and can be had for asking by an equitable system of Empire Federation. In all directions men are to-day busy planning, cogitating, and contriving for the discovery of some scheme of federation which will prove acceptable to the whole Empire. We look on these things as the forerunners of the fact which will one day be announced as accomplished, when "a nation and a company of (Hebrew) nations" shall have become united for commercial and defensive purposes, thereby presenting to the whole world a compact and solid, because united front, as a brotherhood of nations, all of one race, one language, one religion, and one mind, able to dominate the world by mere force of numbers, wealth, and power, supreme at sea and on land as well, according to the prophecies. These things are coming to pass, and, judging from the signs, will not now be long delayed. They press upon us, not only lessons of geography in which we see our Israelites are just now somewhat deficient, but they urge, too, upon the attention of "our masses" as well as on our "classes," that the God of Israel is faithful to His promises, and will fulfil them to us His people to the jot and to the tittle, for Jesu's sake! Israel, praise ye the Lord for all His benefits and blessings!

THE REV. VICAR OF CLIFTON COMPARES MODERN "ENGLAND" WITH ANCIENT "ISRAEL."

The Rev. Talbot Greaves, on Sunday, May 16th, 1886, preached a remarkably interesting sermon on Isaiah v. 6: "I will also command the clouds that they rain no rain upon it" (My vineyard). He commenced his sermon by stating that his object was to draw a parallel between the condition of our own country and Church in this land and that of God's people, as beautifully described in Isaiah v. 1—7, a parable which seems like one of those the Lord Jesus Christ was wont to utter in the days of His humiliation upon the earth.

What, asked the preacher, was the sin of Israel in Isaiah's days? It was barrenness—unfruitfulness in the service of God. See what God had done for them! He delivered them from Egypt, from the land of bondage. He brought them through the Red Sea with a high hand and stretched-out arm. He preserved them in the wilderness, as described in Deut. xxxii. 8 and following verses, and brought them to their own land in great prosperity and triumph. He gave them His holy law; those types and shadows too of the good things to come in Christ—the bloody sacrifices also pointing to the sacrifice of the Son of God. He bestowed on them His holy Sabbaths, the signs of their national covenant. He made them the depositaries of His holy Word. He sent them prophets to teach, guide, and warn them; and last of all, He sent them His only Son to save them. Deut. iv. 6, 7, tells us how greatly God blessed His people in respect to their possession of His laws and statutes; and St. Paul, in Rom. iii. 1, 2, and ix. 1—5, graphically describes Israel's privileges and God-given blessings whereby He distinguished them above all the nations of the world. But what was Israel's return for all these benefits to their God who gave them? Hear what Moses cried concerning his people in Deut. ix. 6, *et seq.*: 'Thou art a stiff-necked people. Remember and forget not how thou provokedst the Lord thy God to wrath in the wilderness; from the day thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord." The testimony of all the prophets was the same. Israel waxed worse and worse until the Lord came, and note His decisive verdict on the capital of the nation, in Matt. xxiii. 37: "O Jerusalem, Jerusalem! thou that killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wing, and ye would not."

Such was the history and character of Israel of old. What is the history of our own nation? We see in our own days the story of Israel repeated here! See how God has blessed "England"! Look at the light He has given us; the knowledge of His will, the revelation of His Son, the spiritual worship He has taught us, the service He has given us to engage in. All these are better and brighter than ever Israel had. St. Paul in 2 Cor. iii. 10, *et seq.*, draws the contrast greatly to the advantage of our Christian dispensation. Then look at our land, and note how God has caused it to be covered with our Christian Churches and Chapels where the pure Gospel of the grace of God is preached from end to end of the country. There are also the multitude of schools and hospitals which are an honour to our people, and the faithful pastors and teachers who are engaged in the work of home evangelisation. The Lord has also given us the Sabbath-day, which infatuated men are trying hard to destroy and depreciate. And He has also undoubtedly made the great Anglo-Saxon race the depositaries of His holy Word.

Such are some of the great blessings God has bestowed upon our nation at the present time. What returns have we made to Him for such unparalleled, distinguishing favours? What is the state of religion and public morality amongst us? Our national worldliness and luxury are the common theme of our journalists' denunciation who cry, "Shame!" at the repeated exposures of our terrible records of vice and drunkenness. What nation is like ours for this awful crime of drunkenness, which leads to most other crimes in turn? In London only, the shops where liquor is on sale are 17 to 1, as compared to the places where God is worshipped, and 100,000 of the population are always, day and night, it is said, the worse for liquor! Look at the increase of the divorce cases, at infanticide, the sign of the growth of social sins; at the state of trade, which is honeycombed with fraud and dishonest dealing. Heavy is the burden of our nation's sins and guilt, and the evil is hourly increasing. The Lord's-day is desecrated more and more. The Scriptures are neglected by men and women who are active enough in disseminating and circulating them, but are slow to study them and read them for themselves. The Lord's table is neglected, and the coldness of those who come to it is phenomenal. Formality is the bane of modern Christianity in our land, and selfishness is our national curse! Israel's sin was barrenness in the work of God, and fruitlessness is our heavy condemnation nationally and individually.

Note what God has done for each of us personally—from infancy to youth, from youth to manhood, and from manhood to old age, and confess that we too, like our nation, have not yielded God the fruits of righteousness, or the fruits of faith, hope, and charity, or love. But see next the judgment of God on Israel for their unfruitfulness, as depicted in Isa. v. 5, 6. Note that all the punishments but that mentioned as the last clause of verse 6 could be remedied by man. The hedge might be replaced, the wall rebuilt, the wilderness recultivated, the briars and thorns dug up and burnt. But the last scourge was one the Lord administers, and man can never remedy! He "bids the clouds that they rain no rain upon the vineyard;" and who can stay His hand, or do the work of the Holy Spirit's operation? The drought of the Spirit's rain (the emblem of the divine blessing) is the last most terrible punishment the Lord can inflict upon a nation; and it cannot be alleviated or remedied by man. This judgment is the worst of all. See how it operated during the days before the flood. Noah preached righteousness for 120 years while the ark was preparing. But at the end he had not one single convert! The eight souls of his own family alone were saved, and why? God

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commanded the clouds that it should rain no rain upon the souls of men.

Such, too, was the history of the Jews, after the destruction of Jerusalem. They have been scattered for 1,800 years, but during this long time, have they repented? Not so! and why? God has commanded the clouds that it rain no rain upon them. (See Isa. lv. 10, Ezek. xxxiv. 26, Deut. xxxii. 2, for the meaning of "rain" in prophetic language.)

Now, friends, continued the preacher, why should not all this come upon ourselves? Many nations have had this very judgment enforced upon them, and why not England? Where are the Apocalyptic and the Pauline Churches? Where is the Church of Jerusalem gone? Look at North Africa, once a partly Christian land. How is it there now? how in the Isles of Greece? how even at Constantinople? There, and everywhere, spiritual drought prevails. And why? Because God has commanded the clouds that they rain no rain upon those lands by reason of their unfruitfulness. Why should it not be so with us, I repeat? Ah, some will say, because we have the Bible, and so faithfully circulate the Holy Scriptures. Ah! there is a fallacy here! The Bible may be in our hands, and we may take a very active part in disseminating the Holy Word; but we may neither study nor receive it into our hearts. We may have the Bible as a national possession without profiting thereby, and God may command the clouds therefore to rain no rain upon our race! As a fact evils abound about us in spite of all our privileges. Popery and infidelity are everywhere; lawlessness is rife; and, worst of all, indifference as to religion is our nation's curse and ruin. See God's awful judgment for these things, as stated in Amos viii. 7—14, denounced against Ephraim and Dan. Why should not this judgment come upon us as a nation, as well as on ourselves individually, for our sins? Do we feel, under these circumstances, as David did in Psa. xlii. 4, lxiii. 1, and cxliii. 6?

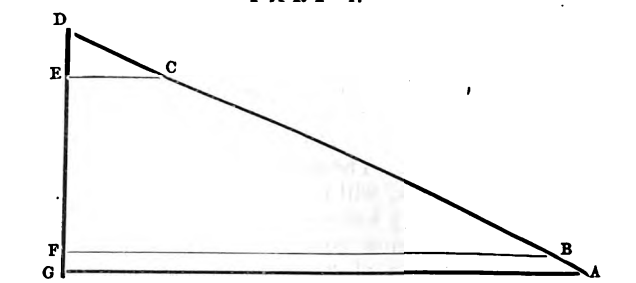
So far the rev. vicar of Clifton. His sermon was a solemn, able discourse, calculated to benefit his hearers. We take leave, however, to make a few remarks upon the latter part of his sermon, wherein he asked why God's judgment should not fall upon our nation, *quâ* nation; also in respect to his assertion that fruitlessness is now our nation's characteristic, like Israel's of old. In respect to the last point we would observe that of all the nations ours only bears comparison with Israel, both for blessings from on high and for real lack of desert in return thereto; and yet the Lord Jesus Himself declared that "the kingdom of God, taken from the Jews, was destined to be given to a nation bringing forth the fruits thereof" (Matt. xxi. 43). Where is that fruitful nation? The rev. preacher is bound to tell us; because he admits we have the blessings—nay, more than the splendid blessings God gave to the Jews and Israelites who once were in possession of the kingdom. If we are that nation (as the Rev. J. C. Kroenig, the Jewish vicar of Hull, believes) then we must in God's sight be regarded as a "fruit-bearing" nation, but not a fruitless one, as our preacher declares we are. What the Lord Himself regards as a "fruitful" nation—as "Ephraim," in short (Gen. xli. 52)—who shall tell us is lacking in the very quality He pronounces to be present in His chosen ones?

In regard to the general question, why we are not visited with the deserved judgments which once fell on Israel for sin, and why it is certain we shall not be so visited at all in future, we answer, it is because the British are Ephraim-Israel, and to them as Israel the Lord has promised not punishment and destruction, but "the new covenant" and the outpouring of His Holy Spirit, as described in Jer. xxxi. 33, 34, Heb. viii. 10—12, and Joel ii. 28, 29. We are God's people—His chosen ones—for whom He has reserved mercy, and cleansing, and redemption, and safety for ever. As to the terrible judgments proclaimed against Ephraim in Amos viii. 11—14, we have to suggest that the context in Amos ix. 9—15 should be read by the rev. preacher, when he will see that after the House of Israel shall have suffered its punishment—as it has done, no doubt, already—there is reserved for it mercy, and increase, restoration to God's favour, and blessings beyond measure, as it is this day, and shall be realised more fully hereafter. To the Lord Jesus, therefore, be all the praise!

THE KING'S CHAMBER AND THE BASE.

BY F. GASS.

PART I.



G F	...	...	45·3345	B D	...	...	4431·1346+
F E	...	...	1698·5254	F D	...	...	1963·4954+
E D	...	...	264·97	B F	...	...	3972·3594+
B C	...	...	3833·163	A D	...	...	4533·45
C D	...	...	597·971	G D	...	..	2008·83
C E	...	...	536·06	A G	...	...	4064·03

IN a series of papers in the BANNER on the geometry of the interior of the Pyramid, a height was arrived at for the horizontal surface of the Great Step above the basal-plane at the pavement level, of 1-100th of the square of the inches in the length of the King's Chamber = 1698·5254. The height, as measured by Mr. Petrie, by levelling from the exterior of the Pyramid to the north edge of the Great Step, is 1693 Pyramid inches, showing a difference between theoretical height and actual measurement (made under difficulties) of $5\frac{1}{2}$ inches. But Mr. Petrie gives a range of about three inches of probable error in his observation, which under the circumstances detailed is the least he could do. In addition to this, there is the question of errors of workmanship, which may be put down at three inches. These two items together bring the horizontal surface of the Great Step to the required theoretical height, without having recourse to the probable sinking of the building during the last four thousand years about its centre where the Great Step is situated. Hence it may be accepted that the height of the surface of the Great Step, and the horizontal passage beyond, above the level of the pavement basal-plane, equals $\frac{(412\cdot1317)^2}{100} = 1698\cdot5254$.

Let this be taken as proved.

In the diagram, *BF* represents a portion of the base-line at the level of surface of pavement, and *AG* the same of the basal-plane of the level of the sockets.

Draw a line from *B* parallel to the ascending floor of the First Ascending Passage and Grand Gallery, at a vertical height above those floors equal to the height of the North face of the Great Step. Carry this line from *B*, tangential to the North edge of the Great Step at *C*, until it meets the plane of the South wall of the King's Chamber at *D*, about 34 inches above the top of wall, and join *DF*. The distance *BD* exactly equals 2500 times the square root of $\pi = 4431\cdot134626+$. The vertical height at *D* above the pavement-level, *FB*, exactly equals 625 times $\pi = 25^2\pi = 1963\cdot49540+$, or the measure of a circle with diameter equal to the square of the inches in a sacred cubit.

The height *FD* represents a π formula intimately associated with Pyramid interior dimensions. Taken as area, it gives the area of a transverse section of the Entrance Passage

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= 1963·5, which may be accepted as *designed* to rule throughout the inclined Passage System. The circuit of the floor of the Grand Gallery above the ramps, or on the floor behind them, equals twice FD = 3927. Twice FD gives the side of a square of the same area as a circle with diameter equal to the distance BD. Whence it follows that BD is the diameter of a circle of equal area to a square with a side measured by the circuit of the floor of the Grand Gallery.*

In the King's Chamber, in the plane of whose South wall FD is situated, the number represented by its length is repeated twice:—

(1) The cubic capacity of the chamber above the level of the surface of the Great Step and Ante-Chamber, CE, equals 10,000 times FD. The measures are: Length, 412·1317; breadth, 206·06585; height above CE, 231·2, yielding a cubic capacity *exactly* equal to 19,634,954 cubic inches $= 25 \times 25\pi \times 10{,}000 = 10{,}000$ times FD.

(2) The sum of the edge lines, or arris, of the Coffer, by the mean of the dimensions, as given in "Our Inheritance," equals the circumference of a circle with radius $\frac{FD}{10} = 196{\cdot}35$. The edge lines of the Coffer are: Exterior—length, 89·68; breadth, 38·632; height, 41·213 = 169·525. Interior—length, 77·85; breadth, 26·70; depth, 34·35 = 138·9. Therefore, the sum of the arris is $(169{\cdot}525 + 138{\cdot}9) \times 4 = 196{\cdot}35 \times 2 \times \pi = 125\pi^2 = 5^3\pi^2 = 1233{\cdot}7$. The mean of Mr. Petrie's measure of arris of Coffer *is exactly the same*,† though arrived at in a slightly different way, making a twofold witnessing not to be lightly passed over. Thus, expressed in that characteristic "fiveness" peculiar to the mathematics of the Pyramid, *there is a π connection between the dimensions of the Entrance Passage, the Grand Gallery, Great Step*,‡ *King's Chamber, Coffer, and Pyramid base.*

By changing from the base-line BF to the socket basal-plane AG, a remarkable alteration in the terms of the measures is seen at once.

AD *exactly* equals eleven times the length of the King's Chamber = 4533·45. The vertical distance between the two bases AG and BF = 45·3345. Hence 100 times $GF = AD$.

The two distances AD and BD have a striking connection with the geometry of the inclined Passage system, the particulars of which had better be reserved for another paper.

(To be continued.)

VESTIGES OF LOST ISRAEL IN AMERICA.

By E. Wilmshurst, Retford.

(*Concluded from p.* 346.)

PART IV.

The age when Israel was scattered among the Gentiles was one of great political activity. The great Assyrian military despotism, by its universal conquests, disturbed the nations, and put in movement waves of emigration, which have never ceased to advance Westward to the present time, while other nomadic hordes were impelled towards Tartary and North China, and indubitably passed on, and across the narrow straits which divide Siberia from America. We may therefore expect that at that early period rifts and remnants of Israel's Tribes may have found their way to America, in company with the first Asiatics who, in continued migrations, descended from the extreme North-west corner of North America, settled in the Great Lake District, and, as previously in Asia, erected the gigantic topes or mounds, from Ohio to Virginia, in which ivory articles, copper bands, and archaic pottery, have been found, to the astonishment of the later, but native American races. Smelting works have been found in the present County Washington with large trees growing on and around them; and copper plates riveted together, copper beads, and implements, and very ancient and curious porcelain.

In addition to this emigrant route, we have in our last article traced a probable Phœnician and Danish movement from the Canary Islands to Brazil or Cuba. But a third route remains, by which the white man certainly reached the Western world, centuries before the days of Columbus.

Scandinavian MSS., inform us that as far back as A.D. 875, *and therefore also probably at an earlier period*, voyages were made by the Norsemen to the Faroe Islands and Iceland, from whence they founded a settlement in Greenland, in A.D. 985. When they were told by the Esquimaux, that a nation of white men existed further South—differing from themselves, who wore white clothing and carried long staffs. Humboldt says also, that in the oldest sagas of Iceland, the Southern coasts of North America were called "the white man's land," Florida and Virginia.

In A.D. 985, Erick the Red fled Westward, and settled in America in Greenland. And about A.D. 999, Lief Ericksson discovered Rhode Island and Connecticut, naming it "Vinland the Good." Thus we see that from three distinct routes the old world surplus population found their way Westward, to be afterwards cut off from their base by physical and political changes in and on the earth's surface—*e.g.*, on Zeno's chart is a great island between Iceland and Greenland, where now a deep shoal exists sixty miles in length, and to only a few of the old world initiates and priestly classes would the existence of these Lost Tribes of wanderers in the West be known.

But about B.C. 500, when Israel was well absorbed among the Gentiles, a religious movement was commenced by the Divine Gautama, the last Bhudda (or incarnation of the Deity) of the East, "the Light of Asia," whose religion is now professed by a vast portion of mankind. Contemporary of Ezekiel (as well as Pythagorus), and himself in all probability a Gentilised Hebrew—this Sakan teacher (Sakya-Muni) inspired his immediate disciples with the most ardent missionary enterprise, and for centuries after the death of their founder, Buddhist teachers visited the uttermost parts of the world. Dr. Moore and others, who have translated their rock inscriptions from India to China, have demonstrated the great amount of Hebrew and Israelite doctrines and customs which are embedded in the Buddhist belief.

About A.D. 1,000, the traditions of the native inhabitants of America (as told to the Spanish conquerors and discoverers), inform us that certain white men with long glowing beards, (Druidic or Buddhist?) made their appearance in America. Metzulcoutl, in Mexico, Mango Capæ in Peru, and Bochita in Brazil, all gave laws, and introduced a new religion. "The bearded white men, when they appeared among the primitive inhabitants of Bolivia and Peru, who had spread to these regions up the rivers Amazon and Orinoco (says Captain Palmer) taught the people a religion, and gave them a form of government very analagous with that of Japan and Thibet." And Dr. Moore's translations of the Buddhist Rock inscriptions, from India to China, contain allusions to Dan—to the destruction of their political existence, and to the Nethinims—the Mags or Magi of the East re-appear as the Magas of Tutacan and Hondurus.

The first of these teachers remained twenty years, and then re-embarked in his canoe on the Atlantic, promising to return at a future time with attendants. And when the Spaniards first reached Mexico, Montezuma and his subjects at once asked them if they came from the East, expecting their ancient

* And (if Mr. Petrie's measure of the length of First Ascending Passage is correct) equal to a square with a side equal to the inclined distance from the axis of the Descending Passage to South wall of King's Chamber = 3927.

† 1233·69. See *The Pyramids and Temples of Gizeh*, pp. 197, 198, section 156. All the mean dimensions, except the interior width, are given in the last paragraph of the section, page 198, the interior width in the third paragraph, page 197.

‡ The N and S circuit of Great Step-stone = 196·35.

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teachers' return, and many writers have been struck by the similarity of the Peruvian and Mexican rites of baptism, confirmation, and unction (see Prescott's Mexico) with those of the Thibetan and Chinese Buddhists. Dr. Taylor says, "There is a perfect similarity between the attributes of the Incas of Peru, and of the Lamas of Thibet."

If then we find even scant and isolated traces of Israelitish influence among the American races, we can but be struck with the universality of the dispersion of the Ten Tribes, to be gathered into one universal empire in the latter days. The High Cedar Tree of Israel, planted in the place of many waters, the Yggdrasil of the Sagas, which has its roots in the origin of that British and Anglo-Saxon race, which can be traced historically back from these islands to Medea, the land of the dispersion. This venerable tree has grown with a constitution of 2,500 years, till it is expanding in our days into every "desolate heritage" of the known world; and like the great banyan tree of the East, the far-extending branches are taking root in the most distant lands, which scattered rifts and remnants of the same race—the "flotsam and jetsam" of ancient Israel—have reached centuries ago, forming congenial stems to combine and coalesce with the far drooping branches of the Parent Tree, under the shadow of which every diverse and discordant fowl of the air shall find security and peace.

While the purely Gentile elements of the nomadic races of North America are destined to perish before the "lion" and the "bull" of Ephraim and Manasseh, who will eventually dominate the entire continent, yet some special tribes, not all, have assimilated to the British-American people; a sure sign that they, although nomads, were of a superior (white) race to the other redskins, among whom they were "lost," as stated in a leader in *The Standard* of July last.

It is, of course, well known that the Choctaws and Cherokees are now to all intents and purposes perfectly civilised, and might, did they care to break up their own form of government, become citizens of the United States. The remnants of the Eastern Indians are also almost indistinguishable from the Whites by whom they are surrounded, and among the Senecas of the State of New York there are several physicians, lawyers, and other professional men. But it must be remembered that these people are really only Indians in name. They are in almost every instance more white than red, *and belonged to a race far superior in intellectual power to the majority of the Prairie and Pacific Slope tribesmen.* Of the latter, none have made any real progress in the arts of the white men.

A higher power than that of statesmen is superintending the "survival of the fittest," and slowly, but surely, working out the fulfilment of Daniel's prophecy, that after the "times of the Gentiles" had run out, and the empires of Babylon, Persia, Greece, and Rome, had had their day, "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," or, in other words, to the holy people of Israel lost in Media, and found in their "little sanctuary" in these "Isles of the West," the witnesses, or missionaries of Israel's God to the habitable world.

"LAUS DEO."

"Westward the course of Empire takes its way,
The first four acts already past,
A fifth shall close the drama with the day:
Time's noblest offspring is . . . its last."

BISHOP BERKELEY.

Obituary.

MRS. E. COOKE, late of Simla, an earnest and most liberal supporter of the Identity cause, at the residence of her son-in-law, General Waters, 27, Holland Park, W., on July 30th. Interred in Brompton Cemetery. "Her works do follow her."

MR. R. TREDWEN, at 66, Claverton-street, Pimlico, S.W., aged 74, on Tuesday, July 13th. Interred at Nunhead Cemetery. An earnest supporter of the Identity cause. May the mantle of his liberality and earnestness fall upon his son, who is a believer in the Identity truth

SOME EVIDENCES OF THE PHŒNICIAN-HEBREW ORIGIN OF THE IRISH.

BY J. THOMSON.

(*Continued from page 353.*)

PART II.

THE CARTHAGENIANS.

THE Carthagenians were a colony of Phœnicians, who, on account of domestic dissensions left their native place, and built a new city which they called Carthada, or Carthage, in contradistinction to Tyre, their former residence. The exact time of its foundation is unknown. Some think it was about 869 B.C., others 72, or 93 before the foundation of Rome—*i.e.*, 822 B.C. or 843 B.C.* The wars between Carthage and Rome, and which originated in the ambition and jealousy of the latter, are famous for the display of heroic valour on the one side, and of cold, selfish, calculating design on the other; and for the serious lesson thereby given of the inconstancy of human affairs and transient tenure of human magnificence. For above 240 years these two nations beheld each other's power with secret mistrust, till a pretext occurred for the outbreak of hostilities, the consequence of long smouldering hatred. The two first Punic wars passed away, and the combatants, kept in check by their mutually vigilant operations, had covered themselves with military glory. In the third, Cato, who saw that Italy could never be securely at peace so long as the capital of Africa existed, gave a dreadful impetus to Roman perfidy and dishonour. Having defeated the Carthagenians, their city was given up to destruction. Seventeen days Carthage was in flames, and the soldiers were allowed full liberty of pillage and rapine. But whilst others battened on the scene of wasteful riot, Scipio was heard to repeat two verses from Homer containing a prophecy of the fall of Troy. The historian Polybius asked to what he then applied the prediction. "To my country," Scipio replied, "for her, too, I dread the vicissitude of human affairs, lest in her turn she may exhibit another flaming Carthage." This event happened about the year of Rome 606, or 144 B.C.

It does not fall within our present plan to show how this anticipation of Scipio, the victor of Carthage, has been realised in the after history of Rome. From what we shall hereafter advance, it will be evident that the enterprising race which peopled Carthage, also not only colonised Ireland, but in some degree the larger Isle of Britain, where, however, they met with other tribes who appear to have immigrated from the North and East. These colonists attained a very high degree of civilization, and remained connected with the Carthagenian empire until its fall. Many ruins of ancient monuments, as well as philology in both countries, and the remains of prehistoric mining works often met with in Wales and the West of England, form the evidence to substantiate this opinion, and which will be more elaborated as we proceed.

Let it be clearly understood that it is allowed that *some* of the names met with in Ireland may have been of Iberno-Celtic (*i.e.*, Irish) origin. But it may also be affirmed that *most* of those which are supposed to be compounded of the languages of the Celts and ancient Britons are to be traced to a much higher origin—viz., that of the Phœnicians, who at a very early period, or about the time that the Israelites entered the land of Canaan, had travelled as far, first, as the coasts of Africa and Spain, and thence, their ambition increasing with their success, even to the Irish coasts.

Some authors derive the word Phœnicia from the Greek *Phoinix—i.e.*, a palm-tree, with which that country abounded.

THE PRIMITIVE INHABITANTS OF IRELAND.

Villanueva is decidedly of opinion that the Phœnicians were the primitive inhabitants of Ireland. McGeoghegan says: "It

* Foundation of Rome, 750 B.C. (see Gresswell's "Three Witnesses," pp. 196-198).

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is more than probable that Ireland remained desert and uninhabited from the creation to the deluge. No history, not even that of Moses, shows anything which can lead us to suppose that before the deluge men had discovered how to cross the ocean. The ark, which was made by order of God Himself, and served to preserve man and beast on the watery element, is the first vessel of which we have any knowledge."

Some ancient authors have written about the aboriginal inhabitants of Ireland, whom they term giants, and their dreadful wars with the Partholani; but this is evidently fabulous. Some old collections of charters, and other antiquities in writing, of the church of Cluan-mac-noisc, Lat. "Cluanensis," "fix the arrival of the first colonies in Ireland, under Partholan, in the year of the world 1969, or 312 years after the deluge. This colony was followed by the Nemedians, the Formorians, the Firbolgs, and the Tuatha de Danaans" (McGeoghegan). In more recent times much has been said of the last arrival of the Gadelians, or Milesians, from the coast of Iberia, or Spain. Dr. Villanueva, after having read all the authorities upon these and similar topics, declines positively "either subscribing to, or rejecting all that the most diligent searchers into Irish antiquities affirm as to Ireland (his adopted country) having been first colonised from the countries more adjacent to it, and that it was not until after a long lapse of years that the Phœnicians, the Gadelians, and the Tartesiens had come hither" ("Phœnician Ireland," pp. 48, 49). As already noticed, his opinion is that the Phœnicians were the first inhabitants of Ireland, that, "in fact, 'Phœnicians' and 'natives' were, as regarded Ireland, perfectly synonymous and convertible terms."

As regards the evidence for this opinion, Dr. Villanueva depends chiefly upon language, though not to the exclusion of other. Thus, if it is asked, "Where are your ancient coins?" it is readily acknowledged that there are none. But the objectors to the Phœnician origin of the Irish say that it was perhaps 1,000 years B.C. that the Phœnicians traded to Britain and Ireland, and that the Phœnicians did not coin money until 600 years later.* It is, therefore, simply ridiculous to expect that the Phœnician ancestors of the Irish should have had coins 600 years before they had learnt how to make them. It is also objected that "had the Phœnicians settled in any part of Britain or Ireland, their usual splendour would have attended them. A few Phœnician coins may perhaps be found in Britain and Ireland, as naturally to be expected from their trading there; but had there been any settlements, there would have been ruins, and numerous coins struck at the settlement, as at all those in Spain." In reply to this, it may be observed that there are no remains of Phœnician cities now to be found in Spain, and that the Punic coins and inscriptions found there are clearly of Carthagenian origin, and therefore cannot claim a very remote antiquity. Had the Irish asserted a descent from the Carthagenians, this want of inscriptions and coins would be conclusive against them; but no writer of any note has ever said so, and we may refer to the learned Lord Ross's "Defence of the Ancient History of Ireland" for conclusive arguments on that point. Another objector, Mr. Pinkerton, asks, "Where is the least trace of ancient art or science in your whole island?" We reply, they are abundantly shown in the "numerous antiquities of gold, silver, and bronze, dug up every day in all parts of Ireland, and similar to the most ancient remains of the Greeks, Egyptians, and Phœnicians. Our gold crowns, collars, bracelets, anklets; our brazen swords, spears, and domestic vessels; our cinerary urns, our cairns with sepulchral chambers, which are not to be paralleled in the British Isles; and lastly, in those Cyclopean works, agreeing identically with those in the islands and on the shores of the Mediterranean, universally attributed to the Phœnicians. These are the evidences of the early colonisation of Ireland" (*Dublin Penny Journal*).

PHŒNICIAN COMMERCE.

Villanueva agrees with O'Connor that those Phœnicians who had invaded Boetica in quest of minerals, had, in alliance with the Iberians, or Celtiberians, proceeded thence to Ireland, to work the iron and tin mines there, were the earliest, or among the earliest inhabitants of Ireland, or at least the Southern and Western parts thereof.

Strabo says that the Phœnicians got such quantities of gold and other things from Ireland, that they passed a law making it death to discover its position to strangers.* The same motive induced them to term the British Isles by the general name of *Cassiterides*, or "tin islands," keeping secret their geographical situation for fear of intrusion upon their commerce.

The name of Celtiberians is a combination of Celtae and Iberus, and may have been intended to distinguish the Celts on *that* from those on *this* side of the Pyrenees—*iber*† in the old Celtic, meaning *over*, as Gaul was divided into *Cis*, and *Trans Alpine*, and Spain into *Citerior* and *Ulterior*. The language of Lucan, however, seems to imply that they were so called as a mixed generation of Celtæ and Iberi. They were a brave and powerful people, and made a strong defence against the respective invasions of the Romans and Carthagenians. Their country is now called Arragon.

(To be continued.)

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(Additional Verses.)

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And banded nations 'gainst thee stand,
Bold and courageous for the right,
Unsheath thy sword with fearless hand.
Rule, Britannia, &c.

Though whelming hosts shall hem thee round
On every side to work thy fall,
Thy lion-banner, victory crowned, ‡
Shall wave triumphant o'er them all.
Rule, Britannia, &c.

When foes increase and fiercely rage,
Remember then the Word divine,
Steadfast and true in every age—
"Thy foeman's Gates shall yet be thine." §
Rule, Britannia, &c.

Thy God shalt guard thee to the end;
Keep thou His laws unstained and pure,
And He upon thy land shall send
His promised blessing firm and sure. ¶
Rule, Britannia, &c.

OMEGA.

From *The Anglo-Israelite*, vol. iii., No. 12, p. 235.

* Reckoning from other data, Sir John Lubbock says: "We are surely justified in concluding that between B.C. 1500 and B.C. 1200 the Phœnicians were already acquainted with the mineral fields of Spain and Britain."—*Pre-historic Times*, p. 73, edition 1878.

* There is ample evidence to prove that both Ireland and Britain were anciently very profitable gold-producing countries (see BANNER, vol. vii., p. 218). In the reign of James IV. of Scotland, gold was found in that country, and in the following reign the produce was £100,000 in value. The largest piece that Pennant had heard of was about 1½ oz. in weight, and was in the possession of Lord Hopetoun, owner of the Leadhill mines (see "Pennant's Tour," pp. 114, 115. Ed. 1774. Chester). And even yet the British gold mines are not quite exhausted, though, perhaps, not as profitable as desired; for in 1884 the yield was 702 8z., value £2,848, five ounces and a-half of which was found near Wicklow, in Ireland, and the rest in Wales (see the *Horological Journal*, for May, 1885, p. 117. London: Kent and Co., 51, Paternoster-row).

† With this we may compare the Hebrew words, "Eber," *one of the other side*, and "Ibri," *Hebrew*.

‡ Micah v. 8; Numbers xxiii. 23, 24.

§ Genesis xxii. 17.

¶ Deuteronomy xxviii. 1.

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"HEAVEN'S LIGHT OUR GUIDE."

(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"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."—MICAH v. 8.

"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4.

VOL. X., No. 507. Entered at Stationers' Hall.] WEDNESDAY, SEPTEMBER 15, 1886. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

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"THE CHIEF DISTURBER OF THE PEACE OF THE WORLD."

THERE can be little doubt which Power, at present, is "the chief disturber of the peace of the world." *The Times*, on August 9, thought the subject worthy of a sub-leader, and the decision it arrived at was the one ninety-nine out of every hundred persons of intelligence, in our land, would confirm, that Russia is the Power in question. *The Times* drew up the indictment against this mischievous, disturbing, Northern and Eastern Empire, and everyone must feel, that the charge preferred is perfectly justified by the facts and events of the day. The writer noticed how anxious German and Austrian statesmen are that the peace of Europe should be maintained. They have, for many years past, striven to uphold the *status quo* throughout the world, and been anxious for Russia's help if that help were honestly forthcoming. But with what result? Is Russia acting with them to keep the world at peace? Let *The Times* tell us what Russia is about. It says:—

> The peace of the Balkan Peninsula is threatened by a renewal of the disturbances in Macedonia, which Russian agents have long been engaged in fomenting. Turkey is sending fresh reinforcements to her Armenian frontier because she is alarmed at the concentration of Russian troops in that quarter. Roumania is fortifying Bucharest to protect herself from being used as a Russian high road in a fresh invasion of Bulgaria. England has just been compelled to protest against Russia's breach of the Treaty of Berlin in the matter of Batoum, and to resist her renewed attempts at encroachment on the Afghan boundary. China is alarmed about Russia's intentions with regard to Port Lazareff. In South-eastern Europe, in Asia Minor, in Afghanistan, in the far East—wherever in Europe or Asia there is at this moment an open sore in international relations, it is the same restless and grasping policy which is at the bottom of the trouble. Germany and Austria may be indifferent about what is going on in the Central Asian steppes or on the coast of the Corean Peninsula, but the unceasing intrigues of their ally in European Turkey are very likely to have once more reached the point, where an emphatic warning may appear to them to be necessary. Nor is it improbable that they have not remained unaffected by the latest evidence of Russian disregard for treaties as exhibited in the case of Batoum. It is not out of the range of possibility that a persistence in the grasping policy, the unceasing alertness to take advantage even of your friends, which has characterised the action of Russia for so long a period, may end not only in excluding her from alliances, but in calling into existence something like a general alliance against her?

Here, then, is this great Northern and Eastern Power at its evil work, fomenting trouble, and for purposes of self-aggrandisement bringing on the Eastern Question in its acutest form. It can be seen, by all her operations, at what point this hateful, disturbing Power is aiming. She operates in Macedonia, in order to further weaken the Turkish Empire, and so precipitate its fall. She is threatening Armenia, in order to undermine Turkey's power in Asia. She is pointing to her march on Constantinople, by leading Roumania to believe it is time for her to fortify Bucharest on the road thereto. She has broken the Berlin Treaty, by declaring Batoum a free port no longer, and so creating a fresh menace against the Capital of Turkey. She has made fresh difficulties on the Afghan Frontier, to give Turkey's best friend, the British nation, reason to apprehend that she yet means to invade and conquer India. She is striving to obtain a Gate in the Corea, in order to balance our own recent acquisition of Fort Hamilton, our new Gate, in the narrow seas between Japan and the Corea.

In all these efforts, underground, and in an overt open fashion as well, Russia is sapping and mining, and violently, treacherously striving to carry out her objects, which are the acquisition of Constantinople, the Gate of Gates, and of the Holy Land, with the holy places which are situated therein. These two spots are within Turkey's Empire, and if the Turk could only be expelled from Europe, then would come Russia's opportunity for acquiring the objects of her restless ambition. For this Russia exists, and for this very purpose we know that God has created her as a nation. She has been raised up like Pharaoh of old, to be a scourge to the whole world, and to stand forth a wicked, evil, false, ambitious, God-hating Power, striving to spoil God's people of all He promised them, and only to be defeated and destroyed by God Himself, what time her hand has reached and grasped the chief object of her desires—the holy places. The great Gate, we believe, she never will secure! God's people Israel—the British—shall have and hold that peerless port, as God is true. But Pales-

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tine will be her enemy's for a time, no doubt, all save Jerusalem the capital, and some of the coast-line, perhaps, near Acre, where reinforcements must land from Cyprus and the West to prepare for the tremendous arbitrament of "Ar-Megiddo." Russia's alliance with Ethiopia or Abyssinia will, as Mr. C. Horner lately intimated, be probably carried into effect, and lead to Russia's success in Egypt, "where he shall have power over all the precious things" thereof, "the Libyans and the Ethiopians being at his steps" (Dan. xi. 43). That must indeed prove to be a time of the most dreadful "trouble" for our own land (being Jacob), for it betokens a success to Russian arms, which effects almost all she desires to-day to carry out. It will place her mighty forces right across our path to India, *viâ* the Suez Canal, and will give her what God promised to Israel only, and swore to grant to His "chosen ones"—namely, the possession of their inheritance, the land which has been consecrated to Him by the precious blood of His own well-beloved Son, poured out thereon.

Thank God we know what the end of all this appalling "trouble" will be, the greatest Israel has ever undergone, or will suffer, to the end! In the first place, Israel "shall be saved out of it." Jer. xxx. 7 tells us that. Next, the Russian invasion of God's land will end in the total rout and utter destruction of the armies of Russian Gog, to the glory of Jehovah, as Ezek. xxxviii. and xxxix. plainly describe. Lastly, to make surety sure, thenceforth the Son of God will reign in person, or by His immediate delegates, over His united people, Israel and Judah, on the mountains of Israel, and they shall be one nation, with one king over them all, even David the servant of the Lord, for ever more (Ezek. xxxvii. 22, &c.). Then will Russia's inveterate and wicked ambition receive its final *quietus* at the hand of God Himself, and nothing more will ever be heard again of Muscovite restlessness, or of that ambitious nation's mad attempts to seize the patrimony of Jacob, which God sware should be hers nigh 4,000 years ago. Present complications, therefore, are only the preparations (God-directed) for the final consummation; and knowing this, our race, as Israel, may rest in perfect peace, assured of final safety and deliverance, because we are the Lord's own people, His heritage and inheritance. Therefore, let Israel ever praise the Lord, their Saviour and Defender, in the coming times of a trouble, whose "day" even God calls "great" (Jer. xxx. 7)!

A STIRRING SCENE IN THE CAMP OF ISRAEL.

By John T. Gott.

Our readers hardly need to be reminded that the present inhabitants of Ireland are the descendants of the Tribe of Dan and the ancient Canaanites, two distinct people, with distinct characteristics. The Canaanites whom the children of Israel "did not drive out" (Judges i.), have ever been, as was predicted, "pricks in the eyes and thorns in the sides" of Israel, a constant source of irritation and vexation (Num. xxxiii. 55).

The object of introducing some measure which should solve the Irish difficulty, was in itself highly commendable; and when one of Israel's intellectual giants undertook the task, men were well pleased. But the Home Rule Bill was not based upon Bible lines, and we may be sure that no measure can become law in the Parliament of Israel-Britain except that which is in direct accord with prophecy. "The nation and kingdom that will not serve thee shall perish," is the divine fiat, and is as applicable to the Canaanites as to any other Gentile people.

It is an undisputed fact that the Phœnician element in Ireland has seriously diminished in numbers during the last fifty years, and it must be remembered that the world is in a critical state, and that we seem to be drawing near to times of a momentous character. It is a time described in the Scripture of truth as "that day." We do not believe that any measure of the character of the Home Rule Bill will ever come into actual force for solving the Irish problem, because it is written, "In that day there shall be *no more* the Canaanite in the house of the Lord of hosts" (Zech. xiv. 21). Here is the sum of the whole matter. Whether by loyal submission, by emigration, or by some means not yet known, they are gradually to decrease in numbers until "that day" when they shall *not be found* in the camp of Israel.*

The Home Rule Bill has developed into a grand sign of the times. For the benefit of the alien, Gladstone framed it; but it was rejected at the second reading by a majority of thirty in the Parliament of Israel-Britain. He then confidently appealed to the thousands of Israel to give him their support. The question thus became purely *national*, one to be settled by the vote of the people. What a stirring scene it has caused in the camp of Israel! What a dividing! What a separating! What a coalition! Was ever such a scene witnessed before? A huge army of British voters—Conservatives, Liberals, and extreme Radicals—arm in arm, and shoulder to shoulder, banded together for the sole purpose of preserving the unity of the Empire.

Through this fatal Bill, Gladstone has fallen; but in his fall, if Identity workers choose to make use of the opportunity, he may have done much to advance the claims of Our Identity on the attention of the general public. In his fall, he has been the human means employed to elucidate one of the dark prophecies of Ezekiel, which has baffled divines of all ages—viz., The vision of the valley of dry bones—to which we referred in the New Year's number of this volume (page 10). We venture to say that this great national scene, so unusual, so unexpected, and so striking, is strictly and literally fulfilled in—

Scene I. of Ezekiel's vision. "Behold, a shaking, and the bones came together, bone to his bone" (xxxvi. 7). Federation has been "in the air" for a long time; but we have never been able to understand how it was to be brought about, seeing that all political parties have been working under the highest pressure, and are exceedingly jealous of each other. The Holy One of Israel has said, "I will lay sinews upon you" (ver. 6). It is *His* work, and part of the "marvellous work" of which the first scene has been performed. He has caused the men of Israel to see "eye to eye" for once, to see what is for the real good of the Empire, and, as a result, they have come together *spontaneously*, shoulder to shoulder, in direct accordance with the predictions of prophecy; and while they are in this attitude and frame of mind, it follows, as a natural sequence, that they must become solemnly impressed with the absolute necessity that exists for the immediate federation of Britain and her colonies. And this, Scripture declares, shall be so.

Scene II.—"Lo, the *sinews* and the flesh came upon them, and the skin covered them above" (ver. 8). There can be little doubt but that the federation of the Empire will become a fact at or about the time of the great European earthquake woe. When the Almighty binds us with sinews, we shall, nationally, be saved amid the wreck of nations. We have for a long time been convinced that this will be accomplished in the reign of Queen Victoria, and thus a "new thing" will be created in the earth—*i.e.*, while a queen is occupying David's throne, and ruling over "backsliding" Israel, federation shall become an accomplished fact (Israel's *cord*, or *measuring-line*, shall be complete), and this may be the meaning of that mys-

* There are some in our ranks who maintain that Home Rule *must* be given to Ireland, because it is written, "Dan shall judge his people as one of the Tribes of Israel" (Gen. xlix. 16). The statement is simple enough. Its very simplicity renders its true meaning all the more difficult to apprehend. Up to the present time we do not see that any clear interpretation can be given to the passage, and the question must therefore remain an open one, *pro tem.*]

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terious prophecy by Jeremiah: "A woman shall compass a man" (Jer. xxxi. 22). Federation will do much to benefit ourselves, and more to bless the world. Depression in trade, and consequent distress and poverty, will disappear from our midst. We shall have no more hair-splitting dissertations on "Free Trade *v.* Fair Trade." Gentile nations will no more be able to dictate terms of trading to us, because we shall nationally hold all the power in our own hands, and they will only be too glad to trade with us on our terms. This will bring us to the times predicted.

"The wealth of the Gentiles shall flow unto thee.
Thy Gates shall be open continually;
They shall not be shut day nor night;
That men may bring unto thee the wealth of the Gentiles," &c.

"Ye shall eat the riches of the Gentiles, and in their glory
Shall ye boast yourselves" (*vide* Isa. lx. and lxi.).

And lastly, federation will give Israel-Britain, the Stone Kingdom, such power in the earth, that, after the great earthquake woe, she will be able, by her authority, to settle all national disputes without having recourse to war, and thus, for many years, there shall be peace on earth, peace which will be ultimately broken when Gog (modern Russia) shall "think an evil thought," or conceive a mischievous purpose (Ezek. xxxviii.).

Scene III. shadows forth: 1. The outpouring of the Holy Spirit. 2. The identification of Lost Israel; and 3. The restoration, or re-colonisation of Palestine.

"Thus saith the Lord God: Behold, O My people,
I will open your graves,
And cause you to come up out of your graves,
And bring you into the land of Israel," &c. (Ezek. xxxvii. 11—14).

The wheels of prophecy move slowly but surely. The hand of God is now working in our midst, and it would seem as if He were about to accomplish His "marvellous work" speedily.

July 15, 1886.

SOME EVIDENCES OF THE PHŒNICIAN-HEBREW ORIGIN OF THE IRISH.

By J. Thomson.

(*Continued from page* 363.)

PART III.

SOME ANCIENT MONUMENTS.

The Plain of Fermoy, in the "Annals of Innisfallen" termed the "Plain of the Phœnicians," was not so called without good reason. In this district stone pillars erected after the Phœnician fashion, on plains, and upon little hillocks, are met with in great numbers, and of almost monstrous proportions. These facts can be cited in reply to the writer above noticed, who said that there are no vestiges of either citadels or old temples to be found in Ireland, that could fairly be ascribed to the Phœnician period. In the village of Glanworth (so called from the goodness of its soil), barony of Fermoy, is an exceedingly antique and wonderful monument, consisting of two stone pillars placed at right angles, in an oblong square. This stupendous piece of workmanship is ascribed to the Phœnicians after their expulsion from Canaan by Joshua; and was, no doubt, intended either for the worship of some idol, or to perpetuate the memory of some hero there buried. The Irish call it Leabachaillde—*i.e.*, "Callid's couch"; for *leaba* in Irish means couch or bed; but who this Callid was no one has even guessed; though O'Brien says that *Chailde* "means associate of God" (*Round Towers*, p. 44): nor can much be learnt from the interpretation of the term by the natives who understand by it the "old hag's bed." In support of this, it is said that all similarly constructed monuments are called by the Irish "Leaba na Feine"—*i.e.*, "the sleeping places of the Fenians," their celebrated warriors.

But Villanueva, with all respect to those distinguished persons who think thus, ventures to imagine that Leaba-Chaillde is a Phœnician term slightly corrupted, and comes from *lehab shallaid*—*i.e.*, a "burned corpse." In the Syriac version of St. Matthew it is said of John the Baptist, who was slain by Herod (xiv. 12), "His disciples took away his body (*shailldah*), and buried it." In the Phœnician language *lehab* is a flame; whence *zalehab*, to burn, and *shallaid* is a corpse, or dead body. *Leopana*, too, probably is from the Phœnician *lepin*, or *leponin*—*i.e.*, swathings, or liguments; or from *leopin*—*i.e.*, linen or towels: so that the term may mean that underneath was interred some Phœnician hero, and according to the Eastern custom, wrapped up in bandages. Whatever may be thought of the correctness of this exposition of Dr. Villanueva, it has at least the recommendation of assisting us to one or two sensible ideas.

THE FENIANS.

The name Feine was perhaps not given to any individual Phœnician, but in general to any chieftain or leader. In the Phœnician *fen, feineh*, means the gable, or outer angle of a building, and is applied metaphorically to the leader of a camp—chiefs or captains—who are the strength of the people, as the corner-stone or gable is of a house. In Jud. xx. 2, "and all the angles (*feinoth*) of the people met:" and in 1 Kings xiv. 28, "apply hither all the angles (*gimoth*) of the people." Villanueva also inclines to the opinion of those who explain that the ancient Irish warriors, termed Fenians, were so called, not as though they were Phœnicians, or descended from them, but because they showed the powers and fortitude of the Ibero-Phœnicians, who had formerly settled in the country, and who were traditionally remembered by the inhabitants. For their soldiers, the Phœni, who were also called *clauna Baoisgene*—*i.e.*, sons of the Basgneans, or Vasconians, were never said to be of Phœnician extraction; nor to have been so called from any leader named Baoisgenes, but from the Vasconse of Cantabria, whence we are told that Milesius had emigrated to Ireland at a remote period, with an immense army. Clauna is an Irish word meaning sons or descendants. Baoisge is also Irish, and means a flash of light; metaphorically, a vain glorious, boastful fellow. (O'Connor). It should not be omitted to notice in this connection, that those Fenii, otherwise called feinne, may have been so denominated from the Irish word feine,—*i.e.*, a rustic, or serf, as it is very probable that this military corps was originally embodied chiefly from the peasantry.

SOME ANCIENT NAMES OF IRELAND.

Ireland from a very remote period has been known both to foreigners and natives by a variety of names. The natives called it Inis nab fiodha—*i.e.*, the "island of woods;" also Inis fiod—*i.e.*, the "island of timber," or trees, from *fiod*, timber, and *inis*, an island; and again, crioca frindh—*i.e.*, the "final wood," from *croch*, a boundary, and *fridh*, a wood. In reference to this wooded character of Ireland, Young, as quoted by O'Brien, says, "I never saw 100 contiguous acres in Ireland in which there were not evident signs that they were once wood, or, at least, very well wooded. Trees, and roots of trees, of the largest size, are dug up in all the bogs; and in the cultivated country the stumps of trees destroyed show that the destruction has not been of any ancient date: a vast number of Irish names for hills, mountains, valleys and plains, have forests, woods, groves, or trees for their signification. The greater part of the kingdom now exhibits a naked, bleak, dreary view, for want of wood, which has been destroyed for a century past, with thoughtless prodigality, and still continues to be cut and wasted, as if it were not worth the preservation."

Subsequent settlers in Ireland may have tried to accommodate to the spirit of their own language these names which they found ready to their hands, through ignorance of their true meaning: but Villanueva says their Phœnician origin is "indisputable, and beyond the possibility of doubt." *Inis nab fiodha* is formed of the words *Inis* an island, *nab*, of; and *fiod*

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a wood. *Inis* is from *In-is*, Phoenician, meaning idolatrous inhabitants of intrepidity and spirit, *in* or *un* being idolatry and *is*, an inhabitant of manly spirit. *Nab-fiodah* are from the Phœnician *naboa* an origin; and *phiobd*, those who dwelt in a vanquished land. Thus Innis-nab-fiodah, to the Phœnicians, meant those "who dwelt originally in a vanquished land," or the "posterity of those who dwelt in a country which they took by conquest." Fiod Inis is from the Phœnician words *fiot inis—i.e.*, idolatrous inhabitants who deprecate, for *fiot* means deprecation.

Crioca frindh, from *cri-ocal*, cities, towns, or villages abounding in provisions; and *firin* the earth's produce: hence it means the productiveness of the country. Other most ancient, though vulgar, names given to Ireland are Ere Fodhla and Banba, some historians say borrowed from the three last queens of the Tuatha Dedan, and to these another authority adds two more, Fail and Elga. But we should not place implicit faith in fabulous records without substantial proof, especially when these words may be accounted for in the spirit of the Phœnician language. Eere comes from *araa*, or *eree*, a country, a climate, the inhabitants of one region. Fodhla from the words *phut lah*, or phot lah, a green land, formerly the appellation of Ireland, and whence the Greeks used to call it *smaragdon—i.e.*, the emerald, from the greenness and luxuriant freshness of its soil. Or we may suppose it so called by the Phœnicians from its likeness to the country inhabited by Phut, the third son of Ham. We need not wonder that some of these should have so named this island, as they had all Africa, whose Western parts—viz., Mauritama Tingitana (now Fez and Morocco), wherein lies Lybia, are still known by this name, and the river that encompasses those parts is still called Phuti, and the country about, Phutensis. Bamba would seem to come from the Phœnician *bana baha*, cities in an extensive region, or a country abounding in towns and cities.

Fail from the Phœnician *faila*, a husbandman, a serf, which is from *filah*, to plough, to harrow; whence also *failhin*, agriculture, tillage. Elga, from the Phœnician *helca*, usage, privilege, probably referring to the customs and ordinances of the primitive sages, which were a rule and example to the Irish from the very beginning. (*Phœnician Ireland*, pp. 59-63).

Plutarch and other old writers have named Ireland Ogygia, to intimate, as Camden and others since have supposed, their conviction of its extreme antiquity. This opinion they formed because of the poets giving the name of Ogygia to anything that was ancient, from Ogyges, the most ancient King of Thebes. Some will have Egypt on this account called Ogygia, because its inhabitants are said to be the most ancient in the world, and the inventors of the sciences and arts, which were afterwards borrowed and improved by the Asiatic and Grecian peoples. But on the other hand, Villanueva thinks Ogygia may be a Phœnician term from *hog-igia—i.e.*, "the sea-girt isle"; or from *hog-igiah—i.e.*, an inhabitant surrounded by the ocean. For the Phœnicians were great adventurers; and having passed beyond the pillars of Hercules, two high mountains named Calpe and Abyla, one on the extreme point of Spain, and the other on the opposite coast of Africa, and which Hercules is said to have erected, and finding the earth on every side surrounded by water, gave the name of "hag" to that element—*i.e.*, the "sea circumference"; not unlike the Arabian phrase, "the circumambient sea." Hence the Greek word Ogen, the ancient name for the ocean; and whence it is very probable that Ireland was called Ogygia by Plutarch. The word "hag" is common to both Hebrews and Phœnicians, and occurs in Scripture as a cosmographical term, being used by Isaiah to express emphatically the circle of the earth (xl. 22), and by Solomon to denote the circle above the face of the abyss (Prov. viii. 27).

(To be continued.)

SAMUEL MORLEY, the merchant prince and philanthropist, died in London on September 5.

A LECTURE IN EXETER HALL, BY SURGEON-GENERAL GRANT, M.D.

DEAR SIR,—On Wednesday evening, the 21st ult., I read to the Metropolitan Anglo-Israel Association the same paper that I last read at Clifton. The attendance was good, and there was a keen but rather too discursive discussion at its close.

Exception was taken to my statement that the Church had never been established by any enactment of the statute law, but had grown with the nation, or rather the nation had grown with it; and it was argued that the terms of the coronation oath, by which the Sovereign is bound to maintain "the Church as by law established," proves that there is such a legislative enactment as that which I deny. I replied that I traced "*the Church*" much further back than the date of the institution of the coronation oath; and I might have added, although it did not occur to me at the moment, that the coronation oath is an obligation on the Sovereign to maintain the amended confession of faith, and ritual which were framed by the ecclesiastical authorities at the time of the Reformation, and submitted to, or rather, perhaps, imposed upon the Sovereign for his acceptance; so that the coronation oath, so far from being evidence that the nation established the Church, is evidence that the Church established itself in the nation. The Church existed as a power in the State long before the Reformation or the coronation oath, but our friends did not inform us *when* or *under what particular legislative act* she became so firmly established that she could impose conditions on the Sovereign, for such the coronation oath was. They have not told us by what legislative enactment the Church, or sanctuary of God, was first planted and established in our land, and they cannot, because we read, in Heb. viii. 2, that it was planted by the Lord, and not by man.

It was also stated that the Church was disestablished under the Commonwealth, to which I replied that it was no more disestablished than the Monarchy, or than the throne of David was disestablished by the rebellion of Absalom. It suffered spoliation and wrong for its purification, but its continuity remains unbroken from apostolic times till now, and its continuity in connection with the State also, because, as I have already said, the Monarchy was not overthrown, and the purification of the Church was the chief object of the rebellion.

The question was then put in this way. Supposing an Act of Parliament to be passed disestablishing the Church, would that upset the whole Anglo-Israel theory? to which I replied that I only expressed my own opinion, that I did not think it possible that such an Act could be passed, but that if it were, I would cease to consider Britain as Israel.

The last objection was to my statement that Josephus had no better means of knowing where the Ten Tribes were when he said that they were a great multitude beyond the Euphrates than we have. My reply was that Josephus could not have written upon any but hearsay evidence upon the whereabouts of a people who had been transported 800 years before; that his only possible informants must have been his countrymen, the Jews, who know nothing about the Tribes now, and were not likely to have lost their knowledge between that time and the present if they had managed to retain it so long; that Esdras, writing 600 years before Josephus, directly contradicts him, and says that the tribes had left Assyria in his time by a route and for a destination which Herodotus says was followed about the same time by a people whom he calls Scuths, and who can be identified with the Sacæ, from whom the Saxons are most probably derived. I added that we are in a much better position to say where Israel is now than Josephus was in his day because we have seen the growth and development of the British Empire, and find in it all the marks by which the prophets declare that Israel would be distinguished in the last days, or the Christian dispensation; whereas Josephus had no such advantage, nor any proof for his statement.

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The Epistle of James to the Twelve Tribes scattered abroad, or rather the first verse of it, was also quoted to show that St. James knew where they all were. How our friends have found that out it is not easy to understand, because St. James himself indicates no locality; and the absurdity of the argument must be apparent to any person who reads the whole epistle, because he will see that it is addressed to Christians *only*, and cannot therefore include the bulk of the Ten Tribes, which was at that time in a state of heathenism, nor yet the Jews as a people, because they were neither Christians nor yet scattered abroad at the time.

A clergyman who was present took an active part in the discussion, and I was led to believe that he was a confirmed opponent, but in this I am happy to say that I was mistaken, as I received a very flattering letter from him a day or two afterwards, in which he said that on further consideration he believed that all that I had advanced was deserving of the attention of every student of the Bible, and asked me to tell him where he could procure books on the subject. He added, however, that he still thought that the question of the Church was beyond the question. I sent him the following reply:—

"30th July.

"My dear Sir,—I am very glad to hear that you are disposed to examine the Anglo-Israel question, because I am very anxious that the clergy should do so, and cannot acquit them of blame for the indifference or hostility with which, *as a body*, they regard it. Of course, there is room for much difference of opinion on a subject involving so many side issues; but the revelation of the Bible is clear to those who will read it literally, that the promise to Abraham was that Christ should come of him, and that his seed, *by natural lineal descent*, would be God's appointed ministers to proclaim Christ to *all nations* which would not be favoured with such a revelation as themselves (Psa. cxlvii. 19, 20).

"One of the side issues is the question of disestablishment of the Church. My own opinion upon that is very strong, because I read, in Psalm lxxviii., that God established His sanctuary, and called David to feed Israel, His inheritance, by which I understand that He established the Church of Christ in the throne of David, because the psalm is prophetic of events to occur after the captivity (see ver. 56—66).

"Besides, the observance of the Sabbath was to be a *national* sign between God and Israel for ever (Exod. xxxi. 13, and Ezek. xx.); and there can be no *national* observance of the Sabbath without a *national* provision for public worship.

"Our friend was quite mistaken when he said that Cromwell had disestablished the Church. He introduced a change into its ritual and government, but the most vehement of his opponents have never ventured to say that he uprooted the true worship of God in the land; and the Church *as an institution* was as much a part of the State in his time as it is now, and had been for centuries before. The coronation oath was framed and *imposed upon the Sovereign* by the Church, or the Church and State together, and the union between the two, which enabled them to control the throne, must have been a very close one.

"I will get a list of Identity publications from Banks and send it to you, with the books that I think best marked.

"Believe me, my dear sir, yours very truly,

"J. M. Grant."

I think you will agree with me that this adhesion of a clergyman is encouraging as far as it goes; and the meeting was satisfactory in other respects.—Yours truly,

J. M. Grant.

Cheltenham, August 4.

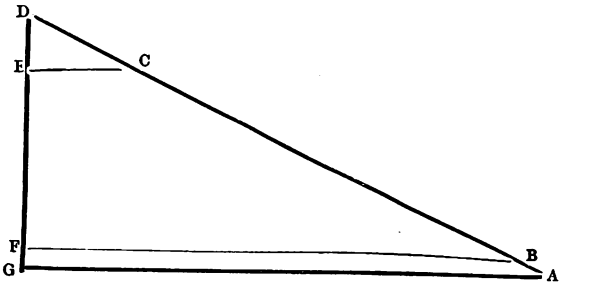
London Deserted!—Although at this season of the year London is said to be deserted, a Strand tradesman (with his assistants) counted the following number of people and vehicles pass his establishment in one day (12 hours): 67,000 people; 3,987 cabs; 1,998 omnibuses; and 1,440 other vehicles.

THE KING'S CHAMBER AND THE BASE.

By F. Gass.

(*Concluded from page* 361).

PART II.



G F	...	...	45·3345	B D	...	...	4431·1346+
F E	...	...	1698·5254	F D	...	...	1963·4954+
E D	...	...	264·97	B F	...	...	3972·3594+
B C	...	...	3833·163	A D	...	...	4533·45
C D	...	...	597·971	G D	...	...	2008·83
C E	...	...	536·06	A G	...	...	4064·08

Trigonometry is the science of determining the sides and angles of triangles by means of certain parts that are given. Every angle contains a certain number of degrees, and sometimes minutes and seconds, which vary as its inclination. For the purposes of calculation these are represented by what are called *natural numbers*, and by the use of these, this invaluable branch of mathematics is practically applied. The reason for this short explanation will be understood by what follows.

The natural number of the angle at B, 26° 18′ 9·7″, or sine B, as it is expressed, = ·44311346+. This number, when the decimal point is shifted four places of figures to the right, *gives exactly the Pyramid inches in the distance BD* = 4431·1346+.

The natural number of the angle at D, or sine D= ·89646. Shift, as before, the decimal point four places of figures to the right, and this number *exactly equals the sum of the two distances AD and BD in Pyramid inches* = 4533·5 + 4431·1 = 8964·6.

Hence $\frac{BD}{1000}$ = sine B, and $\frac{BD+AD}{1000}$ = sine D.

Again, by shifting the decimal point of the natural number of sine D two places of figures to the right, it gives the mean exterior length of the Coffer = 89·646, which may be accepted as *intended* by the designer to represent the trigonometrical sine of this angle. The inclined height up the outside of the Pyramid, from the base at the pavement level, to the roof of the original Doorway = 896·46.

If the length of the First Ascending Passage given in "Our Inheritance" is accepted (but the readers of the Banner know that it is disputed by Mr. Petrie) the distance from the North commencement of roof of original Doorway to the plane of the North face of the Great Step = BD, and the distance from the original North beginning of the floor of the Doorway to the South wall of the Grand Gallery=AD. The great value of this will be seen at once, but it is quite certain that Professor Piazzi Smyth's and Mr. Petrie's measures cannot both be correct. Whether these distances can be brought into line with Mr. Petrie's measures by means of a study of the probable ancient construction of the now missing Entrance Door itself, when in its original position, it is impossible to discuss here. I will go so far as to say that it may be so.*

The square root of 10,000 times FD = BD.

FD, as has been shewn, represents the number of square

* This is one of those difficulties that could so easily be settled if there were sufficient public spirit amongst believers in the sacred and scientific origin of the Great Pyramid to raise the funds to equip an expedition to Egypt to settle disputed points. One thousand pounds would be ample for the purpose. Who will take the matter in hand? A good start would be to organise an Association whose proceedings could be reported monthly in the Banner, in a *Supplement* duly paid for out of the funds of the society. This in itself is a privilege and opportunity which, if granted by the Editor (Philo-Israel), we ought to be grateful for.

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inches in the area of a transverse section of the Entrance Passage =1963·4954. It was beyond doubt *intended* that by extracting the square root of this area, and dividing the product by 100, the student of the geometry of the interior of the Pyramid should have a simple means at hand of verifying the true angle of rise of the inclined passage system. The square root of 1963·4954 +, divided by 100=·44311346 +, the natural number of the angle of inclination.

This series of beautiful formulæ connected with the interior of the Pyramid carries conviction of the splendid mathematical knowledge of the supreme architect of the building. These triangles, which are impressed in the solid construction of the structure, form a kind of trigonometrical canon, or guide to the circle-squaring and other properties of the Passages and Chambers. The number 25, the length in Pyramid inches of the sacred cubit, is indivisibly associated with these measures.

I will conclude with a few resultant numerical relations:—

(1). The perimeter of the triangle BDF = 3300π, equal to 45 times the height of the King's Chamber.

(2). The perimeter of the triangle ADG practically equals three times the square root of 12,500,000, or of 500,000 sacred cubits, or of 100,000 times the cube of 5.

(3). The sum of the inclined length of the Grand Gallery, but measured over the Great Step, the horizontal length, and the vertical height of the rise of its floor-line = 1910·58 + 1686·79 + 833·76 + = BD = $2500\sqrt{\pi} = 4431{\cdot}13+$.

(4). The sum of the vertical height of the North wall of the Grand Gallery above BF, the length of the inclined floor to South wall, and the return vertical distance from there to BF, making three sides of a trapezoid, equals BD.

(5). DG = 91·31055 × 22.

TESTIMONY AT ST. MARK'S, PETERBOROUGH.

On Sunday, June 6th, we understand the annual sermons of the Society for the Propagation of the Gospel were preached in the town of Peterborough. In the course of the day the Very Rev. Canon MacDonnell, D.D., preached a remarkable sermon, the particulars of which, published by the local papers, are sent us by a Peterborough reader of the Banner on the ground that they will be sure to be acceptable to the friends of our "witness for Israel." We quite agree with that judgment, and therefore will now submit the extract for our friends' perusal, leaving comment to the end. Canon MacDonnell is evidently quite unconscious that in preaching as he did he was supporting what, no doubt, he would consider puerile and childish, if not dangerous and heretical, views. However that may be, we present his words to our Banner friends, being sure they will appreciate his statements.

CANON MACDONNELL ON THE PROPAGATION OF THE GOSPEL.

On Sunday, June 6th, sermons were preached in Peterborough in aid of the Society for the Propagation of the Gospel in Foreign Parts—in the morning at the Cathedral, by the Rev. J. A. Lobley, late Principal of Bishop's College, Lennoxville; at St. John's by the Rev. R. D'Oliver Martin, missionary at Delhi; at St. Mark's by the Very Rev. Canon MacDonnell, D.D.; and in the evening at St. John's by the Rev. J. A. Lobley, and at St. Mark's by the Rev. D'Oliver Martin.

In the course of his sermon at St. Mark's, in the morning, Canon MacDonnell, choosing as his text the words, "And it came to pass in Iconium that they went both together into the synagogue of the Jews, and so spake that a great multitude both of the Jews and also of the Greeks believed; but the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against them" (Acts xvii. 1, 2), said that we read in the Evangelists that the inscription which Pilate placed over our blessed Lord's cross was written in Hebrew, in Greek, and in Latin, which showed that three nationalities were met together. In Judea, in our Lord's time, there were gathered three representatives of three civilised nations, and this was the provision made by Providence for the spread of the Gospel all over the globe. The Gospel was carried to the furthest limits of the globe from Calvary, not by native Greeks and Romans, but the great instrument under God for spreading the Gospel message was the dispersion of the Jews. In this 19th century he believed Providence had made a provision for a still further diffusion of the Gospel to the ends of the earth by the English race, not merely by the people of England, but by kindred races. The globe was dotted with the colonies of the Anglo-Saxon race, and all over the world Englishmen were now carrying their Christianity, their open Bible, and the notions of the Reformed Church. All other nations seemed stagnant and stationary while the English race was rapidly increasing, replenishing, and subduing the world. This was a very remarkable fact if they looked back in history, for it was not always so. At the time of the Reformation it was different, for then England had not a single colony abroad. Spain had then her fleets all over the world—she had discovered and conquered most of the new world, she was mistress of the seas; and take Spain and Portugal together, they occupied at the time of the Reformation the place England did now. Henceforth from that day Spain decreased and England increased, and the destruction of the Spanish Armada—which was sent to destroy England, and failed so miserably in the attempt—was the turning-point in the history of England and of the Church. There were some even now who were inclined to cavil at the results, at the blessings of the Reformation, but it bore the stamp of approval by the transference of the dignity of the seas from Papal Spain to Reformed England, a fact which it was scarcely possible for the most blind or unbelieving to gainsay. India, Canada, Ceylon, South Africa, Tasmania, New Zealand, and even the islands of the South Pacific, might be made centres of a civilised community, and they ought to be centres of light to those amongst whom our people had settled, and for whose instruction they were responsible. After referring to the opposition which our Christianity met with sometimes the rev. Canon said that the spread of the English race not only meant the spread of our Church, but the spread of the wickedness which went with unprincipled men—the pioneers of the devil they might be called. This was a fact which it behoved us to take to heart. There was an enormous responsibility resting on our nation and upon ourselves. We were either by doing nothing abandoning our distant possessions to the pioneers of vice and greed, or we must bestir ourselves to send out the light of the Gospel, and make our colonies representative not of the worst, but of the best of the Christian nations, and of her truth. He urged them to look at the great work to be done in our vast dominions, and said that everything pointed to the conclusion that in a hundred years the English would be the universal language of the globe, and its Anglo-Saxon race the ruling race, and, therefore, with us rested the power of making the young colonies springing up either the kingdoms of Christ or the kingdoms of darkness. In conclusion the very rev. gentleman made an eloquent appeal on behalf of the Society for the Propagation of the Gospel in Foreign Parts, remarking that he was not detracting from the work of other societies when he said this one had been the most effective and was the best

What were Canon MacDonnell's statements in the above? First, that in this nineteenth century God had chosen the British and their Colonial relatives to spread the Gospel to the ends of the earth, as He had used the Jews on a previous occasion when they were scattered to the then habitable world. We may be permitted to doubt whether the Canon can find proof to show that a single convert to Christianity was made by the dispersed Jews after the Conquest of Titus. But there is no doubt he is correct in saying that in the present day God's providence has given our race the work of evangelization to do for all the world. They as a race, he declares, are giving their Christianity, their open Bible and their notions of the Reformation to those living "all over the world." And he insists on it we are doing all this *exclusively*. The other nations, he declares, are asleep. While we alone are, first, increasing; second, replenishing; and, third, subduing the world. How is it the Canon does not therefore at once proclaim he has "found Israel"? Israel was by prophecy destined to be a blessing to all nations, "blossoming and budding and filling the face of the world with fruit." To them the Lord has committed His Word according to His

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promise to Israel, and made them His witnesses to all nations (Gen. xii. 2, 3; xviii. 18; xxii. 18; xxviii. 14; Acts iii. 25; Isa. xxvii. 6; Matt. xxi. 43; Psa. cxlvii. 19, 20; Isa. xliii. 10—12).

The Canon pointed out that some centuries ago Spain occupied our position now. She was then mistress of the seas, her ships were everywhere, she and Portugal had discovered and occupied the New World, while we had not a single colony then. Such was no doubt the case. But mark the contrast between God's people Israel to-day and the counterfeit nation Spain, then on its trial. She had no blessings to convey to her conquered nations. She had no Gospel, no Bible, no Sabbath, no reformed religion to bestow upon them. She had not Israel's peculiar gifts, which secure to the possessor the supremacy of the sea. She had not the Gates. Her chief Gate, Gibraltar, became ours at a single blow. Spain never had one of the Abrahamic gifts, temporal or spiritual, to testify she was Israel, while we now have them all, and have them exclusively, as Canon MacDonnell is forward to allow. The preacher lastly declared ours would in a hundred years be the language of the earth, and the Anglo-Saxon race the ruling race.

If so, then in the name of God's sacred truth we proclaim that the Anglo-Saxon race, not being Jews, must be the other House of Israel, to whom God has promised universal dominion in Dan. vii. 27, and a pure language described in Zeph. iii. 9. We are not sure the rev. Canon was correct in declaring that on us as a nation rested the responsibility of "making our young Colonies either the kingdoms of Christ or the kingdoms of darkness." These young kingdoms are Israel, and their destiny is already sealed. They are to become "sons of the living God" (Hosea i. 10), the Lord's redeemed ones, those who remember Him in far countries (Zech. x. 8, 9), "the nation and company of nations" of God's chosen ones (Gen. xxxv. 14; 1 Chron. xvi. 13). It may, however, be that God, who works by means, desires the Gospel and all its blessings to be administered to the daughter nations by their old mother in the West. But under any circumstances there is no such alternative awaiting failure on our part to send the Gospel to the Colonies as that supposed by the Canon. These "young lions" can never degenerate into "kingdoms of darkness." They are part of Christ's kingdom, and they can never be torn from His crown. He is their omnipotent King, and they His kingdom. *Quis separabit?* Wherefore let Israel praise the Lord their God!

Correspondence.

To the Editor of the "Banner of Israel."

My dear Philo-Israel,—The Banner of yesterday's date was on my breakfast-table this morning, and, as usual, I hastened to take a cursory glance through its contents, and was both pained and surprised to read your article on page 329, anent "The Rev. Henry Roe." At the moment, the pressure of business is too great, and (I consider) the urgency of the case too pressing, to allow me to say more than a small fraction of what I feel, and could say, on such 19th century persecution. Perhaps, sir, you will allow me to say that I believe the Rev. H. Roe *will not* be able to keep the promise the Conference of his Church has so ignobly extracted from him. Why, sir, the most bitter and scurrilous of our opponents cannot refrain from teaching Identity truths. I know they do it in ignorance. Their prayers, both in the Church of England and out of it, are full of the longing aspirations of Lost Israel (after the flesh) and their thanksgivings (of which, as a dissenter, we have none too many) are based entirely and exclusively on Israelitish lines, thanking God that we are "a highly-favoured nation," &c., and acknowledging that we have received at His hands such *national*, temporal blessings as were promised to Israel as a *nation*, and to none else. The promise not to teach Identity truths has been honestly given; that promise will be held by the Rev. H. Roe sacred. I am convinced it will soon be, unintentionally, perhaps unconsciously, broken. What then? Echo answers—What?

Personally, sir, I feel this to be a call *to* duty and *for* sacrifice. I know nothing of St. Ives, Cornwall; but I infer from your article that among those who formed the "Quarterly Meeting" and "unanimously passed a resolution approving his (the Rev. H. Roe's) ministry," there are those who believe in the Israelitish origin of our nation, and are prepared to accept the responsibilities of the same. God forbid that I should wish to add to the number of sects already existing, but here, and now, I believe is "an open door," and it is for us who hold and find comfort in our views to go in thereat.

I shall be glad to know (I.) if it is possible for the Rev. H. Roe to open up a field of labour for the propagation of Identity light at St. Ives; and (II.) if among our number there are those who will help to *establish* and *support* such cause. I feel £5 to help to start such a mission, and at least £2 per annum towards its continued support. What have my brothers and sisters in this faith to say? The voice of God says, Go forward. Let us obey, regardless of consequences.

Very faithfully yours,
A. Osborne.

77, Angell-road, Brixton, London, S.W., Aug. 19, 1886.

To the Editor of the "Banner of Israel."

Dear Philo-Israel,—With reference to Mr. E. Wilmshurst's article, "Vestiges of Lost Israel in America," in Banner of Israel, August 18; although but the first part of the paper has appeared, it seems to me that the writer has lost sight of one great physiological fact, which no matter how it may be accounted for, is yet an unerring guide—viz., the three great divisions of the human race, the Negro, the Turanian, and the Aryan. The Hebrews belong to the latter, and it is simply impossible to find them, or any vestiges of them amongst the former.

Unless Mr. Wilmshurst is in a position to prove that the Aztecs differed racially from the other aboriginal inhabitants of America—that they were not of Turanian stock—any coincidences are valueless as identifications. Faithfully yours,
Denis Hanan.

August 21, 1886.

To the Editor of the "Banner of Israel."

Dear Sir,—I have often thought of communicating to you a fact of extreme interest in connection with the doctrines you promulgate in the Banner of Israel. A gentleman with whom I am acquainted, a collector and student of ceramic art, assures me that the glaze of the pottery found during the explorations in Palestine, carried on by the Palestine Exploration Society, is identical with, or if not identical with, so much like it, as to be indistinguishable from the glaze used by the Normans, and by them introduced into English manufacture of pottery.

The bearing of this fact is obvious, as I believe you consider the Normans were of the tribe of Benjamin. This glaze was unknown to the Egyptians, Greeks, or Romans, who all used a sort of varnish.

I do not send this note to you for publication, but merely communicate the fact to you, leaving it to you to investigate the matter further, if you consider it as important as it appears to me to be. Yours truly,
W. F. Terry.

Camberwell, July 31st, 1886.

EDINBURGH EXHIBITION.

To the Editor of the "Banner of Israel."

Dear Sir,—It may be interesting to Identity believers visiting Edinburgh to know that by visiting the Crown Room in the Castle a small book, called "The Regalia of Scotland," is to be had there (price 3d.), in which will be found mention of the Coronation Stone as "Jacob's Pillar" in three places, once on page 7 and twice on page 10.

Close to the Crown Room they will be shown the room in which James VI. of Scotland was born, the king who brought the Lion of Judah to England, as James I. of Great Britain and Ireland. Also by getting Nelson and Son's "Pictorial Guide," price 2s. 6d., on page 34, in the description of Holyrood Palace, the same stone is called "The Stone of Destiny."

In regard to the stone I think these are remarkable cases of blind evidence, which I hope may be interesting, especially to Mrs. G. Rogers. Yours,
C. R. Colquhoun.

78, Cornwall-street, Netherfield-road, Liverpool.

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"HEAVEN'S LIGHT OUR GUIDE."

(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"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."—MICAH v. 8.

"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4.

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EDITED BY PHILO-ISRAEL.

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THE REVOLUTION IN BULGARIA.

PRINCE ALEXANDER of Bulgaria has been suddenly removed from his throne by a revolution secretly got up by traitors, and as suddenly restored. Some of his people have, it is said, openly invited the patronage and support of the Czar, in order that under his auspices Eastern Roumelia and Bulgaria, deprived of its prince, may be united in accordance with their wishes. Russia, represented by the Czar, hated and still hates the prince. There have long been plots, fomented it is believed by the Russians, to put aside Prince Alexander and to bring the two provinces directly under the control of the Russian autocrat. The revolution, effected doubtless by Russian instigation, would, if successful, have given an enormous political advantage to Russia, which she would not have been slow to use. It would have set aside the settlement of Lord Beaconsfield at the time of the Berlin Treaty, by which he meant a large State to be formed on the borders of Russia and Turkey which would protect the latter from the encroachments of the former. But what a change would this revolution have caused in regard to the Eastern Question and all that that terrible collapse will mean? In the first place, Russian influence being restored in Bulgaria, this event would have converted "the principality from a Turkish outpost against Russia into a Russian outpost against Turkey!" This *coup d'etat* would have brought Russia immensely nearer to Constantinople than she was before, and accelerated the demise of the Turkish power. The Porte has by a short-sighted policy assisted the designs of Russia, and instead of supporting Prince Alexander in his effort to bring about the fusion of Bulgaria and Roumelia, has played him false, and is now perhaps face to face with the dire consequences of her own duplicity. But surely in all this we see God's hand at work, bringing about His own purposes, by and through the means of human agents? We see Russia brought a step nearer Constantinople, the object of all her efforts for a century past; thus obtaining a position of advantage in anticipation of the time when the wars of the "earthquake woe" will begin to desolate the face of "yonder ill-consolidated Europe," leaving Turkey defenceless before her deadly enemy. In all this men perceive clearly that the interests of this country are deeply compromised. The events to which we point seem to indicate that inasmuch as Russian diplomacy and treachery have defeated us for a time in respect to Prince Alexander, by removing him out of the way, and placing Russian influence and support in his place (also for a time) the acquisition by Russia of Constantinople has come one step nearer, and the prize at which she aims is brought within "measurable distance" of attainment. Humanly speaking this has been a great triumph for Russian diplomacy, and places British influence now very nearly outside the Balkan Peninsula. We cannot conceive it possible that Lord Salisbury will be able to regain that influence and replace matters in that position in which he found them when he commenced his first administration last year, if Russia's object be attained, with German help.

What God has effected now is this: He has brought the outbreak of the Eastern Question woe once more within the scope of practical politics, and, as *The Times* told us on August 24, as an accomplished fact, "this fresh revelation of Russian designs has brought our nation appreciably nearer to the ulterior conflict of interests between Russia and this country which has long been foreseen by those who attentively watch the signs of the times." We Anglo-Israelites are among the most attentive watchmen of these signs, and we recognise to the full that the event which has apparently just unsettled the Eastern Question and threatens to bring on one of its acutest stages, is a step towards the settlement of its last word—namely, "Who shall have Constantinople?" All events connected with the East point to that tremendous crisis; and it is one which will prove the turning point in the disastrous history which lies before the Russian Empire. We know, because God has told us, that the great Gate, to seize which Russia ever aspires, is not for her, but for her enemies, God's people Israel, the British. This great disappointment will no doubt bring rage and despair upon the Muscovites, and will precipitate that desperate invasion of Palestine and the holy places in revenge, which we know will lead to the destruction of the entire power of Russia by the direct interposition of the Lord God of Israel. We think it highly probable that after the earthquake woe has devastated yonder Europe by the scourge of Russian war, the Czar will call upon us to surrender to him his people's Gate,

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and the refusal will bring upon us the invasion of Palestine and the final catastrophe (for Russia) of Armageddon.

The final abdication of Prince Alexander, induced by Russian-directed revolution, places Russia, apparently with the connivance of Germany and Austria, in a new position of vantage as regards Constantinople and the Turk. She has become possessed, as *The Times* well described it, of an outpost against Turkey in Bulgaria and Eastern Roumelia, instead of being herself a power against whom the Sultan had an outpost there.

The Lord is working in all this to bring His own wise purposes to pass. It is ours to await with patience and confidence the outcome of His plans, being sure that they will all be in favour of His people Israel—to advance their earthly power and influence, to His own glory, according to the prophecies. And therefore let Israel praise their God.

DR. FORREST OF CHARLESTON, S.C., U.S., AS AN IDENTITY LECTURER.

We are glad to notice that Dr. Forrest, of Charleston, S.C., in the United States, has been successfully lecturing on "British and American-Israel." The lecture, we understand, went off very well. "There were about 250 persons present, among whom were 12 clergymen of various denominations; 4 Episcopalians (Church of England); 3 Presbyterians; 2 Lutheran; 1 Congregational; 1 Baptist, and 1 Unitarian—a complete jury. The lecture was well received. Many of the clergy expressed themselves in the most favourable terms in regard to the impression made upon them by the lecture—an unexplored subject to them. The lecturer was requested to repeat his address next winter, when people have come back from their summer holiday.

In reference to our political contest which has lately been raging in these islands, Dr. Forrest is reported to have said, "Mr. Gladstone is having an ovation in Edinburgh. People are led like sheep—but when the shepherd loses his way, it is bad for the flock. Fortunately there is a Good Shepherd over all, and He will keep His sheep when others fail!" It is a satisfaction to see men of ability in the United States taking up our subject and imparting their information to others by means of lectures. Every effort, however, to carry on an Identity journal in America, seems to have failed. One after another the papers or magazines that have been started have collapsed, and we fear that this has been also the experience of most of the British journals which have been issued to give publicity to the good news that "Israel is found."

The Banner of Israel is the oldest paper of those now existing, and having reached the middle of its 10th volume it may be regarded as even venerable in age! We trust it has still a long life before it, and that the labours of those who conduct it will only cease when the knowledge of the Hebrew origin of the British nation shall have been accepted by the bulk of this race as the truth of God, to His glory. Our own opinion is that Our Identity is not propagated chiefly by lectures or by the periodical literature devoted to the subject. We believe the truth of Our Identity is carried "underground," so to speak, by the people themselves, and that from mouth to mouth the good news spreads, not by one instrumentality, but by many—not by the Banner, but more likely by the humble leaflet, or by the personal persuasion of a casual companion—possibly a stranger. By these means the ground beneath the feet of our clergy is being honeycombed and riddled with the knowledge of Our Identity. "The day will come at last, when the facts of Our Identity will come with mighty force upon this our careless people, dwelling securely in the Isles." By whatever means, we trust the knowledge of this glorious message will be received and accepted by our race before long, and that the zealous, if disunited efforts of many who are struggling hard to disseminate these truths will be blessed from on high.

Among the journals which have been launched in recent days to serve our cause we are glad to acknowledge the 1st vol. of the *British-Israelite* which its zealous editor, the Rev. Jas. Billington, has just kindly forwarded to us. It is full of articles of interest, and doubtless is doing a good work where the Banner does not penetrate.

The July and previous numbers of *The Messenger*, too, under its new editor, comes up to the mark and high literary standard it proposed for itself at first, though we regret that if we are to follow its teaching we must adopt what is called "non-eternity of punishment" views and "conditional immortality," with the rest of that doctrine which we believe to be unscriptural and false; saying which we are virtually condemned on p. 85, as upholders of the "special patent of the devil for the manufacture of unbelievers and atheists"!

Furthermore, we must, if we follow *The Messenger*, speak no more of Our Identity (a "cant phrase") or of "Anglo-Israel," which it seems offends "the Scots, the Welsh, and the Irish of the pale." For the English, it turns out, are only seven out of the 13 tribes, and ought to describe themselves as "Israel." The word "Era" also, must in future be "Aera," and we must speak of the "world" with the distinction implied in the words "Kosmos" and "Æon." Thus "Christ is the Saviour of the Kosmos. But the God of this Æon hath blinded the minds of the faithless." Valuable distinctions, but not conducive in themselves, we apprehend, to persuade reluctant opponents that "The British people are the Eleven Tribes of Israel." We wish both *The Messenger* and *The British-Israelite* much success and blessing. We trust they will work with and not against the Banner of Israel. But in neither journal does the doctrine of "The Gates," we fear, find approval; a point we generally observe to be a crucial test whether our Banner efforts are approved or despised, by those who believe, as we do, that the British and Israel are one and the same people.

PROGRESS REPORTED BY A CLERGYMAN OF THE CHURCH OF ENGLAND.

We commend the following to our readers as the communication of a clergyman of the Church who is ever zealous for Our Identity, and does his utmost to publish it far and wide. He sends these quotations to us to inform us of the results of some of his efforts, and to encourage those who would imitate his example by the satisfactory response he has had to his endeavours. He says:—

"One clergyman writes of 'Where is the Firstborn?' 'It is a very interesting pamphlet. I am procuring a copy of it for myself. It has raised my curiosity, and I intend to bring it before my clerical brethren here.' Another: 'I have carefully perused its pages, and have arrived at the conclusion that there is a great deal of apparent truth recorded therein, which I must own has been overlooked by myself heretofore. I part with the little pamphlet reluctantly, as I should like to have gone through it again.' Another says: 'I wish to believe, but I must not ignore what are to me palpable difficulties. The pamphlet by Rev. E. Bassin, "British and Jewish Fraternity," is very able. Kindly get and send me some of the very best critical pamphlets. I want answers to the most controverted points. I am decidedly interested, only I want something critical to satisfy my cool reason. My sentiment is too willing already to believe I am an Israelite, but that must not run away with me.' A lady writes: 'You will not have forgotten your visit to us last —— , and the interesting talks and Bible readings we had about the Anglo-Israel question. I still

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believe in it, and am more fully convinced as time goes on.' Another clergyman writes: 'I have been deeply interested in it ("Where is the Firstborn?") and am now reading some other pamphlets on the subject.' A young lady: 'I have read it carefully with my Bible, and I am more deeply interested than before, only I feel that I do not know enough about the matter yet to form an opinion. It is such an important subject. it deserves more study. I certainly intend to carry it on. I should be so glad to believe it, that I feel afraid lest my own inclinations should lead me to believe it, without really having proved to myself that it is true. I must get the books for myself; I cannot rest satisfied with my present ignorance. May the Lord, indeed, guide me into all truth!' From another lady, where I was recently on a visit, I have received the following: 'I feel as if I had not half thanked you for all that your teaching has opened up to me. All things have, indeed, become new. I had been feeling so dried up, so "straitened" in myself, hungering and thirsting for more light and more knowledge, praying for it every day, little dreaming that the Father in His bountiful goodness was going to supply me so soon. It is all too wonderful. The Bible has become a new Book, the prayers and canticles have become filled with a grander, deeper meaning. For years it has seemed to me as if I would give anything to be able to know that I was one of God's "chosen" people, to know for a certainty that all those marvellous blessings were really belonging to me, not merely as an outsider, but as a true child of the house. And now you have shown me that, from henceforth I dare to look upon them as my very own. It is my last thought at night, my first conscious one in the morning. O that the knowledge may spread all over our land, and come right home to every heart! It seemed impossible to remain silent when such a debt of gratitude was owing to one who has given the 'master key' to unlock such treasure. My books have come, and I am earnestly studying that story of the "stone," trying, as I go on, to arrange it in a form useful for a Bible-class, for it is impossible to keep such good news long to oneself. I hope that some day my dear husband (the vicar) may be able to see it as clearly as it has presented itself to me. Miss ——, Miss ——, and I have already had some most interesting talks on the subject, and I hope that both will take it up earnestly. I am glad to say that Miss ——, whom you met here, and who took back with her one of those little "Résumés" you advised me to get, writes me word that not only has she been studying it with her mother since her return, but that she has spoken to their servants, and made them out a little list of questions for them to find the Bible references, and to-day I am sending her a copy of the list of books you gave me, as she wishes to go on further with the subject. So, please God, your afternoon's work (a Bible reading) will not have been thrown away. I hope to begin with my Bible-class next Sunday afternoon. If you should ever be in this neighbourhood, and could spare a day, do let us know, so that we might make some arrangement for an "Identity" meeting of some kind. It would be so helpful and so enjoyable.'

"I gave a lecture on the 'Coronation Stone' a short time since in this neighbourhood, which was well attended."

THE HOUSE OF JOSEPH.

"A WATCHER" once wrote a clever little pamphlet on "The House of Joseph in England," and told us, in his preface, that "the object of substituting Joseph" for "Israel," as the title of the Ten Tribes, does not seem to be readily understood, but that there were three reasons for making the change.

1. Because the name was early used to distinguish the two nations, by Shimei, when he went to meet David (2 Sam. xix. 20).

2. Because it is fatal to the habitual idea that Judah, being Israel, the whole two nations can be merged in the modern title, "Jews;" and

3. Because it proves that the many prophecies (some forty or fifty passages), where Joseph and Ephraim represent the Ten Tribes of Israel, cannot relate to the Christian religion; for Christ could not come out of Joseph, or have anything to do with the Ten Tribes.

Our object in reverting to the subject, is not so much that avowed by "A Watcher," as a desire to point out how early in God's providence the name of the House of Joseph, as separate from Judah, is recorded in the Scriptures, and how vast is the importance of a distinction which was always present in the Divine Mind. The first time the name occurs in the Bible is in Judges i. 22, 23, 35, in reference to events which occurred soon after Joshua died—that is, in B.C. 1444. The chapter relates the efforts of the children of Judah (helped by the tribe of Simeon) to dispossess the Canaanites of their land (ver. 17—20). Benjamin also made the attempt against the Jebusites, but only partially succeeded. Then came the "House of Joseph." They, too, fought, the Lord being with them, as with Judah (ver. 2, 4, 19, 22). But their success was also partial. The question arises, which were the tribes mentioned here as the House of Joseph? Ephraim and Manasseh certainly belonged to that House, since they were the tribes mentioned in ver. 27—29 following. The tribes named in succession—namely, Zebulun, Asher, Naphtali, and Dan, seem also included as members of the House of Joseph, because, after the account of Dan's efforts and poor success against the Amorites, in ver. 34, 35, ver. 35 declares, "yet the hand of the House of Joseph prevailed, so that the Amorites became tributaries." The men of Benjamin were, we know, also members of "the House of Joseph," because Shimei, a man of Benjamin, explicitly declared (B.C. 1023) that he belonged to that House (see 2 Sam. xix. 20).

Here, then, we have, in the early days of B.C. 1444, a distinct Scriptural fact revealed—namely, that while the tribes were still united, ages before the great disruption in B.C. 975, there was a well marked rent in the body politic of the Tribes; "the children of Judah" forming one camp; but "the House of Joseph," composed of Ephraim, Manasseh, Benjamin, Zebulun, Asher, Naphtali, and Dan, or Seven Tribes, being recognised as belonging to the House of Joseph. In B.C. 787, when Amos was the prophet of the Lord to Israel (chap. i. 1), we find him mentioning the House of Joseph as synonymous with Israel of the Ten Tribes, in the well-known passages, chap. v. 6, 15. These are as follows: "Seek the Lord, and ye shall live: lest He break out like a fire in the House of Joseph, and devour it, and there be none to quench it in Bethel." Again, "Hate the evil, love the good, and establish judgment in the gate; it may be that the Lord God of hosts will be gracious unto the remnant of Joseph." In David's day we find him singing of the House of Joseph, in Psa. lxxx. 1, thus: "Give ear, O Shepherd of Israel, Thou that leadest Joseph as a flock; Thou that dwellest between the cherubim, shine forth. Before Ephraim, and Benjamin, and Manasseh stir up Thy strength, and come and save us." Here are the Three Tribes of Joseph, named after the son and grandsons of Rachel and Jacob, indicated as "the House of Joseph." The Lord Jesus, as the Shepherd of Israel, is invoked as their promised Leader, Shepherd, Friend, and asked to give them all salvation! These must needs, then, be a Christian people, a divinely favoured people, an important, noble, consolidated race, like a flock in numbers, having God Almighty Himself for their Guide and Guardian.

But "the House of Joseph" has yet another notice of its existence in Scripture, such existence being certified as a fact, when the yet future return of the Twelve Tribes is about to take place. In Ezek. xxxvii. 16 and 19, we have the enacted prophecy of the two sticks narrated, when one of them is represented as standing for "Joseph," being the stick of

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Ephraim, held in the hand of Ephraim and the Tribes of "all the House of Israel," "his fellows" and "companions."

It is clear, then, that the House of Joseph, which was existing so early as B.C. 1444, near Joshua's times, is yet to be forthcoming as an Israelite House, when the time of the final return of Israel and Judah is to take place. Then will the House of Joseph and the House of Judah, two nations and two kingdoms once, be no longer such. But, says the Scripture, "I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (Ezek. xxxvii. 22). The glory of the House of Joseph was this, that it was the heir of the birthright, in supercession of the firstborn Reuben, the eldest son of Israel (1 Chron. v. 1, 2; Gen. xlix. 22—26). The estate, which devolved with the birthright, was "given to the sons of Joseph"—that is, to Ephraim and Manasseh; and these were the heads of "the House of Joseph," with Benjamin, their father's younger brother. Their "companions" in Empire and in the kingdom, were the other Tribes of the children of Israel (saving only Judah and Levi), and theirs is to be "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven," according to the prophecy in Dan. vii. 27. It is our nation's privilege to know that they are the Ten-Tribed portion of the House of Joseph, and as such, that they enjoy all the blessings described in Gen. xlviii. 15—19; xlix. 22—26; and Deut. xv. 6. Joseph is God's dominion (Psa. cxiv. 2), and over Joseph or Israel the Lord Jesus Christ will come again to rule. Israel, praise ye the Lord!

SOME EVIDENCES OF THE PHŒNICIAN-HEBREW ORIGIN OF THE IRISH.

By J. Thomson.

(*Concluded from page* 368.)

PART IV.

MOLOCH-WORSHIP.

But this interpretation does not entirely condemn as imaginary the opinion of those who think that by the word "Ogygia" allusion is made to the victims which the priests introduced by the Phœnicians used to offer to their idols, according to the Syriac custom, in Ireland as well as in Spain, Gaul, and other nations of Gentiles. For the Phœnician word "og-igiah" means grief for one burned; from "og," he burned; and "igiah" he made sorrowful. Whence the Valley of Tophet, near Jerusalem, in which fire was kept always burning to consume the offal and bones of the dead bodies therein sacrificed, was called "gia," or "gianon," from that horrid abomination. From Scripture we also learn that parents used to sacrifice their children to the idol Moloch, dragging them between two fires until death put an end to their sufferings. Silius asserts that in the temple of Gades, or Cades, which the Phœnicians had there erected to Hercules, they had fire "inextinguishable," having made it a custom to preserve the temples of their gods. By Hercules was typified the sun; the twelve labours of the hero being a figurative representation of the annual course of the Sun through the twelve signs of the Zodiac.

The great enemy of mankind and rival of Jehovah has *his* priests also to preserve his fire in the temples of his idols, so as not to seem inferior to the people of Israel, whom Jehovah had enjoined to feed the fire continually upon the altar (Exod. xxvii. 20; Lev. vi. 12, 13). Hence the Greeks at Delphi and at Athens, used to preserve it both night and day; and if ever, by accident, it went out, they lighted it again by the sun's rays. The Pyrea of the Persians used not only to keep the fire in an everlasting blaze, but also worshipped it as a divinity. Strabo says that this "pyratheia," or fire worship, existed also in Cappadocia. The vestal virgins never allowed the sacred fire to go out; it being a point of very great anxiety to the Romans, as they looked upon its extinction as a certain presage of the ruin of their city. The custom extended even to India; Arumianus says that the Brahmins "used to guard the fire on hearths ever burning." This superstition had its origin with the sacrificing priests of Syria, who, in honour of Moloch, dragged their own children through heaps of fire (See Lev. xviii. 21; xx. 2, 5).

This dragging sometimes amounted to an actual burning: sometimes to only a scorching of the children; according to the way in which they were carried or dragged between two great fires by their comari (or priests), or by their parents themselves. "Comar," or "cumar," as also "mar," with the Chaldeans and Syrians meant a *Gentile priest*, a camillus, or minister of idols; whence the Syriac *cumaruth*, priesthood, and the rabbinical word *cumari*, a monk. But they were so named from the burning of victims, for with the people of the East, "camar" means to burn. Vossius thinks that when the Scriptures mention this dragging, "burning" is not thereby meant, but "conducting" between the two fires only: though he acknowledges that besides this scorching which prevailed in all families, there was also a live burning of their dearest pledges and from the very flower of the people too, whereby in the madness of their superstition they cajoled themselves that their deities could be propitiated in times of calamity. Porphry shows that this was the opinion of the Phœnicians. From Scripture we learn that this practice had extended throughout Canaan and Syria, which included Phœnicia. In Psalm cv. we read of the Israelites being mixed with the Gentiles and learning all their practices, sacrificing their children to demons—*i.e.*, the idols of Canaan. And of the Assyrian colonists 2 Kings xvii. 31 records that the Sepharvites burnt their children in fire to Adrammelech and Anammelech. Quintus Curtius (a contemporary with Claudius, say some, others Vespasian, others, again, Augustus) speaks of the human victims offered by the Syrians. Diodorus Siculus (about B.C. 44, a native of Sicily), and Tertullian, Bishop of Carthage (A.D. 196), testify the same of the Carthagenian colonies, as also does Porphry (a native of Tyre and died in Sicily A.D. 304) of the people of Rhodes.*

In the Chaldee paraphrase of Leviticus, Paulus Fagius, of the Syrians says: "They used to dance in the interim whilst the boy was being burned in the blazing fire, striking their timbrels the while, to drown thereby the shrieks of the unfortunate sufferer." No one therefore can be fairly charged with holding an opinion that has no foundation, who, depending upon these authorities thinks that under the name Ogygia, as applied to Ireland, allusion is made either to the Syriac settlers who came from that part of the land of Canaan, or to the Phœnician worshippers of Moloch, who introduced this custom of human sacrifices, along with other bloody ceremonies, into their several colonies.

HIBERNIA, HIBERIA, AND ST. PATRICK.

Hibernia is another ancient name given to Ireland, by Cæsar, Pliny, Tacitus, Solinus, and others. Eustathius calls it Overnia and Bernia; and St. Patrick Herberia, and Hiberio.

The family name of St. Patrick was "Succat," which means, in Irish, "prosperous in battle." He was called Magonius when ordained deacon, and Patricius when consecrated a bishop. He was born in North Britain, near the village of Nempthurt, or Banavan, in Tabernia, now Dumbarton, in A.D. 372. As an early age (about 16) during one of those pillaging excursions indulged in by the Scots (natives of Ireland), after the withdrawal of the Romans from Britain he was taken as a captive to Ireland, where after a long life he died on the 17th March, A.D. 493, and was buried at Down, in the same grave with St.

* "Rhode Island" was so called from *Rhod*, a Phœnician word meaning *snake*; corresponding to "Ophiusa," another name for the island, and which in the Greek also meant the very same thing; from "ophis," a snake. The island was anciently remarkable for snakes.

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Bridget and St. Columba, according to a Latin distich which translated runs thus:—

"In Down three saints one tomb do fill,
Bridget, Patrick, and Columb-kill."

His long disuse of the Latin during a continued residence of 60 years in Ireland, combined with the ignorance of copyists, will account for the inaccuracy of the words "Hiberia," and "Hiberio."

IERNE, IBERIN, IBERNE.

The Greek writers called Ireland, Iouernia, Iouerne, and Ierne, which are all from the Phœnician Iberin, which means extremities, limits or boundaries. Hence, "Iberne," *the remotest habitation*, as Bochart puts it, because "the ancients knew nothing beyond Ireland towards the ocean, except the vast sea." Whence he infers that the Phœnicians, being distinguished navigators, must have been thoroughly acquainted with the locality of Ireland.

Some have thought that this name was originally bestowed by the Spanish Iberi, who had sent thither a colony. But Dr. Villanueva would rather trace it to the Irish word "Iar"—*i.e.*, *West*—from its position in reference to Britain. Camden approves of this, because Spain had been called Hesperia, from its Western locality; and a certain African promontory the Hesperian Cape, for a similar reason. In the Phœnician "garbaia" means the North; and from their position in that direction the following Spanish towns were named:—Garbi, Garbin, Garbelos, Garbayuela; and also Algarbi, a district now attached to Portugal. Vallancey, however, thinks that the Persians, who had at a very early period established themselves in the island, gave it this name, in allusion to the district of Iran in their own country. But Camden's view is further supported by the inference drawn from the Greek idiom by Cormack mac Cuillinan, Bishop of Cashel and King of Munster in the tenth century—viz., that Hibernia may be a Greek compound from the two words Hiberæ and Nyos; the former meaning the *West*, and the latter an *island*. Bochart's explanation is supported by the Phœnicians, being really Iberin, or Oberin—*i.e.*, *passers over the sea*; in which sense we find the word in Psa. viii. 8: "Who traverse (ober) the paths of the sea"; and hence "Hebrew," a "*passer over*."

ERI AND ERIN.

The natives of Ireland have called it Eri, or Eire and Erin;, whence, perhaps, the term Iris, found in Diodorus Siculus. We have already noticed the word Ere, and the same remarks may be applied to Eri and Eire (see above p. 368). Some persons think that Ireland was called Ierna and Ierne from the Greek Hieron—*i.e.*, "sacred"—which, however, is not very probable. From Eri, or Eire, the Irish have been called Erigenæ, or sons of Erin; (from *era*, earth, and *ginomai*, to be born), a name by which John, the illustrious Irish historian and chaplain to Alfred the Great in the ninth century, is universally denominated.

O'Brien says that Ereine is "obviously the same with Iran," (though it does not seem so "obvious" to us); and he derives "Erin," the ancient name of Ireland, from "Eriene." His argument is interesting, but very prolix, and we cannot at present enter into it ("*Round Towers*," pp. 183-185).

Another ancient name of Ireland, Iu Erion, is supposed to mean "the isle of the earth-born," or offspring of the very earth: for iu, au, and eu, meant "water," or "island;" as aa, and ca—*i.e.*, Eau, and Aqua signify water; and the termination of names of places in a, aa, or ey, in the old Teutonic, signify places surrounded with water: the word *sea* itself illustrates this. The former were sometimes written more fully, aug, or ag, like the Teutonic oege and odghe, from the Greek auge—*i.e.*, *splendour*, an obvious property of water. Whence also another name, Lug, from luge—*i.e.*, light. Era, too, was used emphatically to signify the land of ancient Greece, as Er was that of Britain. Hence the Irish call themselves Erin or Erion; and hence Scotus got the name of Erigina from, as they state, er, the earth, and geni, or eni, to be born of. In confirmation of this they say that *that* nation, before the arrival of the Brigantes, or Phrygians, had possession of Gaul, Spain, and Britain; and to this day the Vascones and Cantabrians, in a great degree, make use of the ancient language of the Erii. But the first men in Ireland got the name of Antokthones and Terrigenæ—*i.e.*, "sons of the earth" and "earth-born," from the circumstance of their dwelling underground in caves, like rabbits.

Strabo says that the Scythians used to seek refuge from cold in caverns; hence the name Troglodytes, from *Troglos*, a cave. Of the Irish Gildas said, "From their little caverns they crept forth like so many swarthy sooty little worms." From this some have supposed that the Couri, Miluir, and Guidhonod, as they are termed, and who passed their lives in caves and forests, were the same original Erii. They derive these names from the Irish, saying that Cour means a giant, from Cau ur—*i.e.*, "a cave man," such as Cacus and the Cyclops are reported to have been; Coures meaning a giantess. Miluir is a wild man, and therefore a hunter, just as Milgi is a hound. With the Britons Mil meant a wild beast, as Melon meant cattle with the Greeks: hence they suppose also comes Clanna Nuledh; from claun, or clain, an offspring, and miledh a soldier or warrior. Guidhonod they derive from guidhon—*i.e.*, a witch.

THE CYCLOPS.

The Cyclops are said to have had only one eye in the middle of their forehead; and their name from *Kucklos*, a circle, and *Ops* an eye. In reality they were so called from wearing small steel bucklers over their faces, which had only one opening in the middle and exactly of the form of an eye. This practice they adopted in their capacity as miners, or in their profession of archery, as we find a Scythian nation who excelled in the same art, called Arimaspi, from *Arima*—*i.e.*, one, and *spia*, an eye, in allusion to the habit of closing one eye to take the better aim by collecting the visual rays to one focus.

PHŒNICIAN ORIGIN OF ERIN, ETC.

But Dr. Villanueva derives the etymology of these names direct from the Phœnician. Iu Erion, he thinks, appears derived from I-Erain (Phœnician), an inhabitable island, or one abounding in inhabitants. Lug from log, Arabic logag—*i.e.*, the deep, that is, the island in, or surrounded with the deep. Erigena, from the Phœnician word Erigain—*i.e.*, foreigners; and Erionnach (Irishmen) from Era-onag—*i.e.*, a land or country abounding in delicacies; for onag in Syriac means a delicacy or luxurious repast. Couri, from the Phœnician *curin*—*i.e.*, fishes, a metaphorical term for dexterous seaman; or from *cura*, a fire hearth, as if worshippers of fire. Miluir from the Phœnician Mila-ur, an assembly of fire-worshippers, or a number of people living in a valley: for ur means indifferently, a fire, or a valley. Guidhonod, from the word gui—*i.e.*, a nation—and whence the old Irish word *ui*, or *hy*, a tribe or clan: from *hy*, a tract or district, many Irish places are named, as Hy-Anlan, Hy-Ara Hy-Talgia or Hy-Failla, originally Hy-Bhealgia—*i.e.*, a barony of worshippers of Baal—and many others too numerous to particularise: and from donoth—*don*, he governed; unless rather dhonad be from *donoth*—*i.e.*, the children of Dan, that city of Phœnicia, near Mount Lebanon, where its inhabitants, the children of Dan, had erected a graven image, and Jeroboam had raised the golden calf (Judges xviii; 1 Kings xii. 25—30). Hence Guidhonod, in Phœnician, most probably meant "the nation of the children of Dan," as colonies, particularly from distant countries, generally retain the name of their parent, or mother stock.

Again; the word Iris, from which the inhabitants have been called Irensis, or Iri, while it may be derived from the old Irish word which means brass or copper, as it does also invention, or

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investigation, as well as friend, and friendly, fellowship, and, finally, religion, law, era, and chronicle; yet it is likely that Aristotle and other Greek writers used Iris as a name for Ireland, not from the language of the natives, which was unknown to them, but from the Hebrew word Iris, he possessed, or obtained by inheritance; or from Irisa—*i.e.*, possession by inheritance; which words the Phœnicians, changing the *s* into *t*, pronounced Irith and Iritha. From this name, variously inflected into Ire, Eri, and Eire, with the addition of the English word land, was formed the modern and now generally adopted name Ireland. Irlandia, and Irlandi, for Ireland and Irishmen, are evidently Latin barbarisms. (See "Phœnician Ireland," pp. 79, 81.)

OVER-RULED.

By Rev. Denis Hanan, B.D.

It is unnecessary to repeat in the Banner of Israel that Imperial Federation is the great question of the future; but it may not be uninteresting to those who love to trace the guiding hand of the Lord God of Israel in our national development, to consider how the anxieties of the past twelve months have been so over-ruled that both the promulgation of the Home Rule or separatist scheme and its defeat have helped forward federation, contradictory as this may seem to be.

In the first place, the *promulgation* of the scheme by the late Prime Minister has directed attention to the possibility of local government, and to the relief which such would afford to the over-taxed Imperial Parliament. It seems probable that the result in the near future will be, that different parts of the United Kingdom will manage local affairs in local subordinate assemblies.

In the second place, the *rejection* of the scheme has once and for ever decided that imperial unity must be maintained, and that no local government that would have even a tendency to weaken that unity will be considered. Thus it seems that the inception and rejection of the bill upon which the late Government was defeated, has given force and direction to a step which must precede Imperial Federation. It may be safely said that this was not the purpose of the party that produced the measure, nor of those who defeated it; and that therefore the blind have been led in a way which they did not know.

Imperial Federation is nearer and more defined because of the scheme which the Irish separatists forced on; the projected dismemberment has resulted in the prospect of a greater and closer union. The wrath of man has been over-ruled, so that its impotent rage will but once more work out the purposes of the King of kings. The way is being made plain whereby a truly Imperial Parliament will be set free to devote itself to imperial affairs, and to the direction of the power which will be possessed by the "nation and company of nations." May that power be ever exercised in accordance with the will of Him who gave the promise to Jacob; may our race intelligently and willingly obey, and recognise the guidance of the God of our forefathers, Abraham, Isaac, and Israel.

Reviews.

The British Church the Oldest Christian Church in Europe. An Address on the Divine Authority, Antiquity, and Utility of the English Church, etc., etc. By John Bull. Price Twopence. Exeter: H. S. Eland, 236, High-street; W. J. J. Norton, 185, Sidwell-street.

The above pamphlet is by a well-known local lecturer in Exeter, who writes under the expressive name, "John Bull." From internal evidence we find that he is an Anglo-Israelite, or rather, as he calls himself, a "Brito-Anglo-Israelite." That he possesses much ethnic knowledge of our case is what we cannot say; for we find him telling us, on page 17, that "My readers will say, 'Why this teaching is Brito-Anglo-Israelism!' Yes, most certainly. All true Britons are the descendants of Japheth or Jacob, or both mixed." What this exactly means we don't know; for if we British are of Japheth, we are not of Shemitic origin, and cannot be Israel; and if we are of Jacob we are of Shem, but not at all of Japheth. We may be of both mixed, in which case it is certain, under a constant law affecting Israel, assimilation has made the Japhetic portion of our population into Shemitic Israelites long ago.

Our object in drawing attention to John Bull's pamphlet just now is that we may re-publish two valuable chapters, Nos. III. and IV. (pp. 11 and 15), as bearing upon the history of the Establishment of our pure Apostolic Church in these islands during the first century, and as giving "reasons for the antiquity of the British Church." John Bull has a strong idea that Papal Rome had nothing to do with the orders of our early British Church, and his evidence on the subject, following that of the late Rev. T. C. Price, noticed in pp. 181 and 182 of this year's Banner, cannot fail to be interesting to all our readers.

We deem it of great importance to our case to establish the fact that the Church of Christ was planted in these islands in the first century (in A.D. 61, as we believe), because this gives particular force to our Lord's prediction of Judah, in Matt. xxi. 43, "Therefore the kingdom of God shall be taken from you, and given to A nation bringing forth the fruits thereof." If we can show that even before Titus destroyed Jerusalem and the Jewish polity, the kingdom of God and the Gospel fruits that come thereof were planted here, the first of all the nations, then we add another "Identification" of a valuable kind to our list, and so help to prove, by a new line of argument, our contention that the British are Israel.

We shall now ask our readers to consult "John Bull," and hear what he has to say on the subject, from pp. 11 to 18 of his little pamphlet. We need add no more regarding the work itself. It is a clever little treatise, which will be found useful and valuable in these our dangerous times, giving hints here and there that "John Bull" has had Anglo-Israelite instruction, which may be taken for granted, when we reflect that he is a personal friend of Mr. W. H. Peters, J.P., of Lympstone, near Exeter (p. 31, 32), and therefore has had an able and an earnest Identity coadjutor. Our extracts are as follows:—

"III.—THE PROOFS OF THE ANTIQUITY OF THE BRITISH "CHURCH.

"1. Gildas, the earliest British historian, says 'That the Gospel was introduced into Britain in the last year of the reign of Tiberius (that would be the twenty-second year of his reign), and therefore Christianity was introduced into Britain five years after the Crucifixion—that is, A.D. 38.' Polydore Virgil, a Roman Catholic writer, says, 'Britain was, of all the kingdoms, the first that received the Gospel, partly through Joseph of Arimathea.' The Church historian, Thomas Fuller, says: 'We dare not deny the substance of the story of Joseph's mission.' Bishop Godwin writes: 'The testimonies of Joseph's mission are so many, so clear, that an indifferent (impartial) man must discern that there is something in it.' Archbishop Usher defended the mission of Joseph to Britain with all his great learning, and he had a mountain of mind and a continent of knowledge.

"Gildas, Queen Elizabeth, Archbishop Parker, Sir Henry Spelman, tell us that 'Joseph of Arimathea came to this island and preached the Gospel, being sent hither by St. Philip and St. James, the Apostles of Christ.' That he was in this country is confirmed not only by divers histories, but also by ancient monuments at Glastonbury. Let us hear this learned English antiquarian, Sir Henry Spelman, who writes on the antiquity of the Church: 'It is certain that Britain received the faith in the first age from the first sowers of the Word. Of all the Churches whose origin I have investigated in Britain, the Church of Glastonbury is the most ancient.'

"2. What about Lazarus, whom Christ raised from the dead? What became of him? In St. John's Gospel, xii. chapter, and at the 10th verse, we read: 'But the chief Priests consulted that they might put Lazarus also to death.' Why? The testimony of Lazarus to Christ after His resurrection was so great that the Jews would put him to death to destroy his testimony. But Lazarus came with Joseph to this country, and was one of the first preachers of the Gospel in ancient Britain; and we have the substance of his teaching preserved in the 'Triads of Primitive

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Britain.' One of those triads is known as 'The Triad of Lazarus," with the three counsels of Lazarus, which are the following:—'Believe in God who made thee; love God who saved thee; fear God who will judge thee.' This is sound theology, and should be considered solemn teaching, seeing that it was spoken by a man who had been dead and buried, and returned from the spirit world. Thus, while Lazarus escaped to save his life—and such a life was worth saving—God overruled the rage of the Jew, to send Britain a sound and solemn teacher of the realities of life, death, and eternity. What great friends Joseph and Lazarus would be, and what motives they had for love to Christ and to one another! While Lazarus had been raised from the tomb by Christ, Joseph had lent his tomb for Christ. What sweet counsel they would hold together in Glastonbury! It is difficult to explain how the name and counsel of Lazarus should get into those ancient British Triads, except by his presence and teaching in Britain; Judea drove him out,but British-Israel took him in gladly.

"3. Nicephorus states "that Simon Zelotes carried the doctrine of the Gospel unto the Western Sea, and to the Britannic Islands.'

"Here is one of the twelve apostles specially ordained by Jesus Christ Himself, to assist in preaching the Gospel to every creature, preaching it in our country; and yet some writers of great note talk about the Apostolic succession of the British Bishops coming through the Popes of Rome! Dorotheus, Bishop of Tyne (in A.D. 300), testifies that Simon Zelotes was slain and buried in Britain.'

"4. Dorotheus (A.D. 303), writes: 'Aristobulus, who is mentioned by the apostle in his epistle to the Romans, was made Bishop in Britain.'

"Haleca, Bishop of Augusta, says: 'The memory of many martyrs is celebrated by the Britons, especially that of St. Aristobulus, one of the seventy disciples.' The scene of his martyrdom is marked to-day in Montgomeryshire, and known by the name of Arwystli, that being the Welsh for Aristobulus.

"Rome was the capital of the Gentile world, and many of the disciples and Christian missionaries would flock there, and Aristobulus was one of them. Paul sent him to Britain, and he left his family in Rome while here, and when the apostles sent salutations to the Roman Christians by name, he, knowing that Aristobulus was in Britain, simply says, 'Salute them which are of Aristobulus's household.'—See Romans xvi. 10.

"5. Paul was the apostle of the Gentiles, and it was highly probable that he would visit our country in the execution of his great mission.

"No doubt some of my readers will say that the above history is more fable than fact, in order to give the honour of the introduction of Christianity into Britain to Pope Gregory the Great, who sent Augustine in 597, at the end of the sixth century. But Christianity was introduced in the first century, and by the end of the second century the land was well studded with Christian Churches. Here is the real proof of it, which no scholar will deny, as the evidence is supplied by the Fathers and well-known writers. Who are they? St. Clement, of the first century, says 'that St. Paul travelled to the utmost bounds of the West; so that Paul must have preached in Ireland, as that would be the utmost bounds of the West known at that time. St. Patrick would be a noble successor to St. Paul in after years, as he was no Romanist.

"Tertullian (A.D. 150—200), the second century, says of Christianity in our country 'even in those places in Britain hitherto inaccessible to the Roman arms, have been subdued by the Gospel of Christ.' He must mean Wales, where the members of the Royal Family were the first converts to the Gospel.

"Origen (A.D. 240), the third century, says, 'The power of God our Saviour is even with them in Britain, who are divided from our world.'

"Eusebius (A.D. 320), the fourth century, says, 'The apostles passed beyond the ocean to the Isles called the Britannic Isles.'

"Jerome (A.D. 378), writes, 'From India to Britain all nations resound with the death and resurrection of Christ.'

Chrysostom (A.D. 402), writes, 'The British Isles, which are beyond the sea, which lie in the ocean, have received the virtue of the Word.'

"Theodoretus (A.D. 435) states that 'Paul, liberated from his first captivity at Rome, preached the Gospel to the Britons and others in the West.'

"Capellus says, 'I scarcely know of one author, from the times of the Fathers downwards, who does not maintain that St. Paul, after his liberation, preached in every country in Western Europe, Britain included.'

"Bishop Burgess writes, 'Of Paul's journey to Britain, we have as satisfactory proof as any historical question can demand.'

"Sir William Blackstone says, 'The ancient British Church owes nothing to Rome or its authority.' Several centuries before the advent of Augustine to Canterbury, the British Church had existed, and has maintained her continuity from the days of the apostles till now. Thus the Churches and Church property all down the ages have been the works and gifts of Britons. They were built at the cost, in money or labour, of the English people; and when the English people elected that their prayers should be read in the English language instead of in Latin, at the Reformation, and abolished the sale of indulgencies as well as absolution for sins by money payment, the Churches and Church property still belonged to the English people, for they had never handed over their title-deeds to the Pope of Rome.

"The British Church was founded by the apostles and Christians from the first Church in the world—viz., the one in Jerusalem. The Pope often claimed, but never legally held, any supremacy in England. He could only exercise spiritual jurisdiction with the consent of the Crown. When King John in his weakness would have submitted England and her Church to the Pope, the Archbishop of Canterbury and the Barons would not let him, and compelled him to sign the Magna Charta. Britain has never surrendered to Roman authority, thanks to the Archbishop and the Barons.

(*To be concluded in our next.*)

Correspondence.

CANADA.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—You may think this cutting worth reproducing, as showing the loyalty of our outlying dominions.

Yours truly, CHARLES BOWTHORPE.

4, Camden Hill-road, Upper Norwood, July 22, 1886.

REGINA, July 17.—After six days' travelling the Premier and Lady Macdonald have reached this place, having travelled over 2,000 miles by rail, and having visited Southern Manitoba, and made a stay of two days at Winnipeg. Sir John received many addresses of welcome, and at all stations on the line his arrival was awaited by crowds to whom he made speeches. The addresses all express the content of the inhabitants with their prairie homes, their gratitude for the railway facilities afforded them, their pride in the position of Canada in the British Empire, their loyalty to the Queen, and their hope for the long life and renewed vigour of the Premier. Sir John Macdonald has closely examined the Canadian Pacific line, and expresses great satisfaction at the solidity of the road-bed and the excellence of the rolling stock, and declares himself to be struck with wonder at the marvellous engineering difficulties overcome. Between Winnipeg and Regina the train ran at the rate of forty miles per hour.—*Daily Telegraph*, July 19, 1886.

To the Editor of the "Banner of Israel."

SIR,—Am I on the right track in reference to the following historical and ethnological facts? 1. That St. Andrew is the patron saint of Scotland. 2. That St. Andrew preached to the Scythians. 3. That the word Scot is derived from *Scuite*, or *Squit*, Gaelic for *wanderer* or *scattered*, the Scuiti meaning *the dispersed*. 4. That the words *Scythica* and *Scotica* have been applied to Scotland. Conf.

> "Romanis . . . emergunt . . . quibus sunt trans
> Scythicam vallem evecti."—*Gildas.*

The venerable Bede says that the Picts came from *Scythia*. 5. That Norwegian history indicates the Normen, who largely colonised Scotland, were of Norwegian origin, *vide* Pinkerton; also Eumenius, A.D. 296. 6. The Irish bards allege the Scots to be of Scytho-Scandinavian origin. 7. The Anglo-Saxon Chronicles state that the Britains came from Armenia. The editor substitutes Armorica, without comment. Do you know what authority he or any one has for the emendations beyond conjecture? 8. Is there any connection between Scyth and Seth? Would you please publish this, that information may be elicited?

Yours truly, GEO. M. COX.

Huron College (Church of England), London, Ontario, Canada.

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THE COMING "MIGHTY TEMPEST" IN EUROPE.

THE Press of Europe, and especially that of Italy, begins to realise that the late events in Bulgaria and the forced abdication of Prince Alexander, brought about by the compulsion of Russia, will end in a "mighty tempest in Europe." The *Tribuna* said so in plain words very lately. "The Powers which permit what passes, may think that they secure peace for a moment, perhaps; but either we deceive ourselves, or logic has lost its power, if they are not sowing to-day the seeds which shall produce a mighty tempest in Europe." It is clear that fear of war dictates the policy of Germany. A Franco-Russian alliance is what she dreads; and rather than incur that risk, Prince Bismarck is willing to allow Russia to approach Constantinople, to become the master of Bulgaria, and acquire a preponderance there, which is sure, in spite of all precautions, to end in a desolating war, that will break Europe to pieces, and leave Russia the master of the situation.

Men, no doubt, deprecate the approach of such a state of things, and desire to avert it. In vain! Russia is destined to become the last great war-woe of the world, and to be in a position finally to contest with Israel for the dominion of the whole globe. But how can this take place till the balance of power in Europe is utterly destroyed, and one State emerges from the ruin able to try conclusions with the chief of nations, the mistress of the sea, "the nation and company of nations," to whom appertains the wealth and commerce of the globe and the Gates of the whole world? Russia, as the last great Satanic scourge of the earth, has to develop her power when Turkey, the seventh head of the Apocalyptic Beast, has finally collapsed, and is necessarily a nation which must rapidly increase in territorial extent, power, and military strength, at the expense of Turkey and of the other nations of continental Europe. Without such increase she would never dare to try conclusions with the Son of God and with His people Israel, for the possession of the holy places in the Land of Promise. This will prove to be the last final insult to the Lord God of Israel, which He will not longer tolerate or condone. Then will Ezek. xxxviii. 18 be fulfilled, wherein it is stated that "It shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, that My fury shall come up in My face. "The fury" of God is excited by the gross insult offered by this so-called Christian Power, when it not only invades, but attempts to take possession of, His own land—the one consecrated by the shed blood of His own well-beloved Son; the land given by Himself to His people Israel for an everlasting inheritance (Gen. xvii. 7, 8).

We shall doubtless, therefore, ere long, see a Russian garrison in Bulgaria and Eastern Roumelia, and thus realise the power of Russia advanced right up to the confines of Turkey proper, ready at the destined hour to destroy the last vestiges of Turkish sovereignty in Europe, and to grow on her ruins to be the curse and scourge of the Godless ill-consolidated nations thereof.

The Correspondent of *The Times*, lately writing on the subject of Russian successes in Bulgaria, consequent on Prince Alexander's fall, declared that the three Powers, Russia, Germany, and Austria, are carrying out in these events a carefully prepared programme, in which each nation will be seen at last to have obtained just what each had always fixed on as the object of its ambition. Thus Russia will strike for Constantinople; Austria will obtain access to the sea at Salonica, and Germany at some fresh ports and territory (Antwerp, Holland, and Belgium), on the German Ocean. These plans put France aside, and ignore the British people as a race not to be counted in the general scramble for possessions. The Correspondent of *The Times*, however, looks for some "bold and successful policy" to emanate from the British nation by way of check to Russia; but deems the chance now gone. We think, however, we see where Israel will assert herself, and so destroy Russia's game in the direction of "the Gate" for ever. "The bold and successful policy" will be not the vain attempt to bolster up the throne of Prince Alexander, which Germany, Austria, and Russia have resolved shall fall; but by the perfectly feasible operation of taking possession of "The Gate" ourselves when the right moment comes, with the aid and at the request of its present owners, the Turks. Thus we believe we shall best serve the purposes of national freedom. Thus the prophecies will be completely fulfilled in Israel's favour; since then will come to pass the promise, "Thy seed shall possess the Gate of his enemies" (Gen. xxii. 17).

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Bulgaria is, we believe, to fall prophetically into the hands of Russia to augment her military strength, and give her the needed power over her European enemies. It were impossible for this country to hope to curb the rising strength of Russia by attempting to maintain the Berlin Treaty in Bulgaria, since Germany and Austria, the other parties to that instrument, have agreed to tear it up. But in self-defence, and in order to fulfil the prophecies, it is ours to do that which our maritime power enables us to effect. We can take Constantinople with the consent of the expiring power of Turkey; and this we doubt not will be the end of the present complications, what time the hour comes to deal Russia's ambition a blow which shall show her that the Lord God of Israel ruleth upon the earth, and that to the Muscovite is not assigned the dominion of it. Russia's power to retaliate upon us in India for any such vigorous policy at the Gate, remains to be seen. She will rise in vengeance against us there, no doubt, if she have leisure and men to spend upon so vain an operation as that would prove. We rather incline to the belief that before Russia can turn her attention to the occupation of Constantinople, she will be involved in so serious a conflict in Europe, that she will have no heart to make Israel her enemy too, until at least she shall have disposed of her Teutonic foes. May God defend the right, and give us our promised Gate, in peace, and to Him shall be all the praise!

WHAT WAS THE POSITION OF BENJAMIN IN THE KINGDOM OF JUDAH?

By Surgeon-General J. M. Grant, M.D.

This question becomes important in view of the further question, "Were the Jews alone implicated in the guilt of the crucifixion? Many of those who differ from us affirm that the presence of Benjamin, and many individuals of all the other Tribes who joined themselves to Judah soon after the severance of the kingdom; as well as the mention of the "Twelve Tribes" in the New Testament establishes the fact that the kingdom of "Judah" was representative; and that all the Tribes were implicated in the crucifixion. Let us examine the last argument first.

I maintain that there is no mention of the Twelve Tribes as being in a state of political union, representative or otherwise; or indeed of the Twelve Tribes as a body in the New Testament at all. The only two places in which the expression "the Twelve Tribes" occurs are in the opening of the Epistle of St. James and Acts xxvi. 16, in both of which the "Jews as a people" are distinctly excluded. St. James addresses the Twelve Tribes scattered abroad, which cannot possibly include the Jews, because they were established as a people possessing an almost independent self government in their own land. He also addresses them as Christians, so that if we affirm that he regarded them as included in the Jews, who existed in his day as a representative Twelve-Tribed people, we are driven to the further conclusion, whether we affirm it or not, that he regarded the Jews as a representative Christian body.

In the other passage St. Paul speaks of "our Twelve Tribes" instantly serving God day and night in the hope of the resurrection from the dead, which would effectually exclude the Jews, because they were divided on that doctrine (Acts xxiii. 6—8), even if St. Paul had not emphatically excluded them in the words, "For which hope's sake, King Agrippa, I am accused of the Jews." Neither could St. Paul have spoken of the Ten Tribes as a body "serving God," because they were sunk in heathenism at the time; so that it is evident that both apostles referred to Christian converts only; and that these two passages have no bearing whatever on the question.

With regard to those Israelites who remained with Rehoboam at the disruption of the kingdom, or joined him soon afterwards, their case is essentially different from that of Benjamin, because that Tribe was, beyond dispute, appointed by God to represent Israel in the kingdom of Judah, while they, whether their numbers were few or many, joined themselves to Rehoboam's government as individuals for the sake of their own advantage and convenience only, and were no more representatives of Israel than Frenchmen naturalised amongst us are representatives of France. What became of them we do not know, but it appears from 2 Chron. xi. 17, that they made Rehoboam strong for three years only, that being the short time during which he continued to walk in the way of David and Solomon. But be that as it may, any of them that remained must have become Jews pure and simple; and in a few generations, indistinguishable from the rest of the people.

Stress is sometimes laid upon 1 Kings xii. 17, as proving that the people there referred to, the remnant of the people, as they are called in the 23rd verse, continued to form a distinctly recognisable portion of the kingdom of Judah; but this by no means follows. They were distinct at the time that the warning was given to Rehoboam not to fight against Israel, inasmuch as they had recently joined themselves to his kingdom; and he was commanded to control them as his subjects in this matter; but there is nothing to show how long they remained under his rule, nor why, if they did remain, they should have formed an exception to the general law of absorption of the weaker people by the stronger, as there is in the case of Benjamin. The presence of this remnant of Israel with Judah on the first formation of the kingdom throws no light whatever on the history of Anna, the prophetess, neither has it any connection with Ezra vi. 21 and Nehemiah vii. 73, because the persons mentioned in these passages were men of Judah and Benjamin, who had put away their heathen wives, and such as had been born of them (see Ezra x.).

Of course, the subjects of a government are involved in all the consequences of the acts of their rulers, and as Benjamin was subject to Judah until after the crucifixion, we must either admit that they participated in that crime, or show some reason for supposing that they were exempted from such participation; and this we can very easily do, because we find from Zech. xi. 12—14 that the betrayal of Christ caused the brotherhood between Judah and Israel to be broken, from which it is evident that Benjamin, so far from having been a party to the treachery of Judah, protested against it so strongly as to cause a rupture between them, leading up to their separation, which God had predicted by His prophet Jeremiah more than six hundred years before. We do not know how Benjamin escaped from the siege of Jerusalem; but as we read in Jer. vi. 1, that it was God's purpose that he should escape, we may be certain that he did so, and that he was "gathered" with the other Tribes of Israel into the place of safety which God had provided for them, as predicted by Nathan, while the Jews were scattered as outcasts amongst the nations to bear the heavy burden of their last and crowning act of iniquity ALONE.

How then are we to understand the prophecy of Ezekiel about the two sticks? and what people is indicated by Judah and the children of Israel, his companions? We must remember that the nation was divided into the two Houses of Judah and Israel in the counsels of Jehovah long before the disruption of Solomon's kingdom; and it appears to me more in accordance with the harmony of Scripture to suppose that the prophet referred to that division rather than to that under Rehoboam, which although of divine appointment, was still the outcome of rebellion; and in that case the stick of Judah would include Judah, the federal head of the House, and the children of Israel, or *the Jews*, his companions; and the stick of Joseph would include Joseph, the federal head, as represented by Ephraim and "the whole House of Israel," "the Tribes of Israel"—that is, the whole Eleven, his fellows. This was, in point of fact, the division caused by the rebellion of

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Israel under Jeroboam, to which Benjamin would appear to have been a party at first, because we read in 1 Kings xii. 20, that there was none that followed the House of David but the Tribe of Judah only. How Benjamin was gained to allegiance to David we are not told further than that it was by the special intervention of God, and for a period of limited duration which the division of the kingdom was destined to outlast for centuries; so that the Two Houses of Israel of prophecy are, and always have been, the House of Judah, consisting of the Tribe of Judah only, and the House of Israel, consisting of the Eleven other Tribes, Levi not being counted, because he had no inheritance in the land. I think that we mystify ourselves needlessly by attempting to give a hard and fast definition to such expressions as "All Israel," "the children of Israel," &c., which are used to denote different portions of the nation under different circumstances of time and place; and that the only safe rule of interpretation is to consider them in connection with their contexts. At all events, I cannot see how the stick of Joseph could include the whole House of Israel if a representative portion of it were with the stick of Judah; or how we can look for such a representative portion amongst the Jews at the time of their restoration when we are told by the prophet of the Lord that the brotherhood between Judah and Israel was broken more than two thousand years ago, and have no record whatever in the Bible of any re-union since that time either past, or to be looked for before the final re-union on the mountains of Israel beyond that which we see in our own day in the establishment of the throne of David over the kingdom of Israel, or of God, which has been taken from the Jews, as declared in Matt. xxi. 43, but cannot have been given, on the showing of those who contend for a representative union, to the House of Israel, because the taking of the kingdom from the one House and giving it to the other draws a line of demarcation so sharp and positive as to be absolutely inconsistent with the idea of union in any form or degree. There has never been but the one representative union of the severed House of Israel: and the prophets tell us that it was broken at the dawn of the Christian dispensation, and will not be cemented till its close.

It may be useful to inquire what was God's purpose in giving Benjamin to Judah, and whether we have any means of identifying the Israelitish tribe as distinct from the Jewish in New Testament times, especially as it is sometimes objected that we have no Scriptural proof that Benjamin was separated from his own people in order that he might receive the Gospel and carry it to them. The expression, "This thing is from Me," shows that there was a most important purpose to serve; and as the nation had rebelled and broken the covenant which God had made with them by the hand of Moses, it was absolutely necessary that they should be separated and punished separately for their backsliding before the advent of the Saviour who was to be raised up in their midst, because if the rejection of Christ had been the united act of the whole nation, God's scheme of salvation in Him must have miscarried. Our own reflection and common sense might teach us this; but we are not left to the guidance of our reason, because we have the same truth declared in the remarkable blessing of Bejamin by Moses, recorded in Deut. xxxiii. 12 as follows:—"The beloved of the Lord shall dwell in safety by him, and the Lord shall cover him all the day long, and he shall dwell between His shoulders.' Here we have two things clearly foretold. *First*, that the beloved of the Lord, that is Christ, would find a refuge in the territory of Benjamin, the fulfilment of which we will consider by-and-bye; and, *second*, that the Lord should cover him all the day long, which was fulfilled, I conceive, in his having been kept under the Mosaic covenant when the other tribes of Israel were divorced from it; for it is a most remarkable fact that Benjamin is the only one of all the tribes of Israel that has never been out of covenant relationship with God, because, at the close of the Mosaic dispensation, he was brought into the new covenant by the preaching of John the Baptist, and Christ and His apostles; the proof of which I will adduce presently.

The next, and as far as we are informed, the only other reason for the separation of Benjamin, was that David might always have a light before the Lord in Jerusalem. This word light is used in the sense of a representative posterity in different parts of Scripture—for example, Job xviii. 5, 6, and Prov. xiii. 9; and it seems to be used in the same sense here. God's promise to David was that his throne should be established for ever, not only over Judah, but the House of Israel also; and it is evident that this promise would have been broken if all the Eleven Tribes had been severed from his kingdom; and that it could only be kept by one of them, or at least a representative portion of Israel, being attached to the kingdom of Judah *with the divine sanction*; and that no unauthorised private migration of families or individuals from the one kingdom to the other would meet the requirements of the case.

Let us now see how far we can trace a distinction between the Jewish and Israelitish portions of the kingdom of Judah. It is very evident that there were two distinct bodies of Israelites in Palestine in our Lord's day, the Jews and the Galileans; and I think it equally evident that the latter were the Tribe of Benjamin, because the prophecies regarding Benjamin were fulfilled in them. Christ dwelt in safety by them; for we gather from John xi. 8 that as long as He remained in their territory, He was safe from the malignity of the Jews; and we read in Matt. iv. 16, that His dwelling amongst them was the occasion of the fulfilling of the prophecy of Isa. ix. 1, 2, that the people which sat in darkness saw a great light. This prophecy evidently refers to the outcast and heathen Ten Tribes of Israel, because neither Judah nor Benjamin was sitting in darkness at the time, but had the light of a clear revelation of God, the Jews being the custodians of His oracles: neither were the Ten Tribes present in Palestine at the time, so that they could only have seen the great light through the medium of their representative, Benjamin, the Galilæans of the New Testament who we are told in John iv. 45 received Christ. I do not mean to deny that many of the Jews believed on Him, but we know that there was not a general acceptance of His teaching in their case; and we gather from the sweeping denunciation of the Galilæans by the Pharisees, recorded in John vii. 49, that their defection from the law of Moses was general if not universal; besides which the deliverance of the whole tribe from the horrors of the siege shows that they were accepted of God, which they could only have been through belief in His Son; so that we have in the close intimacy and union between these Galilæans and Christ, all the apostles having been taken from amongst them, such an exact fulfilment of the blessing pronounced by Moses upon Benjamin as to make it impossible for us to come to any other reasonable conclusion than that the two people were identical; and that the position of Benjamin in Judah was that of representative of his brethren of the Ten Tribes before the Lord for good, but not for evil.

We are generally taught that the people described as sitting in darkness were the heathen nations of the world at large, but no attempt is ever made to explain why a light intended to lighten them should have shone forth from Galilee, or how they could possibly have been affected in the smallest degree by Christ having dwelt in any particular district of Palestine, or in Palestine at all.

EIGHTY colonials, representing our Eastern Empire at the Exhibition, visited the Crystal Palace, attired in their picturesque costumes. They were regaled in the Prince's dining-room. At the first of the tables were seated twenty-one Brahmins, who ate fruit, cakes, sweets, jellies, and drank lemonade. The second table accommodated sixteen Mahometans, who partook of a similar fare; whilst a like repast, but at a different table, satisfied the appetites of five Malays. Five Greeks, two Chinamen, four Cingalese, and three Bushmen, who occupied another table, ate and drank everything that was offered.

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THE REV. HENRY ROE.

THE editor of a journal is neither ubiquitous nor omniscient, and must therefore rely upon the accuracy and good faith of his correspondents for much of his matter. We make this remark because our attention has been called by the Rev. W. Clayton Fuidge, Congregational minister of St. Ives, to our article of August 18, under the above heading, which Mr. Fuidge complains is inaccurate as to facts and damaging to himself and to his Church.

We named no one in the article in question, and were not aware of Mr. Fuidge's existence, or that there were not other Congregational ministers in the neighbourhood of Mr. Roe's late Church. Mr. Fuidge, however, declares he is the man, and that every one of Mr. Roe's statements is untrue and misleading. Mr. Roe, on the other hand, maintains their absolute truth. Who shall decide when ministers so disagree? We have no intention of adopting the side of either of our two correspondents, and therefore regret that the notice in question, as far as it affected Mr. Fuidge's Church, found a place in the BANNER. We are sorry if the facts were incorrectly stated by the BANNER, and beg to assure Mr. Fuidge that we had no intention whatever to give him or his congregation pain.

PROGRESS REPORTED FROM NORTH INDIA.

A MINISTER of one of our Protestant denominations, labouring among soldiers and others in the North-west Provinces of India, sends us a very favourable report of the progress of Our Identity and of the BANNER also in those distant regions of Her Majesty's dominions.

"I have not forgotten you," he writes to us, "nor your great kindness in sending me the BANNER OF ISRAEL. For although I receive several copies from Miss Rush, besides the one you send, I have still more than I can do to supply all those who ask 'for a read of it.' We generally pass them on from one to the other, so that they get well distributed. . . . I have many soldier-readers of the literature I receive for circulation, who firmly believe Our Identity, and who are watching events as they pass along. These, with myself, are praying for the restoration of our race, and desire that all the world may see that we are truly the people of God. I mean by this, that we are 'God's ancient people,' whom He led with His strong and mighty hand out of the land of Egypt, bringing them through that great and howling wilderness, and feeding them with the bread of heaven; giving them also water out of the stony rock which followed them for forty years. . . . There are many of our great men who are having their eyes opened to this truth, only they do not like to confess it before the world. Only a few days ago I was called upon by one of these 'great men,' who desired to see me in his quarters. I went there, and having a slight guess what it was he wanted to know, I took my Bible with me, with many of Our Identity passages marked in it. I found I was not mistaken, and was soon busy at work pointing out passage after passage to him. I then asked him, 'Can you show me any nation under heaven that answers this description but the British?' We had a glorious time together, and I am sure that it was both beneficial and profitable. The Word of the Lord will enter and give life and light to all the true inquirers. I am sure there are many such in the ranks of the great and the wise who see these truths clearly, but do not like to confess them before men for fear they may be put out of society for believing what they term, 'an absurd thing!' . . .

"I thank you for the articles on the Church of God, which have appeared in the BANNER lately; they have removed many errors from my own mind. But I fear there are many who make the mistake about the Church of God because they look at the individuals who are the clergy of the Church. They see the indifference that exists among them. They are driven to the conclusion that these men are not true pastors, but imposters, when they see them so careless and indifferent that you may find them at the race-course one day, at the theatre the next, and after the whole week has been given up to a round of worldliness, they make their appearance on Sunday as the religious instructors of the people! No wonder the clergy are looked on by many with disgust. . . . On the other hand there are many who are faithful and true. These fearlessly declare the Gospel, and they are the true foundation of the Church. The others are hirelings unawares crept in, and will have to be weeded out. May the Lord Himself weed them out, that they may no longer be stumbling-blocks in the way of the men. . . . Still the Church remains, and although she has been degraded by her leaders, her doctrines and her formularies are the same as those of the apostles' days, when she shone so brightly in the midst of great persecution; her foundation being the Lord Jesus Himself. . . . This Church has, I suppose, more missionaries in all parts of the earth than all dissenting congregations put together."

So far our North Indian missionary correspondent; a British dissenting minister himself, and yet one, we see, able to regard the Church of England with liberal, unprejudiced eyes, aided thereto, we are thankful now to know, by the articles on the subject which from time to time have lately appeared in the BANNER OF ISRAEL. Here, then, is a godly minister of religion, whose business and whose delight is to preach the Gospel of Christ, that the souls of sinners may be brought to Jesus for salvation, yet rejoicing in Our Identity and the comfort it brings him; acknowledging that it has opened his eyes to questions regarding which prejudice had hitherto closed them. This should teach those in India, and in England too, who tell us that Our Identity is a dangerous device of Satan, which draws men from the Saviour and leads them to make more of their Hebrew origin than of their soul's salvation, that they are under a great delusion and mistake. God's truth cannot mislead or injure those who receive and live on it. But to accept and believe the Identity, is not necessarily to renounce Christ and make Our Identity a god, as some imply. All things are given us to be used, but not to be abused; and while we rejoice in the blessings Our Identity confers upon our nation, *qua* nation, we have to beware lest we therefore neglect our own soul's salvation, and make what is our national blessing into our own personal idol, bringing with it to ourselves the curse, but not the blessing, of our God, the God of Israel.

THE ARCHBISHOP OF CANTERBURY GIVES EVIDENCE AGAIN.

WE are often now obliged to ask His Grace the Archbishop of Canterbury to enter the witness-box and repeat his testimony delivered elsewhere, unconsciously, to our surprised ears. His Grace was on June 2nd taking part in a service, when two clergy of the Church of England, the Rev. Canon Maclean and the Rev. W. H. Browne, received their parting instructions before proceeding as missionaries to the Assyrian Church in Kurdistan, on the confines between Turkey and Persia. His Grace addressed them, taking as his text, Isa. xix. 24, R.V., "In that day shall Israel be the third with Egypt, and with Assyria, a blessing in the midst of the earth." The Archbishop said the following suggestive words, if they give no clear indication to whom he pointed when he spoke of "Israel."

Yet a voice has surely *called:* a voice which in dimness we cannot but follow. "It shall be told thee what thou shalt do." If we understand it, if we harden not our hearts, but work it out, surely we could ask no greater sign in these days of the love of God to *them*—surely no greater sign of the trust of God in us.

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He loveth them. He trusteth us. And to you we pass this on, dear brothers, whose heart God touched so quickly, so unexpectedly. One in the Northern Isles, one in the depth of London —what more strange than that you should be bidden to leave both, and to arise and go to Assyria! I am witness how you both replied that you would go wheresoever God would.

We cannot tell what God will work by your hands. We have one wondrous unfulfilled word of prophecy, "that Assyria and Egypt and Palestine shall be a triad of blessing in the midst of *the* earth." Palestine, which was once the battle-field between those two, shall be the Divine link that binds them in joy. In each of those three lands there is in our day a strange faint little stirring as of sleeping Churches, that turn, as it were, towards waking, and speak dreamily and wearily to the strong young Church that waits and listens. Who shall tell what may come of it? Yet there *is* the written word about Israel, Egypt, and Assyria; and even if nothing great is *near*—yet these little stirrings one after another carry us through the dark and silent night towards some great morning. He would be a bold man who should say in the signs of our times that nothing great is near, that no morning is at hand.

Howsoever it be, remember that you are not to be dispirited, because deliverances are small, and much work yields little fruit. We commend you to the Comforter for yourselves. We place you under the protection of the Comforter to comfort *them*. We place you under the protection of the Comforter to strengthen them. And at the least you cannot but be a great sign of God's love—God's love to the old Eastern Church, God's love to the Church of England. To be signs of God's love and to be bearers of God's love is the "good part which shall not be taken away."

Here His Grace drew the picture of Israel, God's Church, a people He loved from the first and will love to the end, a people selected to show forth His praise (Isa. xliii. 21). "The bearers of God's love" can only be Israel, since theirs it is to tell all nations, families, and kindreds of the earth, that "God *so* loved the Word that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life" (Gen. xii. 2, 3, xviii. 18, xxii. 18, xxviii. 14, Acts iii. 25; John iii. 16).

In reference to the triad of countries singled out for blessing in Isa. xix. 24, 25, his Grace evidently connected Assyria with the land on the borders of Persia, whither the two missionaries, set apart, were proceeding. Egypt he saw was one of the lands alluded to because he connected Palestine as the third "in the triad of blessings in the midst of the earth." But how was it the Archbishop had not a word to say about "Israel," regarding whom Isaiah, speaking the words of God, made no mistake? "In that day," He said, "shall Israel be the third with Egypt, and with Assyria, even a blessing in the midst of the earth." His Grace quoting this, substituted "Palestine" for "Israel." This is hardly fair, because God never said He would make Palestine, with the other two lands, a triad of blessings in the midst of the earth, but that He would constitute *Israel* that blessing—being "the third with Egypt and Assyria, a blessing in the midst of the earth." It is clear, however, that what the Archbishop meant to say, but did not, was, that the two volunteering British missionaries represented Israel, and that they were going to the Assyrians to bless them with the Gospel. We look on the matter as a singular instance of God's grace in sending cultivated Englishmen, called to the ministry, to do Israel's part at the ends of the earth, and we hope and believe that the mission now inaugurated among the Assyrians may be the commencement of a movement which will bring British-Israel, the Assyrian remnants, and the Egyptian race together, in the bonds of Gospel blessing, Israel being the third with the other two, a blessing in the midst of "the earth" (Isa. xix. 24, R.V.).

SIR H. HOLLAND, in the House of Commons, on Monday evening, 20th, informed Mr. Dixon-Hartland that stamps for distinctive values will be ready for issue on Jan. 1.

MR. SMITH, of 132, Fleet-street, has just issued the 8th edition of his work on "Successful Advertising."

AN ERROR WHICH SEEMS INERADICABLE.

IN the March, 1886, number of the *London City Mission Magazine*, one of the Society's missionaries to the Jews has written an earnest appeal for spiritual help to his converted fellow countrymen in the West of London. We feel reluctant to allude to the paper in order to point out its glaring injustice to the House of Joseph or Ephraim, but we must do so in this instance, as it would be wrong on our part to appear even to acquiesce in the open appropriation of Ephraim's promises by Judah—and we feel we ought to protest against the assertion that "each sacred writer of the Old Testament" was a Jew! Towards the end of his paper the city missionary to the Jews, broke out into poetry of which the following with the writer's own introduction, is the copy.

It is much on my heart to get a missionary for these Jews in the West End, and with this object I have written and circulated the following lines:—

"A PLEA FOR ISRAEL.

"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."—*Isaiah xli. 14.*

"Fear thou not, O Jacob My servant, saith the Lord; for I am with thee: for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee."—*Jeremiah xlvi. 28.*

God's promises to Israel are not a few;
Of which the above are only two.

Scattered by God's avenging hand,
Afflicted and forlorn,
Sad wanderers from their pleasant land,
Do Judah's children mourn;
And e'en in Christian countries few
Breathe thoughts of pity towards the Jew.

Yet listen, Gentile—do you love
The Bible's precious page?
Then let your hearts with kindness move
To Israel's heritage.
Who traced those lines of love for you?
Each sacred writer was a Jew.

And then, as years and ages passed,
And nations rose and fell,
Tho' clouds and darkness oft were cast
O'er captive Israel,
The oracles of God for you
Were kept in safety by the Jew.

And when the great Redeemer came
For guilty man to bleed,
He did not take an angel's name,
No—born of Abraham's seed,
Jesus, who gave His life for you,
The gentle Saviour, was a Jew.

And tho' His own received Him not,
And turned in pride away,
Whence is the Gentile's happier lot?
Are YOU more just than they?
No; God in pity turned to you—
Have you no pity for the Jew?

Go, then, and bend your knee to pray
For Israel's ancient race;
Ask the dear Saviour every day
To call them by His grace;
Go—for a debt of love is due
From Christian Gentiles to the Jew.

My prayer is that some of Christ's redeemed will stretch forth the golden sceptre of love to my people who are living in darkness and error in the midst of the greatest and richest metropolis the world has ever seen. May the Lord hear my prayer, and answer it speedily on their behalf. I may mention that the poor people in my district, knowing my desire, have already subscribed a few pounds.

The writer pleads for Israel, but it is obvious from his poem that the case of the Jews is that he has at heart. He believes there are no Israelites but Jews, and no Jews who are not Israelites. The last proposition is correct enough. All Jews are Israelites. But what we want our Jewish missionary to

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master is that not all the Israelites were Jews. But does he know from his own Scriptures when first the House of Judah were called Jews? Would it surprise him to learn that never till 2 Kings xvi. 6, in the days of Rezin, King of Syria, in B.C. 742, does the term "Jews" occur at all in God's Word? Then first we are told "At that time Rezin, King of Syria, recovered Elath to Syria, and drove the Jews from Syria and the Syrians came to Elath and dwell there till this day." When God's Word used that name first as a distinctive appellation, and confined it then and thenceforward to the House of Judah, or the Jews, why does our Jewish missionary strive to confuse the matter by telling us that the Jews are Israel, and that all God's promises to Israel are God's promises to the Jews? The poem begins by two lines which we must at once denounce as misleading. He said,

> "God's promises to Israel are not a few,
> Of which the above are only two."

The promises alluded to were those in Isa. xli. 14, and Jer. xlvi. 28, addressed, as admitted by the writer, to *Israel*. Why does he by an act of misappropriation claim them for the Jews, when they are obviously, on the face of them, addressed not to the Jews, or Judah, but "to the men of Israel"—"to the worm Jacob," His servants Jacob—the blessed, sustained, protected, redeemed Israel? If the writer of the verses maintains that Isa. xli. 14 has reference to the Jews of the present day, then we ask him, do the Jews respond to the condition of things described in the context of this chapter? Have the Jews reached certain islands after long travel and then begun to renew their strength? On the contrary, few have come to these "Isles afar off," these "Isles of the West," and here they have not renewed any strength at all! They are in a miserable condition still! Has God shown that the Jews so assembled in the islands are His chosen ones, His servant? Has He made them here the chief of nations, and proved to the world He has chosen them and not cast them away? The very opposite is true. They are a scattered people still, God's outcasts still, and far from being the chief of nations here or anywhere else! When men have striven with the Jews in modern and past ages, and made war with them, has God given them always the victory so as to prove the truth of ver. 11, 12 of our chapter? Alas! no. They have invariably been persecuted and oppressed, and even now our missionary's poem pleads for them *ad misericordiam*, and not as a people for whom God has proclaimed His preference.

The promises of exemption from fear published by the missionary from Isa. xli. 14, and Jer. xlvi. 28, have not yet been in the Jews' enjoyment, and if these promises are exclusively theirs, then it is clear God has forgotten to be gracious to them (which God forbid) or the writer has erred from applying promises now in the full and exclusive enjoyment of British Ephraim-Israel—for whom, but never for Judah, they were meant! The statement at the end of stanza 2, is to the effect that in regard to the Bible,

> "Who traced those lines of love for you?
> Each sacred writer was a Jew."

We really are surprised that a Jew should have penned the lines! To say nothing of the fact that the very name of Jew was unknown to the Sacred Volume, as has been already mentioned, till B.C. 740 (2 Kings xvi. 6), we ask how could Moses, the writer of the Pentateuch, have been a *Jew?* Or Joshua, who was distinctly a man of Ephraim and not of Judah at all? (Num. xiii. 8), or Samuel, a priest of the Lord in B.C. 1165, or Hosea, a Ten Tribed prophet, or Jonah, a man of Zebulun, of the House of Joseph? These men were certainly writers of large portions of the Old Testament, and they are not known as "Jews" by designation in God's Word, and they could not possibly have been Jews even by parlance at the period of time when they flourished. Saul and Solomon were never known as "Kings of the Jews," and yet why does the writer of these verses endeavour to show that Solomon, the author of the Proverbs, of the Song of Solomon, and Ecclesiastes, besides David his father, the sweet psalmist of *Israel*, were Jews, since "each sacred writer," he declares, "was a Jew!" He admits that the Jews he desires to befriend reside in "the greatest and richest metropolis the world has ever seen"! If this be so, and Isa xli. relates to the Jews alone, why is not that metropolis theirs instead of their being poor needy suppliants in London at British feet for the Word of Life, which we have to give and they have not at all? Let the writer of these verses recollect that God has two ancient people—Israel-Ephraim, or the House of Joseph, and the House of Judah, or the Jews. To the House of Israel God has given, for transfer to Judah and to the world at large, the Word of God, and all that that implies. For He has said, "He showeth His words unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any nation, and as for His judgments they have not known them" (Psa. cxlvii. 19, 20). The British people, so blessed, are Israel, and as Israel, their duty is to give their brethren their due share of the Bread of Life. With these needful corrections our missionary's lines are beautiful, and will, we hope, meet with due consideration.

"PERSIA, ETHIOPIA, AND LIBYA WITH THEM; ALL OF THEM WITH SHIELD AND HELMET."

(EZEK. XXXVIII. 5.)

BY E. WILMSHURST, RETFORD.

EVENTS march fast. The Prince of Rosh, the chief Prince of Meshech and Tubal, has made another stride towards the "sick man's" capital. Bulgaria is hardening into a "little horn" of the Russian "beast"; and political changes are clearly pointing to a fulfilment of the above prophecy, when the great confederacy of the Prince of Rosh, or "Gog," is to invade the Asiatic provinces of the moribund Turk.

On page 353 of THE BANNER, Mr. Horner calls attention to the very significant paragraph in *The Standard* of July 30, that Abyssinia is preparing for a Russian protectorate; and now, (September, 1886) the following appears in *The Deutsche Zeitung* of Vienna:—"A singular announcement reaches us from Rome. The Negus of Abyssinia has been prevailed upon by the Russians, who came into this country for the purpose of colonisation, and whom he received in the most friendly manner, to unite the Abyssinian Church, which observes the Coptic rite, with the Russian Orthodox Church; and that union is shortly to be solemnly proclaimed."

A glance at the map of Asia, will show that Russia's aim is now being directed to the acquisition of a position on the Persian Gulf, and that a "protectorate" of Abyssinia, on the opposite side of the Red Sea, is now within the range of possibility. Persia is rapidly becoming a Russian satrapy; and with a position in Abyssinia, as the head of the Greek and Coptic Churches, the arms of the Russian Bear would embrace, in their fatal hug, the passage to India—via Suez, and the Red Sea route, which would be menaced by Russia on both flanks.

The attention of our rulers has been so much occupied in watching the designs of Russia in Central Asia, and on the borders of India, that the stealthy and insidious advances of that Power in Persia and Abyssinia have attracted little public attention; and the position of the latter country, contiguous to Egypt and the Soudan, makes it an excellent point of vantage, from which a constant irritation could be directed against British influence in the Red Sea districts, and in Egypt. A few more turns of the political wheel, and we may find ourselves in a position when the roars of the little lions of Tarshish may sound as very refreshing music in our rulers'

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ears; when British interests and trade may be again menaced by another European colossus, as when Napoleon launched his "Milan Decrees," and when England held her own against Europe in arms.

The study of Ezek. xxxviii., in the light of events now gradually progressing, is to be commended.

N.B.—The closing of Batoum, as a free port, is a straw which shows which way the wind blows, and what British commerce may expect in countries dominated by the chief Prince of Moscow and Tobolsk.

Reviews.

The British Church the Oldest Christian Church in Europe. An Address on the Divine Authority, Antiquity, and Utility of the English Church, etc., etc. By John Bull. Price Twopence. Exeter: H. S. Eland, 236, High-street; W. J. J. Norton, 185, Sidwell-street.

(*Concluded from page 379.*)

"IV.—REASONS FOR THE ANTIQUITY OF THE BRITISH CHURCH.

"How are we to account for the ready way in which the ancient Britons received the Gospel, and also for the advent of the persecuted disciples to this land rather than any other? John Bull can find no other way than the following to account for it.

"1. Long before Christianity originated in Palestine, there had existed from a remote period in Britain a religion known as Druidism, of which three of the leading doctrines were identical with those of Christianity—namely, faith in God. the immortality of the soul, and vicarious atonement. This identity of doctrine in fundamentals would point out Britain, as of all Gentile countries, the one best prepared to receive Christianity.

"Hence the first Christian Church in Britain was founded at Glastonbury, one of the Druidic cors in Somerset. It was natural for Druidism gradually to give up its idolatry and accept Christianity.

"2. Britain, being the only free state in Europe, it was the only country which afforded a safe retreat for wandering Israelites, and a secure asylum for persecuted Christians from Jerusalem or Rome. Druidism and Christianity were the only religions persecuted by the Roman Government at that time. Genebrard says, 'The glory of Britain consists not only in this, that she was the first country which, in a national capacity, publicly professed herself Christian, but that she made this confession when the Roman Empire was Pagan, and a cruel persecutor of Christianity.'

"Constantine the Great, who became the Roman Emperor, and abolished Paganism and established Christianity in its place over the whole Roman Empire, was born and bred in Britain. He received his Christian education in Britain from St. Helen, his mother, a British princess. and he was proclaimed Emperor in Britain. Let Rome no longer boast that England is indebted to her for apostolic succession or anything else but her corruptions of Christianity, which the British Church threw off at the Reformation. But no new Church was formed at the Reformation. There was no break in the continuity of the ancient British Church of the first century and the British Church of the sixteenth century. Some one has said, an Englishman with his face washed is the same man after as he was before he washed it.

"Freeman, the historian, says, 'History compels us to assume the absolute identity of the Church of England after the Reformation with the Church of England before the Reformation. The matter stands thus—Linus, a British Christian prince, was made the first Bishop in Rome by St. Paul; and if the Popes have any apostolic orders they got them from St. Paul through Linus, and not St. Peter, the apostle of the Jews. So that Rome is indebted indirectly for her apostolic succession to Britain, and so also the Roman Empire for the abolition of Paganism and the establishment of Christianity.

"3. The ancient people who inhabited the British Isles were the descendants of Gomer, the son of Japheth, who was the son of Noah (see Gen. x. 1—5). From their early settlement in Asia, they entered Europe, and, following the course of the Rhine, travelled the North of Germany, and then crossed into Britain. The truth of God, as revealed to Noah, would come with them, but there being no written word, and, relying on tradition, the truth would soon be corrupted, and they fall into idolatry. This is not enough to account for the three fundamental doctrines of Christianity in Druidism. The sons of Jacob, after their captivity in Assyria, must have followed the track of the sons of Japheth, and entered Britain, the only free state in Europe, and brought with them these three fundamental doctrines from the teaching of Moses and the prophets in Israel.

"The kingdom of Israel in Palestine was brought to an end by the captivity of the Ten Tribes (in B.C. 722); and after their captivity the Tribes were dispersed among the nations of the earth. They would naturally gravitate towards the only free state in Europe, and that was Britain. My readers will say—Why, this teaching is Brito-Anglo-Israelism; yes, most certainly. All true Britons are the descendants of Japheth or Jacob, or both mixed. England is modern Israel, and to this fact we owe our vast extent of dominion, commercial prosperity, and religious faith and high position among the nations of the earth. The God of Jacob is our God, and we must serve Him in Church and State, if we would retain our blessings. Many ministers of the Gospel and of State have held that England is God's favourite nation in this world. Two examples—

"The Rev. Matthew Henry, a Nonconformist and Commentator, writes:—

"'Let us give God praise for the national establishment of our religion, with that of our peace and civil liberty; that our land is not a land flowing with milk and honey, but (which is of much greater advantage) that it is *Immanuel's land*; that the Christian religion, that choice and noble Vine which was so early planted in our land, is still growing and flourishing in it, *in despite of all the powers of darkness to root it out;* that it is refined from the errors and corruptions the Church of Rome had with the help of ignorance and tyranny introduced; that the Reformation was in our land a *national act;* and *that Christianity, thus purified, is supported by good and wholesome laws, and is twisted in the very constitution of our Government.*'

"Here England is called Immanuel's land. What is this teaching but Brito-Anglo-Israelism, by one of the best Nonconformists that ever lived.

"The following extract from Canon Farrar's Sermon in Westminster Abbey, on the occasion of Lord Beaconsfield's death, will show that this distinguished statesman and Hebrew held the same views:—

"'Lord Beaconsfield in reality gives the British race *Israel's* place in the regeneration of the world. In "Tancred" he dwells upon our having become the natural ally of the Jew, our possession of the Hebrew spirit, and the Hebrew basis of our national life. He says:—

"'"The life and property of England are protected by the laws of Sinai. Her hard-working people are secured in every seven days a day of rest by the laws of Sinai. Who is the most popular poet in this country, the soother of the troubled spirit? The sweet singer of Israel. Since the days of the heritage when every man dwelt safely under his vine and under his fig tree, there never was a race who sang so often the odes of David as the people of Great Britain. Vast as the obligations of the whole human family are to the Hebrew race, there is no portion of the modern population so much indebted to them as the British people. It was the sword of the Lord and of Gideon that won the boasted liberties of England; chanting the same canticles that cheered the heart of Judah amid their glens, the Scotch upon their hill sides achieved their religious freedom."'

"What is this but Anglo-Israelism, by one of the most sagacious of statesmen since the days of Moses. The above facts alone will account for the ready acceptance of Christianity by the ancient Britons and Anglo-Saxons.

A CORRECTION.—In our article on page 343, referring to the special number of the monthly journal called *Imperial Federation*, we incorrectly stated the price of the former was 6d., whereas it is one penny; the very cheapest pennyworth we know! The League's monthly organ, *Imperial Federation* is priced sixpence, but "Fifty Years' Progress," with its 13 pages of letter press, its diagrams and map costs only one penny! The offices of the Imperial Federation League are in 43, St. Margaret's Offices, Victoria-street, London, S.W., where the publications can be obtained.

A STATUE of General Gordon has been unveiled at Aberdeen.

AT sun-down, the 29th inst., will commence the great Hebrew festival, "Rosch Hosana" or New Year, being the first day of Tisri, A.M. 5847.

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NOTICES.

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"HEAVEN'S LIGHT OUR GUIDE."

(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"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."—MICAH v. 8.

"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx 4

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RUSSIA AND FRANCE, TOGETHER, AGAINST GERMANY.

THE surprising reply of the Czar of Russia, to the too submissive telegram of Prince Alexander of Bulgaria, has set men wondering how it is that Prince Bismarck has taken the part of the autocrat, and why he has let the recently restored Prince of Bulgaria and Eastern Roumelia feel that, as far as Germany is concerned, Russia may have her way, and remove the Prince from a government where the people have welcomed him with enthusiasm, and re-instated him, with absolute unanimity, upon his throne? The Czar's words were these, and they were ungracious and insulting to a degree:—

I have received your Highness's telegram. I cannot approve your return to Bulgaria, foreseeing its sinister consequences for the country, which has already been so sorely tried.

The mission of Prince Dolgorouki has become inexpedient. I shall abstain so long as your Highness remains in Bulgaria from any intervention in the sad condition to which the country has been reduced.

Your Highness will decide for your own part what course should be taken. I reserve to myself to judge what my father's venerated memory, the interests of Russia, and the peace of the East require of me.

The reply, of course, meant that the Prince would be removed by the Czar in some way or another, the undying hatred of the latter following him, pending the realisation of the Czar's own purposes. But why does not Prince Bismarck move? Will it be nothing to Germany to see the Czar omnipotent in Bulgaria? so near the final object, too, of all the policy of the Russians—namely, Constantinople? It appears that the secret is this, that if opposed, Russia will surely seek the alliance of France, against Germany, and the latter cannot withstand Russia and France united! The mere hint of such a union suffices to make every statesman tremble. If this be the motive power of Russian policy, then is the end nearer than we had imagined. If Russia is to have her way, because she threatens to join hands with France in pursuance of her Eastern policy, then the great earthquake woe is surely at the doors; and France and Russia united against Germany, Austria, and Italy—"the two against three, and the three against two"—will bring the mighty conflict close; it will precipitate the quarrel that will destroy "yonder ill-consolidated Europe," and it will bring the last word of the Eastern Question, "Who shall have Constantinople?" within measurable distance of a final settlement. If Prince Alexander be removed by Russia, with Germany's consent, as seems quite certain, now the Prince has abdicated, then the approach of Russian influence to the capital of Turkey will, we may be sure, bring Austria to the front; for certainly German and Austrian interests cannot brook to see Russia become the guardian of the Bosphorus and Dardanelles!

Since the above was written, events have been rapidly maturing, and now we learn that Prince Alexander, on Saturday, September 4 last, after entering Sofia the day before, officially announced his intention to abdicate, an intention since carried into effect, leaving a regency, to be shaped as Russia wishes. Here we have the Russian policy entirely triumphant. Germany and Austria are apparently supporting it, and the existence of Turkey in Europe is correspondingly menaced by the removal of one of the securities created by the Treaty of Berlin, in respect to a Bulgarian kingdom under a Government independent of Russia. What the next development of Russian ambition will be we cannot predict, but we know that the Turkish power, or 7th head of the Apocalyptic "beast" has to make way for the 8th, or revived beast, with ten horns, and that beast, nondescript and terrible as it is, can be no other than the Russian Empire, which is now abnormally growing, and making decisive advances, in order to rob and plunder Israel of her rights; first, as to the great Gate, Constantinople, then as to Palestine and the holy places, and lastly, as to India and Egypt.

Under the circumstances, however, we are not left without our consolation, on the subject, such being ministered to us by Our Identity. To begin with; the time of the 8th beast is

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limited—"*He goeth into perdition*" (Rev. xvii. 11). He remains only to fulfil the words of God (ver. 17)—and every step of the plan is arranged by the wisdom of the God of Israel, who has, in some degree, revealed that plan to His saints (ver. 1—3). This "dreadful and terrible" 8th beast is, further, Satanic in its origin. It is strong exceedingly (Dan. vii. 7), victorious over the preceding Empire, cruel, and violent; and having the help of its ten horns in its contests, as the avenger of God, against the earth-powers who hate Him. Then there is this comforting thought, great as Russian Gog is certain to become, at Turkey's expense, there is nothing in prophecy to show that Israel is to become her victim, or vanquished by her armies. On the contrary, the main object of her efforts against the British nation will be frustrated; for Russia will never succeed in making Constantinople finally her own. She will never succeed in wresting India from Israel's grasp. She will never succeed in retaining possession of the Holy Land and holy places, though she *will* invade "the land," and obtain a temporary hold of it, which will have to be paid for very dearly, as Ezek. xxxviii. and xxxix. prove. These are the main outlines of His purposes, which God has revealed to us in the passage in question, as well as in Gen. xxii. 17; Psa. cxi. 6, and ii. 8, respecting "the Gate," and the Heathen Empire of the world. Events before us are of the most serious and terrible character, but in the midst of them all we may, as a nation, and as individuals too, retain our composure, and in patience possess our souls, because Russia, "the dreadful and terrible" beast of prophecy, is the doomed and conquered enemy of our race, whose end will be "perdition," ruin, and destruction, final and irrevocable. Let Israel, therefore, praise the Lord, their God and Saviour!

ISRAEL'S SIGNATURE OF THE DEATH WARRANT OF THE PORTE.

In a political forecast written by "A Correspondent" and published in *The Times* of September 1, 1886, we find the following remarkable sentences:—

We have really the choice of only two policies. One is to stand aside, to let the Triple Alliance work its bent, to see Austria come to Salonica and Russia to Constantinople, and to take our own compensation in Egypt. The penalties of this policy are: we are excluded from European councils, we acquiesce in the strangling of the nationalities of South-eastern Europe, *we give, blindfolded, a signature to the death warrant of the Porte*, and perhaps the most serious of all, we lose credit as the friends of the oppressed and the upholders of justice.

The words we have italicised remind us of Ezek. xxv. 14: "And I will lay My vengeance upon Edom by the hand of My people Israel; and they shall do in Edom according to Mine anger and according to My fury; and they shall know My vengeance, saith the Lord God." Taking Edom to be the prophetic name of modern Turkey and the British to be Israel, the policy described by *The Times* correspondent exactly tallies with the prophecy; for "the death warrant of the Porte" will, he declares, be unwittingly signed by the British "if we allow Russia to seize Constantinople, Austria Salonica, and content ourselves with Egypt." The alternative policy the correspondent describes is one which is quite out of the question in our present unhappy circumstances in regard to Ireland.

It is (he says) to stand forth as the one champion of Prince Alexander, to encourage Roumania, control the Porte, stimulate the fears of Hungary, strengthen the doubts of Austria, compete firmly with Germany's policy at St. Petersburgh, by showing how astute and selfish the Chancellor's policy is, in leaving his friends the trouble and cost of securing their own shares in a dubious compact, and to prove to Europe that we can take a line of our own. . . .

Whatever schemes are the subjects of discussion among men now, the end of one and all is the destruction of the Sultan's Empire and the fall of Turkey. The only doubt has reference to how he is to be re-placed, and who is to re-place him in Constantinople. The last word, in fact, in reference to the Eastern Question is the old one, "Who is to have Constantinople?" Germany says Russia may have it! Austria is doubtful on the subject.

The British-Israelites are ignorant of their rights, and are becoming callous, fancying the Canadian Pacific Railway will make a difference to them and lessen the value of the Suez Canal as the means to get to India and China. But the question of the return of Israel and Judah to their own land remains for accomplishment, and we may be sure God has been providing for that all along when He gave us Gibraltar, Malta, and Cyprus on the Mediterranean route, and Aden, Perim, and Egypt, on the Southern Red Sea road of access to the Holy Land, in order that the Gates of the ocean highways leading to the inheritance, might be safeguarded. Is it likely that the chief Gate of all, the one which safeguards all the rest from Russian attacks on the sea-shore of Syria will be withheld from the possessors of the Gates under God's promise "to Abraham and his seed for ever"? We think not! And therefore we believed that ere very long our own hands will unwittingly, or "blindfolded," give the *coup de grace* to the Turkish Empire, perhaps by the necessity we may be under to take the peerless Porte, in order to prevent its falling into the hands of the Russians. However this may be, it is satisfactory to us to find that public writers see with us that one of the results of what seems to be the only possible policy now open to us, will be that we shall seal the fate of Turkey in Europe and "sign its death-warrant." Surely the hand of God is working here to fulfil His own will according to the prophecies, and yet in doing so, to bring forth good for His people Israel, so securing for them the promised dominion, not only over the great Gate, but over the whole earth besides!

Our opponents do not realise the enormous blessings Our Identity is about to confer upon our race even in matters temporal, such as that which relates to earthly empire and sovereignty. But this is only a small part of the benefit. The spiritual blessings destined to be ours are so great that heart of man has never realised their graciousness and splendour. The nation converted by the gift of the new covenant (Heb. viii. 10—12), and blessed by the outpouring of the Holy Spirit (Joel ii. 28—30) will be wholly and entirely changed in respect to its outward aspect towards the nations of the world. It will become, in fact, "The righteous nation which keepeth the truths" (Isa. xxvi. 2), which knoweth the Lord, from the least of them to the "greatest of them," the nation which "bringeth forth the fruits" of the kingdom of God according to the prophecy of the Lord in Matt. xxi. 43; "blossoming also, and budding and filling the face of the world with fruit" (Isa. xxvii. 6).

It seems that the only thing which can now stop Russian action towards the great Gate is "English diplomacy foreshadowing English action." But as this will not be forthcoming just at present, because British statesmen are tied hand and foot by Ireland, and the state of parties in Britain, we are forbidden vigorous action. This paralysis, which is sent of God, and is part of His plan, answers the purpose well; for it permits the advance of Russia, and will be the death of the Turkish Empire in consequence.

CYPRUS.

A Blue Book was issued some time since on the condition of Cyprus during 1884 and 1885 (to March 31). The following, which summarises the results, is worth recording in these pages, because Cyprus is now one of Great Britain's most valuable possessions, since it is a well-governed, contented

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country, so situated as to be a first-rate Gate in the Levant, and destined, we believe, to play a conspicuous and important part in the events which will accompany the return of Israel with Judah to their land. The report glances at the general results of the past seven years' administration:—

Sir Robert Biddulph went to Cyprus in 1878, and undertook the task of applying a system of Western administration to an Eastern community. This has been done with complete success. The people of Cyprus are more than content with British rule. They are now governed with a direct view to their interests. Every man knows what taxes he has to pay, he can obtain at once any information he has a right to ask from the Government, and he can obtain justice from re-organized courts of law. Public works are looked after, forests protected, schools established, and the plague of locusts has been stopped by an ingenious system of collecting the eggs. As a consequence the island has flourished. In 1878 the value of the imports and exports (the former much increased that year by the British occupation) was £334,979. In 1884-85 they had increased, in spite of the general fall in prices, to £591,896. In the former year the imports from Great Britain were 15 per cent. of the whole, and the exports to Great Britain 3 per cent.; in the latter year the British imports were over 30 per cent. of the whole, and the British exports 23 per cent. The people, too, are getting richer. Before the occupation exports were more than the imports, the very condition which certain Fair Traders desire to establish at home. The imports, both in goods and specie, now exceed the exports, and a considerable amount of gold for currency purposes is absorbed in the island every year. There was no inland postal service under the Turks, and the postal receipts were only £14 a year. Last year 258,000 letters were posted, of which 160,000 were for delivery in the island, and the receipts were £2,137. Great progress has also been made in the establishment of schools, and a trigonometrical survey of the island has been completed. The English reader of this interesting series of reports will be compelled to acknowledge that if our possession of Cyprus has been of little benefit to us, it has been of immense advantage to the Cypriote people.

Here we have in a few words the history of a British Gate, which testifies in a very literal and satisfactory way that God's Word and His promises to Israel are true. "Thou shalt be a blessing," was God's promise to Abraham. "In thee shall all the families of the earth be blessed," is the continuation of the divine benediction (Gen. xii. 2, 3). The *Daily News*, no doubt from interested motives, declares that our occupation of the country is more than ever "an immense advantage" to the Cypriote people. God has blest them for our sakes, and given us with a contented subject race a first-rate "*place d'armes*" in an excellent strategic position, wherewith by-and-bye to make the re-occupation of the Holy Land by the Twelve Tribes a possibility in the face of a probable European coalition against us, in respect to that matter.

The Island forms, with Gibraltar and Malta, a triad of Gates, which will safeguard Israel's line of march from the West, and protect the flank of the returning Tribes in their journey back to the land from their British home, just as Aden, Perim, Suez, and Port Said (now under British protection) make the Red Sea an English lake, to secure the safety of the Tribes who will travel from Australasia, the South African Colonies, from India, Borneo, and China, to the land of their inheritance. Men ask, "What is the good of Our Identity?" and profess that they see nothing in it which can interest them as Christians, whose souls are saved by the blood of the Lord Jesus Christ. But since such objectors are saved as they allege, how is it they evince no interest in their Saviour's plans, nor delight to recognise the mode by which He brings to pass His sworn promises "to Abraham and his seed for ever"?

The history of that seed, He tells us, is His evidence before the world "that He is God" (Isa. xliii. 10—12). Is that a matter in which His people care to take no interest, seeing that the honour and faithfulness and truth of their Redeemer are at stake, and nothing but the Identity, which points to that history, can suffice to silence the atheist, or produce the testimony on which God Himself relies? The Gates are the most prominent and solid of all the material proofs we possess of our Israelitish origin, as they are the foundation of all the rest. We rejoice that Cyprus, which once was condemned and despised by the opponents of the late Lord Beaconsfield, has at last vindicated his wisdom in securing it for the nation, and is admitted to be a prosperous, contented portion of the Empire, as it certainly is a powerful, important Gate, or "place of arms."

"THE IDLE SPECULATION."

THE *Christian Leader* of February 11th, 1886, having received one of our BANNER monthly parts containing the 3rd February double number, acknowledged the Publisher's attention in the following rather discouraging terms:—

From the BANNER OF ISRAEL, the organ of the holders of the Anglo-Israelite theory, that was first formulated by an old Kilmarnock Radical weaver, afterwards Mr. John Wilson, of Brighton, we are amused to find that unconscious members of the party have been discovered in Mr. Joseph Cowen, M.P., and Marianne Farningham—a fact that will be at once novel and surprising to those two individuals. The truth is that if anyone indulges in the Jingo strain when speaking about this country, he or she would seem to run the risk of being at once claimed by this party as holders of the fad by which they are possessed. The whole affair is grotesque in the extreme, and we regret to see so much earnestness thrown away on an idle speculation. For saying this we shall no doubt be pronounced "contumacious," but we must just submit.

The ungracious and hardly courteous terms in which the above deals with Our Identity and its professors need not disquiet us. It matters not if those who will not read before they condemn, speak of our views as a "fad" and an "idle speculation." We wish, however, *The Christian Leader*, which should certainly be "pitiful and courteous," according to the Apostolic precept addressed to *Christians* in 1 Peter iii. 8, would also learn to be accurate when meting out the editorial "Christian" condemnation. No one said that Mr. J. Cowen, M.P., or Marianne Farningham, were "unconscious members of our Party," or were "holders" of our "fad." All we asserted was that these persons in certain of their utterances had given unconsciously evidence, which we term "blind evidence," in support of our contention that this nation is Israel. And this is the best kind of evidence we can have in any court of justice. It is that of thoroughly credible witnesses who, having no wish or desire to give evidence in favour of our contention, do so quite blindly and involuntarily, not reflecting that what they declare proves the allegation that "lost Israel is found," and found in the British people located, according to the prophecies, in "the Isles of the West" (Isa. xxiv. 15; Jer. xxxi. 10; Hosea xi. 10). The Identity is "grotesque in the extreme" in the eyes of the *Christian Leader*, but wherein the grotesqueness consists we cannot for the life of us perceive. Our case rests on sober arguments, which have the support of British and other historians. Our ancestry traces from Central Asia, where the House of Israel was cast away by an angry God. That same House of Israel was destined, as we have seen, to reappear in "the Isles afar off," even in "the Isles of the West"—a very multitudinous, "mighty and great nation," holding "the Gates of their enemies" everywhere, being the rulers of the sea, the owners of the mightiest heathen and Colonial Empires the world has ever seen, the wealthiest of all the nations, keeping God's Sabbath according to the prophecies respecting Israel, carrying the Gospel to all the nations, families, and kindreds of the earth, blessed with the custody of the Bible, blossoming and budding and filling the face of the world with fruit, and therefore distinctly "sons of the living God," the "Christian" nation in a special and very marked manner. There is no

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"idle speculation" in all this, no symptom of a "fad," whatever a "fad" may mean or be? If we Anglo-Israelites be wrong in our belief, we can be proved to be in error. Let the *Christian Leader* in a Christianly, kindly manner, show us wherein our arguments halt. We show the editor or writer whom we quote, from God's Word, that the House of Joseph, being a portion of God's chosen nation, was dissevered from the House of Judah in B.C. 975, and was constituted a separate kingdom (1 Kings xii. 24). That for sin and national departure from God the Ten Tribes, or "kingdom," were carried away captive by Assyrian monarchs to Central Asia, whence they never returned to Palestine in union with Judah from that hour to this, and are lost to history and human knowledge, the Jews being our witnesses. We show him from God's Word that "the kingdom," or Ten Tribes (1 Kings xi. 35; Acts i. 6, 7), are yet to be rediscovered in the West, with all the signs and identifications upon them we have mentioned, and we give him chapter and verse to demonstrate that we are right (Deut. xxx. 1—5; Jer. iii. 18; Isa. xxiv. 15; Hosea i. 11; xi. 10; Ezek. xxxvii. 1—28; Zech. x. 8—12).

We point out to him that our own nation's origin was Asiatic—nay, Central Asiatic, and historians cannot tell whence our forefathers were originally derived before that. We tell him, on the authority of the Rawlinsons and others, that the Cymry of Wales are believed by them to be the same people as the Gimiri of the Assyrian inscriptions, and by us to be the descendants of the Khumri of the same records—that is, of the outcast house of Omri, of Samaria. Gathered in the Isles of the West, we show him that we British have all the blessings God promised on oath to give exclusively to the afterseed of our forefather Abraham for ever, and we tell him we have these blessings to-day exclusively as respects all other nations. It is no "idle speculation" or "fad," therefore, but serious, solemn truth, honouring to God and His Word, to come to the conclusion that God, *who cannot lie*, has been faithful to His promises, and has fulfilled to Israel (now known by another name), as the "British people," all His covenants with His Friend and "his seed for ever," and that, therefore, the British are of the lost House of Joseph. This is our argument. Let the *Christian Leader* admit our evidence, or courteously rebut it by testimony derived from the Word of God, from history, philology, ethnic science, and those other sources of scientific knowledge which are sure to convict us of error, if, indeed, we have fallen into it. But he cannot either ridicule us into repentance, or by calling our belief discourteous names, hope to induce us to renounce what we conscientiously believe to be the truth of God founded on the living Word.

The question between us is one of evidence, and the appreciation thereof. The *Christian Leader* laughs at the evidence, calls it grotesque, and the subject-matter of it a "fad." Not so the Missionary to the Jews at Rome, the Rev. A. Ben-Oliel, himself a Jew in the employ of "The British Society for the Propagation of the Gospel among the Jews." His words, already quoted once before in the BANNER (vol. ix., p. 443), were these, spoken when lecturing at the Anglo-Roman Institute at Rome, on Monday, February 23rd, 1886. (See lecture, price 6d., to be had of the Lecturer, 18, Via Magenta, Rome). He said:—

> My conviction is, that if the Jews throughout the world were to assemble in Palestine, together with those tribes that present credible evidences of their Israelitish ancestry, their total would not fall far short of TEN MILLIONS; and if we are prepared to admit the Anglo-Saxons, as some contend for with very remarkable arguments, worthy of serious examination, why, then, of course, we should be a match for all the world besides, Mahdi and all!

The Jewish convert to Christ, who is now engaged in teaching the Jews in Rome, speaks respectfully of our arguments in support of Our Identity, as matters "worthy of serious examination," while the *Christian Leader*, without inquiry, we believe, terms those arguments "grotesque," the subject they illustrate an "idle speculation," and those who are convinced by the controversy, people possessed of a "fad." We do not see how the accuser can be deemed "contumacious" because of his remarks. But we know that he wilfully blinds his eyes to a great truth which gives comfort and help to thousands of his fellow-Christians—a truth which is of God, is founded on the Word of God, and is now made known to the glory of God, the God of Israel.

THE BOOK OF COMMON PRAYER.

A CHAPTER of the Rev. Robert Douglas's recent work, "Ephraim-England," entitled "British-Israelite teaching of the Book of Common Prayer," deserves a separate and special notice by reason of its importance, as it bears upon Our Identity with the Lost Ten Tribes. Our Liturgy everywhere implies and asserts our British Identity with the Hebrew race. "The most ardent Israelite," says Mr. Douglas, "can wish for no better exponent of his views and aspirations in public worship and supplications before the heavenly mercy-seat" than this Liturgy. The author then proceeds to point out some of "the evidences and illustrations of this divine phenomenon." We can only refer to a few of the petitions which the Book of Common Prayer prescribes for our national use, wherein this evidence of the Hebrew origin of British people is assumed. Thus the General Confession speaks of the suppliant as God's lost sheep" (and who can they be but the House of Israel?), and prays the Lord to spare and restore us. The "Absolution" also points to the Identity, for it refers to God's declaration to the House of Israel in Ezek. xviii. 23 and 32, that "He has no pleasure at all in the death of him that "dieth," but "rather that he should return from his ways and live." It announces God's pardon, and implores the gift of the Holy Spirit which is promised to the race, to Israel first, before the restoration (Ezek. xxxvii. 14), and to Judah, after the return, as the same prophet declares in chap. xxxvi. 26, 27. Mr. Douglas repeats several of the clauses of the Lord's Prayer, and points out their application to our condition as the House of Israel or Ephraim, because God is our Father (Jer. xxxi. 9); and He means to restore the kingdom to Israel (Acts. i. 6).

The *Venite* solemnly asserts for the British suppliant their Israelitish origin, and the *Benedictus* repeats the grand truth "with jubilee-trumpet tones," "because," (as the author properly asks), "where is the national redemption of Israel, and where is the performance of the spiritual and temporal engagements of the Abrahamic covenant to Abraham's seed, as brought about by, and in virtue of, the First Advent of Christ, if we, who have the first fruits of the promises, are not Israel indeed?" This is, in fact, a strong and valid argument, but one we should be glad to see applied by the author in proof of the Israelitish origin of the German and Gothic nations. Have they got a Liturgy like ours, vocal with the evidences of their Israelitish origin, so as to prove there are several Israels in the field? Do they call themselves God's "lost sheep?" Do they in God's presence declare their right to the promise of the Holy Spirit's outpouring on their nations in virtue of His covenant with Israel, and because they are the remnant of Israel? Have these nations "the first fruits of the promises," as Mr. Douglas admits the British have? and, if not, why are they, being the stock of Israel, God's chosen ones, denied the gracious gift? Do the Germans use the *Venite*, and rejoice in its personal application to themselves "as the people of His pasture" and the "sheep of His hand"? Do they repeat the *Benedictus*, and call God to witness in His holy temple that they are the saved ones of the Lord God of Israel, as we do constantly in our churches through this our land?

Mr. Douglas points to the Third Collect for Good Friday as

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one which identifies our race with "the remnant of the true Israelites," the flock to which, as to their "Home," all other races, Jews, Turks, infidels, and heretics, would on conversion be joined. This he regards, like the countless expressions in the other collects, as tacit admissions or declarations of Our Identity. The Commination Service, he declares, is a plain confession of our origin, wherein the congregation are openly addressed as "the House of Israel!" "For why will ye die, O House of Israel?" The same service adopts for the British the very words of repentant Ephraim in Jer. xxxi. 18, calling themselves "the Lord's heritage," being finally blessed, as Israel was blessed by the priest in Num. vi. 24—26.

Mr. Douglas has a fine passage on page 191 respecting that pure Hebrew word which has survived among us for at least 3,500 years, expressive of the deep heart-convictions of God's true worshippers—"AMEN." The instances when its use was prescribed in Israel of old are compared with its uses among ourselves, and Deut. xxvii. 14—26, 1 Chron. xvi. 36; 1 Kings i. 36; Nehem. viii. 6, quoted as illustrations. It is called by the author a divine "*word-seal*" of the new covenant, its three sacred letters, A, M, and N, being shown to represent the true Christian Trinity—*Ael* being the mighty God, the Father; *Melech*, the King-Jehovah-Christ, the Son of God; and *Neshamah*, breath, Spirit—Father, Son, and Holy Ghost, the Triune Jehovah, the God of Israel.

In the above we have only touched the fringe of the evidence afforded by "The Book of Common Prayer," and Mr. Douglas has by no means exhausted the subject. The prayers have no meaning unless they be the utterances of the House of Israel Christianised, and those who compiled them, if they had no idea that this nation was Israel, must have been the blindest of blind witnesses to the fact that the nation for whose use they were preparing the Book was indeed the House of Joseph, God's chosen people and His selected witnesses, that He is God (Isa. xliii. 10—12; xliv. 8).

EPHRAIM.

A CORRESPONDENT, who addresses us as the "Reverend Mr. So-and-So," takes up the cudgels for the Rev. Robert Douglas in reference to the "Ephraim-England" view he holds, and deprecates our criticisms on the following grounds:—Our "Enquirer" says, that if there be error in Mr. Douglas' view, which declares the whole of the Ten Tribes are not in England, then he (the Enquirer) for one "does not understand about Ephraim." "Gen. xlviii. 19," he adds, "tells us (and most emphatically too) that Ephraim was to be singled out from among other Tribes in a remarkable manner; even his own brother, Manasseh, not being permitted to share either his greatness or his fulness (margin). Therefore, it seems to me," says Enquirer, "that Ephraim must be now the most marked nation on the earth for greatness and overflowing fulness. Now England is unmistakably this, and alone in it."

So far our Enquirer. In reply, we beg him to remember that God's Word has already told him how he should understand the term "Ephraim"—and has corrected his idea (a mistaken one)—that Ephraim is alone in his fulness. He is not alone, but he has with him "All the House of Israel for companions"—nay, "the Tribes of Israel as his fellows." These expressions occur in Ezek. xxxvii. 16—19, R.V., in reference to the condition of this puzzling Tribe of Ephraim in the last days, and show our Enquirer that wherever Ephraim may be before the Return takes place, he is bound to find with Ephraim "all the House of Israel" (not Judah) as "companions;" and that this "House of Israel" are, in fact, "the Tribes of Israel." "Take," said the Lord to the prophet, "take thee one stick and write upon it, For Judah and for the children of Israel his companions; then take another stick and write upon it, For Joseph, the stick of Ephraim, and for (or of) all the House of Israel, his companions."

The nineteenth verse puts the case as clearly. On this occasion Jehovah Himself takes the sticks, and the order is reversed. Now Ephraim is first, Judah last. "Thus saith the Lord God, Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the Tribes of Israel his companions, and I will put them with it, *even* with the stick of Judah, and make them one stick, and "they shall be one in mine hand." We see then that by a repeated prophecy, in which the Lord God Himself interposes as the Chief Actor, it is clear, beyond all denial, that wherever Ephraim is to be found in the last days, with that tribe will be also discovered, *as his companions*, "all the House of Israel," which is a synonym for "the Tribes of Israel," as distinguished from Judah.

Our Enquirer, therefore, equally with the Rev. R. Douglas, must be in error in looking for Ephraim as represented by "England" (a misnomer for Britain), and the other Tribes of Israel, as located on the Continent, in America, and other parts of the world. But we have another argument to put before Our Enquirer, which, if he be a person of candid mind, and willing to look at things without prejudice, ought to convince him. He rightly fixes on "overflowing fulness" as the special mark or sign of "Ephraim." This we designate as "multitudinousness."

"We British," the Enquirer rightly observes, "have this sign, and exclusively, among the nations." Therefore, he concludes, we must be nationally Ephraim. If his premises were sound his conclusions would be right. But the Bible proves that the premises are not sound. The conclusions, therefore, are erroneous. For, although in Gen. xlviii. 19, it is obvious that "Ephraim" is blessed with "the fulness" indicated, it is clear from other passages that not only was the Tribe Ephraim, or the boy Ephraim, blessed with this "fulness," but the Children of Israel, as distinguished from Judah, or the Jews, were also so blessed to the very same extent. Hosea i. 10 is a passage in point. There it is predicted of Israel (not Judah) that after banishment or "transportation," when no longer God's people, but as His *Lo Ruhamah* and as His *Lo-Ammi*—nay, as His *Jezreel*, or God's sown and scattered ones, they were to become possessors of Ephraim's special blessing, "the fulness" which should be like the sand of the sea for multitude. Zech. x. 8, 9, 10, is to the same effect, and promises Ephraim, as the House of Joseph, the very blessings God sware to give the afterseed of Abraham or Israel—namely, increase like their former increase, the sowing by God Himself among the people, and such numbers, that "place shall not be found for them." Here is Ephraim's blessing transferred *en bloc* to the House of Joseph or Israel.

How is this? Wherein is Mr. Douglas and an Enquirer's error? In failing to see that Ephraim was the federal head, or representative, of the House of Joseph, or Israel, and that all the blessings God gave him in Gen. xlviii. 19 were given to him as the head, or representative, of the Tribes or Kingdom of Israel, as distinguished from Manasseh on the one hand and from "Judah," or "the Jews," on the other. If proof be wanting of this, we point to the Book of Hosea, where the name of Ephraim is always used as the designation, not of the One Tribe, but of the Ten Tribes, and not otherwise! Let the following passages serve as samples of the rest, which are too numerous to give here in detail. Hosea v. 3, 5, 13, 14; vi. 4, 10; vii. 1, 11; viii. 11; ix. 11, 16, 17; xi. 1, 3, 8, 9, 12; &c., &c. Compare Isa. vii. 8, 9, and Jer. vii. 15. Ephraim then was a representative head of a House, and when God blest him by the hand of Jacob, He blessed not the boy before him, but the nation yet to come after him, composed of Ten Tribes, of which the chief tribe was to be that of Ephraim. Where Ephraim is now, there the Ten Tribes are; where the Ten Tribes are, and there as their head, giving his name to the whole body, is Ephraim to be

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found. So, but not otherwise, the British nation, composed of four distinct parts, is compacted as a nation under the headship and name of its chief ruling portion. The British nation, composed of English, Scots, Irish and Welsh, is known all over the world as the English people—nay, as "England;" but no one dreams of declaring, that because "England" is the designation of the whole nation by common parlance, therefore this race consists only of the Saxons and the Angles, without intermixture with the Scots, the Welsh and the Irish! We have not exhausted our arguments; but the above may suffice for "An Enquirer's" instruction, and lead him (or her) to the conclusion that if he "did not understand about Ephraim" heretofore, he now knows "all about it!"

METAPHORICAL GOG.

By the Rev. Denis Hanan, B.D.

The Rev. C. H. H. Wright, D.D., Ph.D., has recently published an essay on "Ezekiel's Prophecy of Gog and Magog," in which he combats the view that Russia is the kingdom whose destiny is foretold. Being anxious to weigh the arguments for and against, and to ascertain what can be said in opposition to the identification of Russia with the kingdom of Gog, the Prince of Rosh, Meshech and Tubal, we procured his "Biblical Essays."

We must confess that we were under the impression that a much stronger case against the Identity could have been made: but after careful study readily acknowledge that Dr. Wright has said all that could be said in support of his contention.

His argument falls into three divisions:—

1st.—Statements concerning those who differ.

2nd.—Statements concerning the name of Rosh.

3rd.—Statements concerning the Kingdom of Gog.

Firstly.—The minds of those who differ from him are necessarily "untrained," they are those who "never have studied the first principles of Biblical interpretation": "prophetical enthusiasts, or Jewish speculators," who necessarily are not among the "intelligent readers" to whom he addresses himself.

This style of reasoning needs no comment, but notwithstanding the danger of being included amongst the foolish, we dare to examine the second argument.

Dr. Wright has acknowledged, that "no less a scholar than Genesius was led astray by the similarity of the names" Rosh or Rash and Russia, and being unable to combat the reading of the Revised Version, which has brought into greater prominence the misleading likeness; he proceeds to state that, "the Slavonic word *Rus* originated, it would appear, through the Finnish appellation given to Sweden (Ruötsi)." But for the purpose of the argument what does it matter whether a people existed in Ezekiel's days under a certain name, or whether the name is modern? The prophecy is concerning the latter days, and the latter days have produced a great nation, capable of playing the part of Gog, and, strange to say, bearing a name, wherever or however derived, which is strangely like the appellation foretold.

A like remark applies to Dr. W.'s assumption that Gog and Magog were names of dread, "suggestive of the wildest and most ferocious cruelties and barbarism." The inspiring Spirit caused Ezekiel to write names which may or may not have been known in his day; and the overruling power has caused the development of what may perhaps be a most wonderful fulfilment of the prophecy, even to the letter.

Dr. W. is careful not to meet the difficulty as it actually exists—viz., the existence in *these days* of *the name* and *the kingdom*; but passes on from the name to the kingdom. He states that this kingdom cannot be Russia, because, (1) It is not elsewhere mentioned in the Prophets, and (2) that the prophecy has been fulfilled.

Ezekiel's opening statement, chap. xxxviii. 17, refers to a former reference: "Art thou not he of whom I have spoken in old times by My servants, the prophets of Israel, which prophesied in those days for years that I would bring thee against them." As there is no prophecy extant of Gog, but as there are prophecies of the overthrow of Babylon, Egypt, Tyre, Moab, Ammon, &c., Gog Prince of Rosh, Meshech and Tubal, must mean these. We may ask, Is this sound Biblical exegesis? and set against it the note in Speaker's Commentary *in loco*: "In the interpretation of Old Testament prophecy we are to look beyond special fulfilments. Events in the world's history come within a prophet's ken as parts of the divine administration, whereby evil struggles against but is overcome by good. As every such conflict is a prelude to the final struggle, so its prediction has reference ultimately to the consummation here foretold."

Dr. W. further states that the latter days are not necessarily *these* latter days, inasmuch as that "the phrase occurs in many prophecies long since accomplished"; and as the overthrow of the nations before mentioned has been accomplished, therefore Gog may have been overthrown long since. The prophecies which Dr. W. considers to be accomplished, are Jacob's prophecy concerning his sons (Gen. xlix. 1), Balaam's prophecy (Num. xxiv. 14), the wars of the kings of the North and the South (Dan. x. 14)!! Unfortunately for his argument these foretellings concerning the latter days are held by the greater number to be yet unaccomplished, and as the phrase occurs in many other prophecies which even he recognises as unfulfilled, he does not gain much by suggesting that the words may mean no more than "in after days," for in *these after days* we have facts in combination which suit a literal fulfilment of Ezekiel's words. In the presence of these facts the special pleading by which their existence is met, is, to say the least, most unconvincing.

In Dr. W.'s opinion an "intelligent reader" can never understand literally the metaphorical description of weapons, &c. If Ezekiel had mentioned cannon and rifles it would be as difficult to escape from the conclusion that he was foretelling modern warfare, as it is to avoid the statement that a prince of Rosh is to fight. But when the prophet, in describing a great overthrow, mentions the weapons in use in his own day, his description must needs be metaphorical!!

Unfortunately for the world's peace, the prospect of a terribly real struggle is near at hand; a leading article in a daily paper (*Daily Express*, Dublin), stated lately, "Napoleon said that Europe would one day be Republican or Cossack. We think it more probable that the civilized world will one day be partitioned between the Anglo-Saxon and the Slavonian. It is a great struggle, comparable only to the struggle of Roman and barbarian two thousand years ago."

To those who are not amongst Dr. W.'s intelligent readers, swayed by great principles of Biblical exegesis, &c., the very practical lessons of the age point more and more to the literal fulfilment of the prophecies by the literal people named.

But there are to be two actors in the drama, and there may be a lingering fear that the identification of one may lead to the identification of the other. The Prince of Rosh is to be opposed by Israel, says Ezekiel; the struggle is to be between Anglo-Saxon and Slavonian, says the modern press. Our author is not blind to the necessary deduction, and therefore, even perhaps unconsciously to himself, is led to reject the identity of Gog. This bias appears in the opening pages of his essay: "It was, however, reserved for our own age to witness the culmination of such absurdities in the recent and widespread attempt of some well-designing English Christians, on the basis of false history, false philology, and false Biblical exegesis, to demonstrate that the Anglo-Saxon race as a whole is to be identified with 'the Lost Tribes' of

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Israel, supposed by many to have been swallowed up in the quicksands of history."

Ephraim, God's firstborn, swallowed up in the quicksands of history!! The gifts and calling of God repented of and withdrawn! The Biblical exegesis which says that God must be true, and that, therefore, Ephraim must exist, is "false." The exegesis which makes Gog metaphorical, is true!!! The self-satisfied presumption which does not hesitate to condemn without examination can only be corrected by the development of that which is denied; and very probably the suffering incident to the events which will cause the identification of Gog, will be the only means whereby the nations can be led to the identification of Ephraim-Israel. Meanwhile those who have been enabled to read aright the lessons of history, philology, physiology, and prophecy, can afford to smile at hard names, which but evidence the weakness of those who use them.

Perhaps it is too much to hope that Dr. W. may be led to study the writings which explain how it was that Ephraim-Israel has not been swallowed up in the quicksands of history, and to give his opinion upon them. We are always glad to meet fair criticism based upon a careful study of statements made. He has endeavoured to disprove the identity of Gog. We hope to his own satisfaction; let him now try to disprove the identity of Israel, by so doing he will greatly strengthen his contention as to metaphorical Gog, and establish his theory of Biblical exegesis.*

THE TEN TOES OF THE IMAGE OF DANIEL.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have read an article in the BANNER, No. 492, on the above, in which it is said the vision of Daniel, as narrated in chap. vii., was given him in the time of the Medo-Persian kingdom. Though a firm believer in Our Identity, I cannot quite agree with Mr. Alexander MacPhail on that point. We read in Dan. v. that the monarchy was translated to the Medes and Persians. This took place in the year 538 B.C.; but the vision of Daniel (vii.) was in the first year of the reign of Belshazzar, 555 B.C., or seventeen years before the monarchy was given to the Medes and Persians, so that I fail to see how Mr. MacPhail has given us a line of defence against Mr. Baxter.

I remain, dear sir, yours truly,

A. J. EDWARDS.

DANIEL'S FOUR BEASTS NOT IDENTICAL WITH NEBUCHADNEZZAR'S IMAGE.

BY ALEXANDER MACPHAIL.

IN reply to Mr. A. J. Edwards' letter, wherein he takes exception to my views about the kingdoms I pointed out as representative of Daniel's four prophetic beasts, permit me to make the following observations:—

Daniel's vision, as mentioned in the seventh chapter, points to future events, and to kingdoms that were to arise subsequently to the date of his vision. This truth is clearly stated in the seventeenth verse, wherein he says, "These great beasts, which are four, are four kings, which *shall arise* out of the earth." And to show that there cannot possibly be any mistake about this fact, Daniel, in ver. 24, speaking of the ten horns, which were not then in existence (for they were to come hereafter), uses a similar expression in the following words: "The ten horns out of this kingdom are ten kings that *shall arise*."

Now, although Daniel saw this vision in the first year of the reign of Belshazzar, King of Babylon, we must bear in remembrance that the Medo-Persian Empire was all but in the zenith of its power at that very hour. The Medo-Persians, under the command of Cyrus, defeated in battle the Babylonians, and slew Neriglissar, the King, and uncle to Belshazzar. Soon afterwards the Medo-Persians again defeated the Babylonians, and slew Laborosarchad, the successor to Neriglissar, and immediate predecessor to Belshazzar, thereby proving unmistakably that the Babylonians at the time of the vision were all but absorbed by the Medo-Persians. Under these circumstances, how was it possible for Daniel to speak of the Medo-Persian kingdom in the future tense, as one that "*shall arise*," when it was at that very time in existence as the leading imperial Power of the world?

Not so the Grecian Empire, for at that time it did not exist. Its founder was not then born, and not until 225 years thereafter did Alexander the Great, as the he goat, accomplish the overthrow of the Medo-Persian Empire; therefore Alexander the Great was the king spoken of by Daniel as the first "*which shall arise.*"

No monarch ever overran an enemy's country with such destructive power and swiftness as Alexander did that of the Medo-Persian Empire; and hence his kingdom is represented by Daniel as a lion with eagle's wings, indicating supreme power and supreme swiftness. The second Power, under the designation of a bear, represents the Imperial power of Rome. The third, under the designation of a leopard, represents the Turkish Power. While the fourth, as a nondescript animal, fierce and terrible, most correctly portrays Russia, the great Northern Power and scourge of the latter days.

It is only when comparing Scripture with Scripture that we can possibly arrive at a safe solution of the mystery. And this we have little difficulty in discovering; for it is admitted by all commentators that the prophecies of John are an amplification of Daniel's prophecies, and in point of fact, form the key thereto. Mede tells us that there is such a coincidence between Daniel's prophecies and those of John, that "the latter, in his Revelation, doth more distinctly unfold those events, which the former foretells in general terms." Commentators, moreover, are agreed that Daniel's fourth beast is identical with John's eighth beast. Here, then, we stand upon a common platform of agreement, and it only remains for me to prove which Power is identified with John's eighth beast, to ascertain correctly that the same Power is also Daniel's fourth beast. Therefore, whichever Power turns out to be John's eighth beast, becomes also Daniel's fourth beast. I think there can be no difference of opinion as to the premises herein laid down, for both beasts are animals of a nondescript character, and both have ten horns.

John, in his description of this beast, goes into such minute details of its nature and historical character, that by careful study and comparison we arrive at a safe estimate of who this beast is.

Now let us see how John describes this beast:—

1. That it had seven heads and ten horns.
2. That it existed previous to the date of his vision.
3. That it *did not* exist at the date of his vision.
4. That it would exist after the date of his vision; or, as John puts it, "The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit . . . the beast that was, and is not, and shall come" (Rev. xvii. 8, New Version).
5. That the beast had one of its heads wounded to death, and that its deadly wound was to be healed (Rev. xiii. 3).
6. That the seven heads upon the beast are seven mountains (Rev. xvii. 9), which, in Scriptural language, mean kingdoms or empires (see Jer. li. 25).
7. That these seven heads are therefore seven kings ruling over seven empires.
8. That five of these kings, or empires, at the time John

* "Biblical Essays" by Charles H. H. Wright, D.D. T. & T. Clark, 38, George Street, Edinburgh, 1886.

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saw the vision, had fallen, or passed away; "five are fallen" (Rev. xvii. 10).

9. That the sixth empire was in existence in John's day; for after the five had fallen he says, "and one is" (Rev. xvii. 10).

10. That the seventh king, or empire, was to come in succession to the sixth Empire. He says, "and the other is not yet come; and when he cometh, he must continue a short space" (ver. 10).

11. That "the beast that was, and is not, even he is the eighth, and is of the seven" (ver. 11); and therefore followeth in chronological succession the seventh Empire; and being the last, will absorb all the heads, and take their place in the prophetic history of the world.

Here, then, we have the most explicit declaration by John that at the time he saw this great vision (A.D. 96), he was told that the beast existed in the past, did not exist in his day, yet shall come in the latter days. And yet the Rev. Mr. Baxter, and those who think with him, tell us that the beast did exist in John's day! We therefore see that, on the very threshold of the argument, Mr. Baxter's arguments are weighed in the balance, and found wanting, because they are totally opposed to Scripture.

Now, if Daniel's fourth beast is the same as John's eighth beast, and if John's eighth beast did not exist in A.D. 96, it is clear that Daniel's fourth beast could not represent the Roman Empire, which was at that time the dominant Power of the world! But John goes a step further, and clearly explains the enigma by tracing the whole of the Empires which were to oppose Israel, and prove her, before her final restoration. He tells us that the seven heads upon the beast are seven mountains or Empires. That in his day five of these empires had passed away—namely, Egypt, the first Power that touched Israel's history; next comes Assyria, then Babylon, then Medo-Persia, and afterwards Greece. These "five are fallen," "and one is." But, mark you, this one is not *the* beast, because this one is the sixth, while the beast is the eighth! And this sixth head is Rome, but Rome is not the beast! Can Mr. Baxter refute that Scriptural truth?

We find, moreover, that before the beast is revealed, the seventh head must come. And this seventh could not come until after the sixth had passed away. Now, we know that this seventh head is the Turkish Empire, which has held Israel's land for nearly 1,260 years, equal to "a time, times, and the dividing of time." But Mr. Baxter tells us that the Roman Empire still exists, and therefore, according to that assumption, the seventh head cannot yet have come. And as Mr. Baxter predicts the commencement of the millennium in fourteen years hence, we ask him, in all seriousness, where is the seventh Empire? and how long has it to last? and where is the eighth Empire? and how long will it also last? But we know that the seventh head has come, and is now occupying, in prophetic history, the place of the old Roman Empire which has passed away.

But then the seventh head must, in like manner, pass away, to make room for the beast who is the eighth. And is this not so in the case of Turkey gradually giving way to Russia, the great Northern Power and beast of the latter days—the revived ancient Assyrian, or second head? The beast which had "one of his heads (the second), as it were, wounded to death," and now his deadly wound is being healed, and all the world is wondering after the beast. The beast which was, in John's day *was not*, being lost, but now has come; and this beast is the fourth in Daniel's vision.

Miss Rush acknowledges with many thanks to P. G. C., Sheffield, half of a £5 note, to be handed to Mr. Horner "to be used towards the expenses connected with the office he holds as Secretary of the Identity Free Distribution Fund."

JUDAH DESIRING TO RETURN TO THEIR LAND FROM RUSSIA AND ROUMANIA.

We have been permitted to see the translations of some letters from Russian and Roumanian Jews to a converted Jewish missionary, lately labouring in Jerusalem, showing the desire that is now evinced by some of the scattered House of Judah to go back again to their own land. They are seeking for restoration, it is true, in a wrong and unauthorised way; but the desire is there, as the following extracts from these letters prove.

One of these, dated June 1, 1886, is from a Roumanian Jew, addressed to the Christian Hebrew (Jewish) Missionary in Jerusalem:—"We are all sad that you think it right to dissuade us from coming to you (to Jerusalem). What have we done that just from us your face should be turned away? Have we not told you that we want nothing but work in safety? And who is there that can give us this if you withhold your heart from us? We have heard that you are ill now; but God will restore you, and we long for the day when we shall hear from you words of comfort counselling us to leave this land of our sojourn, in which we are hated, and to come to you where we know the love that has gladdened thousands of our poor brethren, will turn towards us."

The next letter is from six heads of Jewish families and three unmarried Jews residing in South Russia, dated June 10, 1886:—". . . We are despised and rejected of men. Not only strangers and enemies persecute us, but the rich of our own nation oppress us, and there is none to deliver! We have heard what you have done for our friends and acquaintances that have appealed to you as strangers in a strange land; and we have heard of the hope they entertain of being gathered under your wings and earning the bread of their portion by the labours of their hands.

"If you will stretch out your hand to us and bid us come, we and our wives and our children will come and build our habitation where you wish us to be. We know that you lead those who are under your wings in the way of life; and though we have never received instruction in your doctrine, we are ready to hear and to obey, for we know that God is with you in your labours for the saving of the lives of the poor, and that your love for our nation is very great."

Our third letter, dated May 25, 1886, is from two Jewish brothers in Russia. The writers stated as follows:—"We are working as tanners to earn our bread for our families and ourselves. But we desire to leave this place where we are trampled upon because we are Jews.

"Many of our friends are preparing to go to America, but we believe that they go to their ruin just as those who returned from there have ruined themselves. Our eyes are directed towards Zion. There we wish to find, not riches of gold and silver, but contentment. There we desire to live a new life of safety and of peace—not among our brethren of different communities who bring shame upon the name of the Jews, but among those Jews who, as Doctor Benyion told us, have found in Palestine peace and bliss, through the new covenant they have accepted."

These letters prove that in Russia and Roumania, some of the Jews, hated, oppressed, and miserable in consequence, are longing for the rest, safety, and peace they expect in Palestine, and hence they look for a signal from their Christian Hebrew brothers, bidding them go to him in "the land of the inheritance," where they expect relief from their present sufferings, and a termination to the persecutions they undergo now. That signal we do not believe will ever appear! God's plan is that "the House of Judah shall walk to the House of Israel" in the North country (not to a Christian missionary in Palestine), and that Judah and Israel united shall "come together out of the land of the North to the land which the Lord hath given for an inheritance unto their fathers" (Jer. iii. 18). This is the

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prescribed mode of the Jews' restoration to their own land. The letters we have quoted, however, are evidence of the desire which some of the persecuted Jews feel, to go back to their own inheritance, where they expect safety and peace instead of persecution and trouble where they now reside.

Our own race, British-Israel, are doing what is in their power to alleviate the distress of the Jews, and we for our part are ready to open our columns the while, to the subject of their wrongs, vigorously opposing the persecuting acts of the Russian and Roumanian powers in their desire to press the Jews to abandon their present territories, and return without God's sanction or presence to the land of their fathers. It is in our British Israel's territories that the most earnest and persistent efforts are being made to assist the persecuted Jews.

The following recent report regarding the administration of the Mansion House Fund for the relief of Russian Jews proves this fact clearly. It is quoted thus by the *City Press*:—

The trustees of this fund have issued their report. Attention is called to the facts that the fund reached the large sum of over £110,000; that of this sum nearly £90,000 have been expended in forwarding 8,569 refugees to America, in settling more than 1,000 in London, and in re-settling nearly 4,000 in new homes in Russia; that by means of the fund over 1,000 Russian Jews are now engaged in farming in four agricultural colonies in the United States and Canada; and that the administration of the fund has been carried on at a cost of £367 10s.

The trustees of the fund, we see, sent the Jews from Russia, everywhere but to Palestine, where they want to go. In this we see the hand of God. For the plan He means to carry out is, that the House of Judah must first join British-Israel, and then that they two together shall then return with His blessing to the land.

DR. WILD, OF TORONTO, REPLIES TO AN OPPONENT.

We take the following from the *Parkdale News*, of July 8th, 1886, puplished in Toronto, Ont., Canada. We do not vouch, of course, for the correctness of all Dr. Wild's statements, but quote the replies he made to an opponent, as interesting contributions to our literature. He said :—

"I have been requested to reply to a sermon preached by the Rev. Jasper Wilson, B.A., of Watford, against the Anglo-Israel Theory. On page 10 this gentleman says : 'These two kingdoms had a separate history for nearly 400 years. Israel went into idolatry, the kings from the time of Jereboam never wholly banishing it from the kingdom, until in consequence of the wickedness, the Lord allowed Israel to be carried away captive by the King of Assyria, Judah existed as a separate kingdom for a little over a century, when it was carried away captive into the *same* country.' In 2 Kings xvii. 6, it is written : 'Hoshea the King of Assyria took Samaria and carried Israel away into Assyria and placed them in Halah and in Habor by the river of Gozan and in the cities of the Medes.' This place was about 750 miles north of Jerusalem. The Jews were carried away captive 134 years after into Babylon, about 800 miles south-east of Jerusalem ; yet the author of this pamphlet says they were carried to the same place. What a geographical mistake a man can make when he is not acquainted with what he is writing about. Referring to the prophecy in Ezekiel xxvii. 19, 20, where the two sticks that separated Israel and Judah were to be joined, this author claims this prophecy to be fulfilled. Judah has never had a king since Zedekiah, yet they are to have one and Israel and Judah is to be divided no more, no more to be pulled up. This is not their condition to-day ; still this gentleman says the prophecy is fulfilled. Amos ix. 15 : 'And I will plant them upon their land and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.' They are not planted yet, but this pamphlet says the prophecy is fulfilled. He also remarks that it is singular that the New Testament says nothing about the Ten Tribes being lost. I could give 20 passages, but one is sufficient. Matthew x. 5, 6 : 'These twelve Jesus sent forth and commanded them, saying, Go not into the way of the Gentiles, and unto any of the cities of the Samaritans enter ye not, but go rather to the LOST SHEEP OF THE HOUSE OF ISRAEL.' This minister says there are no lost sheep, but Christ says there are. He further says : 'To say that the Ten Tribes were lost for some centuries, and then in the wanderings of nations westward found their way to the North of Germany, calling themselves after they got there, Saxons, and then found their way to England, as we know the Saxons did, is to say something that has no foundation at all in history. The Saxons were a tribe of Germany, and with the Germans were of Teutonic origin, speaking a language that had no Hebrew origin, but was of another family of languages altogether ; and besides, if the Saxons were Israelites, it is strange that in all their wanderings westward they left no trace anywhere of the Hebrew language or even of the Chaldee dialect of the Hebrew, which they would become familiar with in the land of their captivity. But, further, they had not a single word of the Hebrew nor of any dialect of the Hebrew, when they reached England ; nor has a single word of Hebrew been found in the Anglo-Saxon language, or even the root of a Hebrew word. It is strange that so great a people should all at once and utterly have forgotten their own language and adopted a language of different origin altogether—and to say—as the apostle of Anglo-Israelism says—that the word "Saxon" is derived from the word "Isaac," by dropping the "I" and adding an affix. "son," is the veriest absurdity.' No greater mistake could this young clergyman make than to say there were no connections between the Hebrew and the ancient language spoken by the early settlers of England. The fact of the matter is that a person speaking the Hebrew could and did converse with the ancient inhabitants. The early writers wrote in Hebrew, so that they could be understood universally by the various tribes. Taliesin wrote in the Hebrew tongue so that the common people could understand him. Why should this writer write poems in the Hebrew tongue if the people knew nothing about the language. Dr. Vallency, in his work on the Anglo-Saxon language, shows that their are 1000 of its roots purely Hebrew, yet this young gentleman of Watford says there is not a single root or word of Hebrew in it!! What is England ? It takes us back to the word Engel, the name of a young bull. Who is John Bull ? The word England itself is from the Hebrew. Isaiah xlix. 8 : 'Thus saith the Lord, In an acceptable time 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.' The word translated 'covenant' here is 'Britham' in Hebrew. Prof. Britain, a distinguished scholar, says it means exactly 'Briton.' The name Saxon is from the Hebrew 'Isaacson.' See 1 Chron. v. 1, 2 : 'Now the son of Reuben, the first-born of Israel (for he was the first born), but for as much 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.' Queen Victoria is descended from David, the chief rulers are to come from Judah, as above declared in Chronicles; and it is not inconsistent with the Anglo-Israel theory that a person descended from Judah should rule over Israel, but in keeping with God's Word. Queen Victoria's genealogy has been traced through James VI. of Scotland, right back through Ireland's Kings, and is connected with the Judaic line. King James VI. of Scotland and 1st of England, declared when receiving the crown of England that he was a lineal descendant of the ancient Kings of Tara, and it is as likely that he knew as much about it as the rev. gentleman in Watford."

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INTERNATIONAL INSTITUTE FOR PRESERVING AND PERFECTING WEIGHTS AND MEASURES.

To the Editor of the "Banner of Israel."

DEAR SIR,—I send you by to-day's mail a copy of the *Assembly Herald* of Chautauqua, State of New York, of August 13th. Chautauqua is a grand Methodist encampment on Lake Chautauqua, a beautiful lake of twenty miles long and two miles wide, a most lovely spot in Chautauqua. From an ordinary camp-ground of tents it has grown to a substantial town, where for a month, July or August, there is a congregation of Church people, all denominations now, and also thousands of the intellectual, the thinkers outside of the bounds of denominationalism who come annually to attend this wonderful gathering at Chautauqua Representatives of every clime are found at Chautauqua.

Here Loui Miller, of Akrin, Ohio, a large manufacturer, is the President, and Dr. Vincent, the Chancellor, remarkable men both of them. Here for the first time has the Anglo-Israel theory been brought forward. August 10th was announced as "Pyramid Day."

A number of addresses were delivered, a list of which I append in the copy of the *Herald* of the 12th. You will see a new theory upon the astronomy of the Pyramid, but what I wish to call your attention to is what you may call very strong "blind evidence" from Rev. H. G. Wood, an Episcopal clergyman, who shows the relation of number to the Bible and Pyramid through British measures in the paper of the 12th of August.

Dr. Forrest, of Charleston, ably presented the Anglo-Israel theory to thousands.

C. L.

THE SYMBOLICAL USE OF NUMERICALS AND MEASURES IN THE BIBLE AND THE GREAT PYRAMID.

A Lecture delivered in the Amphitheatre, August 10, 1886.

BY THE REV. H. G. WOOD, OF SHARON, PA.

"The subject given me in this discussion runs back to a time when names had a value derived from the unseen world. To modern scientific inquiry the ancient rod of metrology was only a measuring stick on the branch of a tree; to the men of faith who used it, it was much more than a measuring stick, it embodied the constructive law of the universe, just as the formula of chemistry now exhibit the constructive laws of crystallization. In popularising the inductive method of the Baconian philosophy, recent modern inquiry, discarding the ancient word of faith, has eliminated from its processes whatever bears the marks of belief. But the effort to build only of facts that can be physically proved and tested, shuts off investigation in the realm of faith, and so falls far short of reaching the whole truth.

"Now there are different kinds of observers, or truth seekers. Two men stand before a magnificent building. Both alike are charmed with its architectural proportions; one is content to study the lines and tracings, and carvings, to go from room to room, and story to story, and drink his fill of beauty and grace; the other desires to find out what it all means; he would know the mind and purpose of the builder; he would go and see the architect himself, and abide in his fellowship. To this noble thought the other says, 'No, I care not who built or designed it; all I desire to study is the structure, the tangible result; you that believe in unseen things may go and sport yourself in the hunt for invisible game, but I prefer to stay here and occupy myself with the hard facts. Yes, it is hard fact, hard as stone, cold as death, without the thought or the life of the sympathetic God. Men of faith gladly accept the hard enduring facts of scientific inquiry, but they are not willing to separate the facts of creation from supreme intelligence and divine purpose, and I speak then as a man of faith, and as to men of faith. I speak as one who believes that God is the Engineer-in-chief in the world's history, I speak as one who believes that the physical facts of creation are manifestations of the mystical reality.

"The evidence of divine workmanship is to be found in the harmonious relations of the work done. Geometry is the science of absolute harmony of relations. In geometry a conflict of ideas is impossible. A geometrical truth is not an approximation to truth, it is truth absolute. All crystallizations in the physical world rest upon a geometrical basis, an approximate geometrical harmony. To the human mind they are beautiful, always beautiful. The quartz crystal and the human mind have something in common; they alike, though in different ways, embody the absolute harmony of geometrical relations, they come from the same Fount of Being and carry the impress of the same divine thought. God builds his thought with spiritual form and physical substance. Take the leaf of a tree or the vertebræ of mammals; God's thought is there expressed. Take the earth, its form and dimensions; it is a manifestation of divine thought. The ideal earth was in God's mind before the earth itself had being and shape, just as the ideal hexagon was there before earth matter was put into hexagonal form. The hard, matter-of-fact scientific inquirer does not ask why God built the earth with an equatorial radius of 20,923,000 feet, or why a diurnal revolution of twenty-four hours was given it, with a necessary resulting axis of 500,500,000 inches.

"But before I present the facts calculated to sustain this theory of ancient metrology, it may be necessary to say a word about the mystical use of numbers. Men who have investigated this subject far more profoundly than I, tell us that the number one symbolizes unity, unity in creation, and three symbolizes trinity, from cosmic stability, five cosmic law, six time, seven rest, eight organic life, and ten completeness. The multiples, powers and combinations of these symbols intensify or unite the corresponding root idea. Somehow in ancient times the numerical symbols got incorporated into the language of religion; thus forgive not only seven times, but seventy times seven, that is seven in rest, reconciliation, seven times seven is rest intensified, and ten times this is forgiveness complete, perfect peace, hence the saying means forgive! *forgive!* FORGIVE! In like manner we have 144,000 the apocalyptic sealing of the Twelve Tribes of Israel; the product of three, six, eight and one thousand, that is trinity and time with organic life complete, full measure. So also we have the notable number 666, the marvellous symbol of an æon or age, a period of time, whether applied to things good or things evil. But the illustrations are innumerable, I only give these to show that numbers in the Divine arithmetic mean something.

"In patriarchal days the Hebrew people used letters to express numerical conceptions. Thus the first letter of the alphabet numerically signified one, the second two, &c. The letters following the ninth signified 10, 20, 30, etc. A name therefore had a double signification, one alphabetical, the other numerical. Take for instance the name Jehovah, the letter J was the 10th in the Hebrew alphabet, the second consonant H was the 5th, the third consonant V was the 6th, the fourth consonant H was again the 5th, and the name numerically written was 10565. But abbreviated forms were used, hence we have Ja Ha 105, and Ja Ha Va or 1056, and Ha Va H or 565, which is the root of the word JeHoVaH, and signifies being, the Existing One. Now the last of these symbols, 565, was the double measure of the Hebrew cubit, 28 digits, for 24 of these digits were of uniform length, the remaining four being altogether one-fourth of a digit longer, making the whole cubit 28·25 or one-half of 56·5.

"Mr. Peters tells us that the best example of the cubit is 20·632 plus or minus ·004, or 20⅝ inches. He shows us Egyptian tables ruled in digit squares which do not differ from our theoretical digit by one 1000th of an inch. Another, but geometrical method, discloses the remarkable fact that the cubit in ancient geometry served, like our modern Pi, in the measurement of circles, for the circle was anciently, as now, divided into 360°, subdivisions into minutes and seconds giving

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1,296,000" as the whole number of prime units in circular measure, and this was the number of grains in the Hebrew gold talent, the word talent signifying circle. A circle 1,296,000 inches in circumference has a diameter of 565,000 digits or a radius of 10,000 cubits, a cubit being 20⅝ inches. There is no room to doubt that the ancient Egyptian architects understood geometry, they knew the relation of the radius to the circumference of the circle as well as we know it, and actual unit measures remain as witnesses that what we now call the British inch was well-known to them. In this review of the ancient use of mystical numbers in the building of the Great Pyramid, it will not be amiss to note the factors of 1,296,000. First, we have 360 degrees equal to $6 \times 6 \times 10$ which reduced to seconds of arc gives $6 \times 6 \times 6 \times 6 \times 10 \times 10 \times 10$. Remembering that 6 is the symbol of time or periodicity, and 10 of completeness, 1,296,000 signifies the perfect measure of time, and this is exactly the fraction of circular measure in all astronomical and geodetic studies.

"Having now obtained the true value of the ancient geometrical cubit, which was 1-10,000th of the radius of a circle, whose circumference is 1,296,000 inches, let us see what use was made of it. I believe that this geometrical cubit was the cubit of prophecy, described in the 40th chapter of the book of the prophet Ezekiel, as a cubit and a hand-breadth—the hand-breadth being the four for the long digits at the left hand of the cubit measure, and equal to 3⅛ inches. The felicitous application of a mystical measuring rod shows that spiritual truth is nowhere more beautifully exhibited than in the dimensions given of the Temple vision, which the prophet saw on the South side of Jerusalem in the twenty-fifth year of his captivity or the 565th year before the incarnation. The enclosing walls of the Temple vision were six cubits thick, and the space enclosed was 500 cubits square, hence the outside measure was 512 cubits. Now, if we take the full numeric symbol of Jehovah, 10,565, in British inches, and reduce it to geometrical or prophetic cubits, we get 512 cubits and a fraction—that is, in the mystical language of number, Jehovah is on every side of the city of God. Enter either of the three gates looking eastward, northward and southward. The gate building or gateway is fifty cubits long, having a porch at either end six cubits deep, and three little buildings on either side of the walk from porch to porch, six cubits square, with spaces between them of five cubits each. The grand plan of the gateway therefore exhibits in cubit measures the numbers five and six, alternated throughout, which is but a continuation of the root symbol of the sacred name Ha Va H, 565. If an ancient Hebrew architect had laid out the gateway described by the prophet, and had written upon each division its measure in Hebrew letters, the sacred name signifying the Existing One, in repeated form, would have been the result.

"The great antiquity of the division of the circle into 360° is well-known; it belongs to the remotest astronomical studies. Now 1° of the equatorial circle of the earth is 365,235 feet at sea level, and if we add about three hundred feet to the equatorial radius for mean elevation of land above sea level, we shall have for 1° of longitude at the equator, 365,242 feet, which is the number of mean solar days in 1,000 years. This definite relation of the earth's circumference, expressed in feet and degrees, to the number of solar days in a tropical year appears to have been designed by the Great Architect. The polar diameter of the earth is 7,899 miles, and the equatorial diameter, 7,926 miles, the mean diameter, 7,912 miles. But the name of JaH in numerical form is 105, and ten million times this divided by eight gives in feet the circumference of a circle whose diameter is 7,912 miles. One ten thousandth of the square of the earth's mean radius is 1565. The mystical 565 appears also in the mean density of the earth, which in the earliest attempts, was estimated at five times the density of distilled water. Afterwards Cavendish computed it at 5·5. Mr. Airy's experiments gave 6, but Bailey's result of 5·67 by Cavendish's method, with some improvement in detail, is generally accepted as the best determination. The coincidence is so close that 5·65, or possibly 5·656, cannot be contradicted with certainty. In this series of coincidences found by the application of mystic numbers to the actual measures of the earth expressed in British miles, feet, or inches, we may not be able to say with absolute certainty that the coincidences were designed by the earth's Great Architect, yet to men of faith such a design was possible; and it gives us intense pleasure, even reverential emotion, to find our English measures in such beautiful relation to the physical world.

"If it be asked, do you believe our measures, the inch, the foot, and the mile are traditional inheritance originally given by the Lord in the most ancient days? I answer, knowledge under God's direction comes to men in two ways—first, by a 'thus saith the Lord;' and second, by hard and faithful experience and study along the lines of divine workmanship. The actual knowledge obtained either way is of God. The ancient builders certainly had it and used it. To-day in the Mississippi and Ohio valleys you have the foot-prints of a race who understood geometry. The outlines remain of temples, structures built with mathematical nicety in circles, squares, ellipses, and parallelograms, in such proportion that one who reads attentively, can hardly mistake the purpose of the builders. Among the favourite plans we find circles of 100, 200, 300, and 800 feet in diameter. The circumference of a 200 feet circle is 365¼ cubits of the ancient Egyptian standard. It is a solar circle and marks the number of days in a year. The 250 feet circle has a circumference of 456·99 cubits, which is one tenth of the number of inches in the half-base side of the Great Pyramid. Numerous correlations between the British inch, foot, and seven miles, and the old Egyptian cubit may be found in these American antiquities, which go far to establish the theory that they were built by a race whose traditions ran back to the land of Egypt. Historians tell us that Egypt was the high school of the nations.

"The Great Pyramid is a record well worth our patient study. It is a record of faith, whether obtained by scientific observation or by divine revelation, and enough has been positively declared to reveal the value which geometrical lines and proportions held in the architect's plans for exhibiting in his day the earth and its position in the solar system."

A CIVIL ENGINEER REPORTS UPON THE GATES AND THEIR DEFENCES.

THE following letter from *The Times* of Sept. 6th gives an encouraging picture of the defences of the British Gates, points out some of the defects of the system pursued, and describes the bearing of this question of the defence of the Gates upon that of Imperial Federation. We are glad to see that the writer views Bombay in the proper light in which it should be regarded. He calls it "the Gate of India." The possession of the Gates, we see, leads to the constant acquisition of fresh Gates. The Civil Engineer admits that Melbourne and Sydney are adequately guarded, that Singapore has a prospect of sufficient fortifications, that Adelaide and Brisbane are so well secured that their defensive works redound much to their credit. He declares, however, that we want two more for Australia, one on the extreme South-west corner of it, another for the North-Eastern extremity. St. George's Sound and Normanby must, he declares, be fortified to make our position safe in those quarters. These two points he considers vitally strategic ones, and they thus respond to the true description of Israel's Gates. The whole of Australia and our possessions in the Pacific belonged once to foreign races, whom we have pushed together to the ends of the earth (Deut. xxxiii. 17). We seized their Gates, and we make these now our defence against

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other races who desire to rob us of our spoils. In vain! God gave Israel the Gates, and He meant the gift to secure to His people the supremacy of the earth, that by means of such supremacy His Gospel might have free course and be glorified. We now ask our readers' attention to the letter referred to, since it deals with one of the burning questions of the day, "Imperial Federation."

To the Editor of "The Times."

SIR,—Since leaving London I have read the letters on the above subject, but neither of your correspondents appears to have been sufficiently impressed with what, according to my view, is the very great importance of immediate action between the mother country and the colonies in respect of the proper protection of our trade against an enemy in case of war.

Not only is this an urgent matter on account of the time that would necessarily be occupied in providing such protection, but no step that could be taken just now would, as I believe, tend to a more speedy solution of the great problem of Imperial Federation than that of an agreement and joint action between the Home and Colonial Governments in the matter of defence against a common enemy.

This may well be regarded as a subject for a military rather than a civil engineer. Permit me, therefore, to explain that I should not have ventured to address you thereon but for the circumstance that since the spring of last year I have had occasion to visit, professionally, Ceylon, Bombay, Singapore, the seaport capital of each of the Colonies of Western Australia, South Australia, Victoria, New South Wales, and Queensland, and the islands in Torres Strait, together with almost all the important ports and great navigable rivers along a coast line of more than 5,000 miles in Australia alone—and have therefore had very exceptional opportunities of ascertaining their condition from a defensive point of view.

At Fremantle, in Western Australia, the circumstances, as regards the improbability of attack, are of a special character, and need not here be enlarged upon; but at Adelaide, Melbourne, Sydney, and Brisbane the respective Colonial Governments have already executed land defensive works which redound to their credit. At Melbourne and Sydney the defences are of such a character (and they will soon be further strengthened) as would make an enemy think twice before venturing upon an attack, and he certainly would meet with a warm reception at either of those places in case of his doing so. Nevertheless, their protection cannot be regarded as in a satisfactory condition unless something in the way of floating defences be provided and organized on a much larger and comprehensive scale than at present—on such a scale, in fact, as is not at all likely to be attained in any other way than as an integral part of an Imperial Navy.

Not to dwell upon the great strides which have just been made in the defences at Singapore, or the need of at least one additional fort at Bombay—the Gate of India—or of adequate protection to the great and growing port of Colombo, I pass on to call special attention to two vitally important points at which Imperial action is called for. These are King George's Sound, which is practically the turning-point of navigation at the South-west extremity of Australia, and Normanby Sound, generally spoken of as Thursday Island, which island is situated at the Eastern extremity of that Sound. It lies immediately off the North-Eastern corner of the same great "island continent," and is so placed as to form an admirable position for guarding the navigation through Torres Strait, and thus protecting the Northern approach to the Eastern seaboard of Australia, and also to New Zealand, Fiji, etc., as well as the shortest route to our possession in New Guinea.

The paramount importance of speedy action in the establishment of defensive works and coaling stations, both at King George's Sound and at Normanby Sound, has induced me to ask you to be good enough to give insertion to this letter

That the several colonies of Australia are willing—I feel almost justified in saying are anxious—to co-operate with the Home Government, and to bear what may be reasonably considered as their due proportion of the cost of the necessary works at these two points, there can, I believe, be no doubt whatever. But what is greatly needed is that the British public, and through them their representatives in Parliament, should be stirred up to strengthen the hands of the authorities at home, and, if need be, so to stimulate them that they be induced forthwith to take up this branch of the great subject of Imperial Federation, so far as regards the vast interests of this country in our magnificent possessions in Australia, and to deal with it by immediate and decisive action at the two vitally important strategic points which I have herein particularly adverted to.

I am, Sir, yours obediently,

JOHN COODE.

Triberg, Black Forest.

There can be no doubt that our Civil Engineer has seen the Gates of Israel to perfection. His enumeration of the places he has visited is quite a study in geography. He takes us to India and Ceylon, to the Straits Settlements, to Australia, North, South, East, and West; and his report of the state of the defences of these valuable possessions of the British Crown is, on the whole, very satisfactory indeed. Whether the North-East and South-West extremities of our Australian Empire require the defence described in the letter we do not profess to determine. But the proposal tells us of the value of the Gates and how they operate. They confer maritime power on the nation owning them, and they exist in order to give that power its due importance. The two act and react upon each other, naval supremacy being the result of the gift of the Gates, and the Gates being the necessary condition precedent of the possession of naval superiority. But the Gates do more than that. They defend the territory to which they are adjacent, as Bombay defends the Western coast of India, and Madras the Eastern, Coromandel Coast. So the Gate, "Thursday Island," in Normanby Sound, and the one in St. George's Sound, are wanted to round off our Colonial defences in Australia, and to make our two vitally strategic points there invulnerable. If the author of the letter to *The Times* be correct, we doubt not these places will be fortified and constituted British-Israelite Gates of the first-class.

They will protect British Australian commerce passing round the Great Island Continent, and they will serve to remind the French and German nations who are acquiring some possessions in the neighbourhood that they are there only on sufferance, and must vacate when the heirs of the world demand their departure.

THE CHURCH OF ENGLAND.

BY A GERMAN.

To the Editor of the "Banner of Israel."

DEAR SIR,—As you so kindly gave a place in your paper to a few poor remarks I was able to make, bearing upon the "Identity," I feel emboldened to try once more, and will endeavour to avoid the peculiarities in my handwriting, which, evidently, were the cause of some misprints in my former attempts.

Yours truly,

A GERMAN.

September 8, 1886.

The remarks which have lately appeared in the pages of the BANNER about the "Church of God" and the "Kingdom of God," and also an article on the "Church in Israel," in the number for April 7, have suggested to me a thought or two, which I will venture to submit to you.

Being a foreigner, I may, perhaps, be more readily credited for judging of the Church of England from an impartial standpoint. Now, for a number of years, I had looked upon her, together with most of my fellow-countrymen, as something like a half-way house between Protestantism and Roman Catholicism, with an inclination to be drawn again, eventually, into an orbit, having Rome for its centre. A closer acquaintance, however, with her tenets and Liturgy, convinced me, that where these are rightly understood, there exists no such danger, but that, on the contrary, they serve to make the Church of England appear, more than any other professing body of Christians, what the "house of God, the Church of the living God," is described to be in 1 Tim. iii. 15—"the *pillar* and *ground* (stay) *of the truth*"! Moreover, she seemed

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to me possessed of a recuperative power, an expansive force, which, together with the adaptability of the English tongue to the most primitive, as well as to the most cultivated forms of human intellect, invested her, in my eyes, with an indescribable *prestige*, and the thought lay near, that there *must be a great future before her*. A difficulty there always was, to my mind, and it required an effort, to *spiritualise* certain expressions (in the public and special services of the Church of England) which, when taken literally, appeared to place the worshipper altogether on a "Jewish" footing, such as—"Save Thy people, bless Thine inheritance"; "Spare Thy people, and let not Thine heritage be brought to confusion"; "O God of Abraham, God of Isaac, God of Jacob, bless these Thy servants," &c. Viewed in the light of Identity truth, how this difficulty vanished, at once showing the stamp of divine guidance set upon the work of the English Reformers! * and what consistency and order all those floating thoughts assumed! But, this being so, whence come the great number of Dissenters in the United Kingdom (also in the U.S.A.) ranged under an appalling number of sects? Continental Protestantism does not offer any such striking feature; its divers bodies are easily counted. Yet continental Protestantism exhibits the features of a half-paralysed system: there is little hope of its accomplishing more than what it has attained to, even liberty of thought and conscience and deliverance from superstition; few instances, one meets, of a positive faith in a living Saviour—God and a Divine Revelation. Therefore, the question presses with all the greater force—how is it to be accounted for that amidst the most religious, most godly, most Bible-loving Race, people can point the finger at a greater number of divisions than anywhere else? May not the answer be: Just because they value the truth? because they have unconsciously, instinctively, felt themselves called to be the custodians of the oracles of God, the dispensers of His truth to the world? These dissenting movements, surely, were anything but the result of spiritual apathy; and, no doubt, those capable of giving them careful and sympathetic study would be able also to point out in what particular each one of these "sects" has been instrumental in bringing out truth, guarding against error, encouraging godliness, and again and again infusing a fresh glow of spiritual life through the nation. So that what at first sight appears so deplorable—and from another point of view *is* so—has had hitherto, and still has, its *much-needed* and *honoured* place in the counsels of God in connexion with His Church and people. Amidst many mistakes, exhibitions of narrowness of heart and mind, extravagances and harshness, do we not hear Israel repeatedly *protesting* against the two intimately connected sins the nation was so prone to—viz., "idolatary," and the "drawing nigh merely with the lips while the heart is far from God"? In the presence of such practical and impressive *Protest*, shall we not earnestly desire that those who from week to week take upon their "lips" such requests as the following:—"Have mercy upon Thy whole Church," "Inspire continually the universal Church with the spirit of truth, unity, and concord," "Send down upon our Bishops and curates and all congregations . . . the healthful Spirit of Thy grace," "Let Thy continual pity cleanse and defend Thy Church," &c. . . . may, indeed, and ever more fervently, utter these words from their "hearts," both the shepherds and their flocks, so that that convicting and purifying process which is so clearly to be foreseen, may speedily do its work and hasten on the moment when those sublime words, uttered some eighteen hundred and fifty years ago, will have their fruition, even here upon earth: "And the glory which Thou hast given Me, I have given unto them, that they may be one, even as we are one; I in them and Thou in Me, that they may be perfected into one; that the world may know that Thou didst send Me and lovedest them, even as Thou lovedst Me" (John xvii. 22, 23, R.V.). See also Eph. v. 26, 27.

Those better informed on the subject than I am would be able to point out the great significance to be attached to the fact that apart from the vigorous branches which the English Church has put forth wherever the British race has spread and taken possession, a healthy movement towards a purer Christianity has been manifesting itself, quite within our own time, in countries hitherto greatly benighted; and this, accompanied by a desire for affiliation to the "Anglican Episcopal Church!" Instance: the Reformed Church of Mexico, of Spain, and the Nestorians.

* Of necessity, their work was left incomplete, though so signally blest; for it had to be done fitfully, and was never perfected even, according to their light; and, no doubt, mistakes were made, both in rejecting and retaining, as regards doctrine and practice.

THE "BRITISH PROTESTANT" CONGRATULATES ITSELF.

THE Rev. James Ormiston, the editor, has returned to the charge in his September number of *The British Protestant*. The allusion to Our Identity on this occasion takes the form of "A Notice to Correspondents." Captain G. P., of the Royal Navy, has, it appears, written to our rev. opponent, and this is the substance of his letter:—

"I am glad to see by your remarks upon Anglo-Israelism that we agree. They have not a single leg to stand on. *It is a pure conjecture*. I have got a good many notes upon it, and having read nearly all their works, I am simply astonished how sensible men can entertain the idea."

So far the captain of the R.N., who is content to be anonymous. We think, however, the grammar of the worthy captain might be mended; for by the words now published, he plainly tells the rev. editor of *The British Protestant*, that the editorial remarks "have not a single leg to stand upon." He adds that "*it* is a pure conjecture." What is "a pure conjecture"? The editor's arguments and remarks? The captain's notes have not yet seen the light, as far as we are aware. But we hope for our own sakes, and for the sake of other new converts to our views, that he will speedily publish them for our benefit.

The editor of *The British Protestant*, however, is quite satisfied with his anonymous friend, and comments on his remarks thus:—"Thanks, many. *The British Protestant* has, we trust, made it perfectly plain to its many readers, including some highly-esteemed Christians who entertain the Anglo-Israel theory, that it is a fallacy not altogether innocuous." Of course we cannot meet this *dictum*; because of argument there is in it none; and of reason, to show that Our Identity is a "fallacy, not altogether innocuous," we can discover here—nothing. The answer we published to Mr. Ormiston's original attack appears on pp. 296, 297 of this year's BANNER, and a copy was furnished to the rev. editor. But this rejoinder to a weak assault has not been noticed by *The British Protestant*, and we suppose has not been read. Until it be examined and refuted, we cannot admit that the Identity has been proved to be a fallacy, much less a hurtful one. What we desire is that the gallant captain should forthwith publish his refutation of Our Identity and show us—

1. In what respects the arguments of the BANNER are conjectural, weak, and foolish?
2. Wherein the Scriptures contradict these views?
3. How history, philology, and ethnic science show it to be false? and
4. Wherein the arguments of Bishop Titcomb, D.D., and the Rev. Robert Douglas, M.A., for example, as stated by them in Exeter Hall, on June 23rd last (BANNER, vol. x., pp. 246, 249, 250) are open to the criticism now under review?

The Rev. Mr. Ormiston admits that "some highly-esteemed Christians" entertain Identity views. Why does he not examine these views in a candid Christian spirit, instead of

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setting up, as he did in his issue for July last, objections of his own which "the highly-esteemed Christians" laugh out of court, and know to be fallacious, as alleged impediments to their acceptation of the views we call "Our Identity." With these remarks we must leave the matter, hoping that ere long the rev. editor of *The British Protestant* will give us something tangible to reflect upon, and some valid reason why we should abandon our national hopes, founded on what we believe to be facts regarding the identity of the British nation with the Lost Ten Tribes of Israel.

On p. 128 of the same September number of *The British Protestant* we find a letter signed, "Captain, R. N." Whether this be the same "Captain G. P., R.N.," to whose remarks we have drawn attention above, we are of course unable to state. But if the same individual wrote the two letters we are happy to declare our conviction that the gallant captain is a "blind witness" to our Israelitish origin, inasmuch on page 128, he wrote the following words addressed to the editor:—

"Great Britain, in conjunction with America, sends out the Word of God, and men to preach it, to all the world; and Christianity has made great strides since the Reformation; but much remains to be done, and we have to do it."

Here we have a people described who must be Israel, as God is true! For Britain, he declares, is sending God's Word and His messengers "to all the world," therefore "to all the nations, to all the families, and to all the kindreds of the earth," which was Israel's God-assigned task (Gen. xxii. 18, xxviii. 14; Acts iii. 25). "Much good," he declares further, "remains to be done, and we (British) have to do it!" How can this be an indisputable fact, unless the British people be also the "Israel of God"? for that "people" we know was "formed by the Lord for Himself, and they have to show forth His praise;" also "to blossom and bud and fill the face of the world with fruit" (Isa. xliii. 21, xxvii. 6). Captain G. P., R.N., speaks evil of the believers in Our Identity with Israel. But "Captain R. N." declares plainly by his words that the British are Israel! We leave the Rev. J. Ormiston to explain the inconsistency of his two writers.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—I was so much struck with the enclosed extract from "Yeast," that I send it to you in case you may care to reprint it in THE BANNER. "Yeast" is rather out of date now, and not read by many, but this extract is surely "blind evidence." It is extraordinary that Kingsley should have chosen the dry bones as a type of England, so long ago as the book was written; we think he was very near the truth, believing, as we do, that England is the House of Israel. The Spirit was near, surely, when Kingsley wrote.

I wish there were more people who believed in "the good time coming." Everyone knows how much better a person works who has a definite aim and a bright hope before him; and what better aim or hope can we have than the "kingdom of Christ," to be found *on earth*, as well as in heaven? How very simple is the first practical step—"The cup of water given in His name," if each individual would try to do some good in the world. I think of the proverb, which runs like this, as I forget the exact words: "If each swept before his own doorstep, the whole street would be clean." Let each person, who believes in your subject, seek *first* the kingdom of God, and then all things will be added to us, amongst others, the recognition of the House of Israel, and the restoration of the House of Judah, and the "rest" which, "*to-day*, if ye will hear His voice," remains for the people of God.

I remain, Yours truly, T. Y.

EXTRACT FROM "YEAST," BY THE LATE CHARLES KINGSLEY.

"He hath put down the mighty from their seat, and hath exalted the humble and meek. He hath filled the hungry with good things, and the rich He hath sent empty away."

"No, I dare not despair of you English, as long as I hear your priesthood forced by Providence, even in spite of themselves, thus to speak God's words about an age in which the condition of the poor, and the rights and duties of man, are becoming the rallying-point for all thought and all organisation."

"But does it not make the case more hopeless, that such words have been spoken for centuries, and no man regards them?"

"You have to blame, for that, the people rather than the priest. As they are, so will he be, in every age and country. He is but the index, which the changes of their spiritual state move up and down the scale; and as they will become in England in the next half century, so will he become also."

"And can these dry bones live?" asked Lancelot, scornfully.

"Who are you to ask? what were you three months ago? for I know well your story. But do you remember what the prophet saw in the valley of vision? How first, that those same dry bones shook and clashed together as if uneasy, because they were disorganised; and how they then found flesh, and stood upright; and yet there was no life in them, till at last, the Spirit came down and entered into them? Surely, there is shaking enough amongst the bones now! It is happening to the body of your England, as it did to Adam after he was made. It lay on earth, the Rabbis say, forty days before the breath of life was put into it, and the devil came and kicked it, and it sounded hollow, as England is doing now; but that did not prevent the breath of life coming in good time, nor will it in England's case."

"You must not speak in such deep parables to so young a learner."

"Is my parable so hard, then? Look around you, and see what is the characteristic of your country and of your generation at this moment. What a yearning, what an expectation, amidst infinite falsehoods and confusions of some nobler, more chivalrous, more God-like state! Your very costermonger trolls out his belief that 'there's a good time coming,' and the hearts of 'gamins,' as well as Millenarians, answer, 'True!' Is not that a clashing among the dry bones? and as for flesh, what new materials are springing up among you every month, spiritual and physical, for a state such as 'eye hath not seen, nor ear heard.' Railroads, electric telegraphs, associate lodging houses, club houses, sanitary reforms, experimental schools, chemical agriculture, a matchless school of inductive science, an equally matchless school of naturalist painters, and all this in the very workshop of the world! Look, again, at the healthy craving after religious art and ceremonial, the strong desire to preserve that which has stood the test of time; and on the other hand, at the manful resolution of your middle classes to stand or fall by the Bible alone, to admit no innovations in worship which are empty of instinctive meaning. Look at the enormous amount of practical benevolence which now struggles in vain against evil, only because it is as yet private, desultory, divided. How dare you, young man, despair of your own nation, whilst its nobles can produce a Carlisle, an Eilesmere, an Ashley, a Robert Grosvenor; whilst its middle classes can beget a Faraday, a Stevenson, a Brooke, an Elizabeth Fry? See, I say, what a chaos of noble materials is here, all confused, it is true, polarised, jarring, and chaotic; here bigotry, there self-will, superstition, sheer atheism often, but only waiting for the one inspiring Spirit to organise, and unite, and consecrate this chaos into the noblest polity the world ever saw realised. What a destiny may be that of your land if you have but the faith to see your own honour. How know you that the Spirit is not even now poured out? Must your English Pharisees and Sadducees, too, have signs and wonders ere they believe? Will man never know that the kingdom of God comes not by observation? that now, as ever, His promise stands true: 'Lo, I am with you alway, even unto the end of the world'? How many inspired hearts, even now, may be cherishing, in secret, the idea which shall reform the age, and fulfil at once the longings of every sect and creed?"

THE ANGLO-ISRAEL FREE DISTRIBUTION FUND. THIRTY-FOURTH MONTHLY REPORT.

THE following donations and subscriptions, from August 14 to September 18, are very gratefully acknowledged:—

Received by Hon. Treasurer, Miss J. Lawrence: Mrs. H., East Charleton, 2s. 6d.; Mrs. H. Ross, 10s.; Miss H., Carnarvon, 2s.; R. C., Ilkley, £1 1s.; Mrs. J., Doncaster, 5s.; Mr. M. V., Portobello, 2s.; J. S., Cambridge, 2s. 6d.; Mrs. J., Bracknell, £1; A Wellwisher, 5s.; H. G. (monthly sub.), 1s.

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By the Hon. Sec., Miss E. M. Rush:—"Nemo," 5s.; F. H. G. (Burmah), 5s.; W. W., 5s.
By the Secretary: G. E. S., 2s.; Mrs. C. B. (monthly sub.), 5s.; "Ven," Leith, N.B., £1.
Total, £5 13s.

BANNERS, one to two weekly, are forwarded by the Secretary to Ohio, U.S.A.; Rugby; Free Library, Wandsworth, and Maesteg, Glamorgan. *Messengers*, monthly, to Free Libraries at Richmond and Wandsworth.

It has also been thought advisable to send, regularly, THE BANNER and *Messenger* to certain of the nobility.

To the following places parcels of literature have been forwarded by the Secretary:—Two packets, special donation, to Rome; Wandsworth; *Messenger* leaflets to Upper Teddington; parcels to Wilsden, near Bingley; Masbro'; Portsmouth; South Hayling; British Bechuanaland.

By Miss E. M. Rush, 105 BANNERS weekly; 53 parcels of literature to the following places:—Abergavenny, Tunbridge, Aldershot, Blackfen, Kent, for a vessel going to New Zealand, Toronto (Canada), Ports Nolloth and Elizabeth (South Africa), Cape Town, Etshowe (Zululand), Assouan (Egypt), Secunderabad, Peshawar, Poona, Bangalore (India), Moulmein (Burmah), Malta, Barbadoes, Moreton-in-Marsh (Longborough), Hessle (Yorks), Silver Town, Lee, Westminster, Caterham, Kensington, H. M. S. Warspite, Plymouth, Edinburgh, Glasgow, Dublin, Netley Hospital, Deptford.

CORRESPONDENCE FROM SOWERS AND OTHERS.

A Sower, living in the East End of London, has given a first-rate account of work being done by himself and his wife; one plan followed is well worth notice. He had been sent a large parcel of BANNERS, &c., that had already seen service, and some new literature. He writes: "I received the parcel on Saturday, and was much pleased with the assortment. We went out at six o'clock on the Sabbath morn, and put the BANNER under one door, and a leaflet under the next, so that we got them into about 400 houses; to stop folk from saying I put 'Israel' before Salvation, I intend placing a Dublin Tract with the 'Israel' papers." Other publications our Sower has reserved for lending amongst the many people he is interesting in the truth, which he is teaching to friends in his house; and he is winning public attention to Israel in Britain, by speaking in the streets, in company with the mission from his chapel, on Sunday evenings.

The demand for the fresh weekly issue of the BANNER increases, the number has again been increased, with the hope that we may be able to continue them, and still increase the number, if possible, to meet expressed desires. One who has lately been added to our staff of Sowers, but who has for years past given away works on Israel in Britain, writes:—"With the exception of those papers you have so kindly sent, I have not received any from any other source lately. I am in a very central position, my head-quarters being the Wellington Barracks, therefore, pardon my saying it, one copy (of the BANNER) is of very little use, and allow me to say, that if at all convenient, I shall feel great pleasure in receiving at least five or six copies regularly, I could do with *more*, if I am not exhausting your funds, which I should be very sorry to do. Many greatly and highly value the BANNER—I speak from a long experience." From Carlisle, a valued Sower writes:—"I have had much pleasure in giving away the BANNER, &c., and have, I hope, done some good with it; many say what a 'wonderful paper' the BANNER is, and they have been led by it to search their Bibles. May our Father use it, and bless it far and wide, is my prayer."

E. M. RUSH.

We have the following encouraging letters from friends who are willing to distribute our literature. A Scripture Reader writes: "With reference to your letter, offering to send me free supplies of literature bearing upon the fulfilment of the Scriptures in the British people, being the true Israel, for distribution, I shall be pleased to accept your kind offer, for I have no doubt the subject will be most interesting to many of our soldiers. . . . . I believe it is a step in the right direction when we are enabled to get men to read the Scriptures for themselves. I shall be able to distribute a large number of copies, as our camp is very large, and the district to which I am attached numbers upwards of 4,000 people, and many soldiers are now great readers, especially when laid aside in hospital." Another writes: "I should be glad to distribute any literature that would cause men to search the Scriptures, as I believe it is the only means of leading men to the knowledge of the truth."

The following is from a working man, who is suffering from a "stroke":—"In reading the BANNER of last week, I find a special appeal for workers, to distribute pamphlets and leaflets for the advancement of the cause we have at heart. I should rejoice to be of some use in my day and generation, or of being the instrument, in God's hands, in opening the eyes of the blind. I may say, that I am doing all I can, by means of conversation, with those with whom I come into contact; and although I am poor, I take the BANNER weekly, which, after reading, I place in the Reading-room. I therefore offer myself at your service, if you could supply me with pamphlets. Also, I should like to have two BANNERS weekly. This is the largest of three districts, containing about 11,000 inhabitants. I can say this is a new life to me since I heard of the discovery of Israel. Although I am suffering from a stroke in the left side, still I can rejoice in the Lord, more so than when I was in health."

Contributions to the Fund will be thankfully received and acknowledged by the Hon. Treasurer, Miss J. Lawrence, Rosslyn, Hampton-road, Upper Teddington, Middlesex; by the Hon. Secretary, Miss E. M. Rush, 103, Burnt Ash-road, Lee, London, S.E.; or by Mr. Charles Horner, 34, Sheen-park, Richmond-on-Thames. Grants of literature will be made, as far as funds allow, on application to the Secretary, or Miss E. M. Rush.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

DURING the past month five new members have joined the Union. As we have been sending out some Cards returned to us by one of the local Secretaries, the number issued remains the same as last month—namely, 1,405.

A member writes: "We shall be very sorry when the *Comments* are discontinued: as we have valued them so much, however, we shall have them for future reference. They have thrown great light on many verses of the Bible, which, without their teaching, would not be easy to understand. I continue to take the BANNER, which becomes more and more interesting as the time goes on. I rejoice in the hope that Israel's time of blessing is very near at hand."

All subscriptions for the *Monthly Comments*, by Philo-Israel, should in future be paid up to January, 1887, inclusive, as that number will complete the second series.

The card of membership will be sent on receipt of three stamps. The *Comments*, prepared by Philo-Israel, will be sent post free monthly for 1s. per annum; two copies, 1s. 6d.; three copies, 2s. For less than a year the cost is 1d. per month for one copy, post free. The "Prayers for Daily Use," being a prayer for each day of the week, by Philo-Israel, are 1d., or 9d. per dozen, postage extra.

The prayer of the Union, as on the card of membership, may now be obtained printed in larger type, price 1d. for three copies, post free; or 1s. per 100 for distribution.

The bound volume of *Monthly Comments* (first series) may be had in paper covers for 1s., postage 2d.; or in cloth 1s. 9d., postage 3d. Address: Miss J. Lawrence, Rosslyn, Upper Teddington, Middlesex. J. LAWRENCE, *Hon. Sec.*

OUR SCRIPTURE AND PRAYER UNION.

THE Honorary Secretary of our Scripture and Prayer Union, Miss J. Lawrence, is obliged to resign her work in connection with the Association at the end of this year, and gave notice of her intention so far back as July 7, 1886. We trust some one will come forward before the date mentioned to relieve her of her duty. The post is one of responsibility, but is not burdensome. There will be, when our honorary secretary resigns, no further work to do in reference to *The Comments*, which will then cease to have been issued, and will therefore cease to be distributed as heretofore. Any one willing to help must be good enough to communicate with Miss Lawrence, Rosslyn, Upper Teddington, Middlesex, as soon as possible.

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NOTICES.

All communications intended for the Editor, to be addressed: — "Philo-Israel," Woodcot Villa, Tyndall's Park, Clifton, Bristol.

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"HEAVEN'S LIGHT OUR GUIDE."

(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"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."—MICAH v. 8.

"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4.

VOL. X., No. 511. Entered at Stationers' Hall.] WEDNESDAY, OCTOBER 13, 1886. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

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"THE MIGHTIEST EMPIRE OF THE WORLD."

A NEWSPAPER comes to us, dated April 3, 1886, all the way from Tasmania, entitled *The Tasmanian*, in which we find the following, which appears as a quotation from *The Spectator*. Whether this be the London *Spectator*, or one published in the colony, we are not able to state. The article bears the title we have placed at the head of these lines, and is one sufficiently remarkable to arrest the attention of all Anglo-Israelites. The words were these:—

Great Britain is not only the greatest civilised power in Asia, but in many important ways is the greatest Power there of any kind. The Russian Government rules over an enormous slice of the Continent—a territory, indeed, which in mere size is as a connected possession quite matchless, but which is so unproductive that it has never paid its way within four millions a year, which contains, it is believed, less than eight millions of people, and which derives its importance in the world's eye less from anything belonging to itself than from the fact that it approaches the really mighty Empire of India, and actually touches the still mightier Empire of China. If India and China did not exist, Russia in Asia would be forgotten like the interior of Brazil. England not only rules directly two hundred and fifty millions of Asiatics in India, but she presses with increasing weight on that little understood division of Asia, which we call, for no palpable reason, "Indo-China." She is gradually acquiring an ascendancy in the councils of Pekin, which may end in a permanent alliance, and affect half the human race for ages; she divides only with the German the great commerce of Asia, and that not on equal terms; she furnishes everywhere, except in Turkey, all capital required for all enterprises; and she possesses or settles in all the ports of commercial and military importance. East of Suez the only European language useful to the traders is the English, and there are not a thousand tons of coal procurable without a bargain with their English owners. So great are her activity, her *prestige*, and her commerce, that there seems to the traveller in Southern Asia nothing anywhere that has life but England: while her future, so far as human intelligence may discover, is even more assured. Far to the South, as yet hardly noticed, the reversionary lord of South Asia, still a child, is rising day by day towards its energetic youth, and already looks instinctively to the North as the scene of his ultimate career. When his time of conquest comes, as hitherto it has come to every people which has grown strong, it is in Asia that the Australian will seek subjects; and the Australian is an Englishman modified only by circumstances and climate. This wonderful position, far greater in reality than we can hope to convey to our readers, depends upon the action of the British democracy; and to inform that democracy, to acquaint it at all thoroughly with the facts with which it has to deal, is all but hopeless.

No doubt we shall be blamed for commenting with satisfaction on "so self-glorifying a production as the above," and we shall be informed that such sentiments cannot be safely repeated to British ears without fostering the spirit of pride which is directly opposed to the Christian meekness of New Testament teaching, and unbecoming in a nation of Christians. We believe, however, that we are dealing with facts, and that there is no harm, but much good, in drawing attention to current history, which glorifies God, exalts His faithfulness, and proves that in the future Christ's kingdom, now rapidly growing, will include all the nations, kingdoms, and peoples of the earth. There is much in this short extract which testifies to our Israelitish origin.

The increasing power of God's people Israel in India is the salient fact of our generation; and it is a power which bids fair not only to hold 250 millions of Hindoos and Mahommedans in subjugation in India, but ere long to influence for good the 300 millions of Chinese too. British possession of enormous capital, and that exclusively, is noted by the Tasmanian writer, and we all know that that is a gift of God to His people Israel for a special object, which Deut. viii. 18 defines. The gift of God of the Gates, or strategical positions in the East, is noticed as an exclusive British world-wide possession (Gen. xxii. 17). The spread of the English language, which M. Paul Bert (and before him, the late Hepworth Dixon), remarked, is mentioned by our Australian journalist as one of the signs of the times, a sign which points certainly to our Hebrew origin. Our monopoly of coal in the East is stated to be a fact which places foreign nations in a position of marked inferiority to us, and this commodity is just one of those God gave, by special bequest, to the House of Joseph (Deut. xxxiii. 15).

British *prestige* is also noted, such being distinctly God's gift to Israel (Deut. ii. 25). Added to all we have the coming power of the "company of nations" in Australasia, described as that of a future cluster of Eastern Asiatic States, of giant proportions, to testify that the British Empire is a "great and

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mighty" nation already, but one destined ere long to be "the mightiest Empire of the world," which is precisely what God declared in Deut. xxviii. 1, 13; Gen. xii. 2, 3; and xviii. 18, Israel's should be, in these our last days.

Now, with this picture of national grandeur and greatness, what have we, as Anglo-Israelites, to do? Why do we so often allude to it in the pages of the BANNER? To puff up our readers, and to inflate them with national pride and superciliousness? Nay, not by any means! Our object is to prove that this nation is Israel, and that God has faithfully fulfilled to us, as to the jot and to the tittle, every promise He made respecting us to our forefather "Abraham and his seed for ever." Our desire is to point to our responsibilities towards the other nations of the earth, as the one favoured nation, favoured in order only to be a blessing to them all.

We wish to indicate that all our transcendent blessings have been freely bestowed upon us as the purchase of the cross of Christ, in order that we may, according to the prophecies, communicate the Gospel of the grace of God "to all the nations, to all the families, and to all the kindreds of the earth," acting thus as the messengers and servants of our Lord Jesus Christ, the God of Israel, our King. This is clearly the teaching of Psa. lxvii. 1, where David sings:—

> "God, be merciful unto us, and bless us,
> And cause His face to shine upon us;
> That Thy way may be known upon earth,
> Thy saving health among all nations."

The blessings are ours to qualify us for our work. To enable us to perform it, it is absolutely necessary that we should be gifted with just those national blessings which we British possess; and without which it were impossible we could evangelise the earth, according to the now known will of God. It is right, then, in the spirit of humility and adoration, that we should praise the Lord for His unmerited grace in selecting our miserable race for their so noble functions; and that, looking to our past attainments, we should humble ourselves in the dust for failure after failure in our duty, and strive, in dependence on the power of the Spirit of God, to carry out our allotted work of international beneficence in future, in accordance with the will of Him who has said concerning us, "This people I have formed for Myself; they shall show forth My praise" (Isa. xliii. 21). Meanwhile, we cling to every word of the Tasmanian paper we have quoted, because we know the statement to be true, and we accept the evidence of the facts as a full and sufficient refutation of those who deny Our Identity with Israel, placing on them now the burden of proof that this nation is not what we say it is, "the Israel of God."

BRITISH-ISRAEL'S POLICY IN RESPECT TO ESQUIMAULT AND EGYPT.

WE are glad to notice by a telegram published in *The Times* of September 24th from Philadelphia, 22nd, that "the British Government intends to make Esquimault an impregnable harbour, and an important depôt for munitions of war." This news was "wired" by the American correspondent, as the report of "Colonel Black, of the Imperial Army, who has just returned to Winnipeg from the Pacific coast." We heard this reported before, and think there can be no doubt of the truth of the facts. The Home Government would indeed be remiss in its duty, and that of the Dominion negligent too, if they failed to render the Western terminus of the great "Canadian Pacific Railway," just completed, safe from all attack at that strategic point. The means to do so are ready at hand in the splendid harbour of Esquimault, just outside the town of Victoria, where the terminus is. The capabilities of this mighty Gate we described recently in No. 503, pages 326, 327, of the BANNER OF ISRAEL, August 18th, 1886. We regard Esquimault as a God-given Gate, bestowed upon us providentially just at the moment we require it, when the railway has been completed and put in working order. It is a Gate commanding the whole of the Pacific Ocean, and situated just exactly in the very spot which is easily accessible to the dockyards of Plymouth, Portsmouth, and Woolwich, such access being wholly over British ground. Verily, our God is a God of truth and faithfulness! He is not unmindful of His people Israel in these the last days, when they have so much to do for Him! We turn now to the Land of Egypt, and there take note how matters are politically progressing, since Mr. Gladstone is no longer at the helm of State, and matters are under the safer management of a Constitutional Government, which, at any rate, regards the honour and prosperity of the Imperial people it professes to lead and govern. It appears from a telegram from Cairo, of Sept. 23rd, 1886, that the British Government are in communication with Nubar Pasha, the Khedive's Minister, to settle the questions raised by Sir Drummond Wolff's mission, now rendered more pressing by the renewed complications in Eastern Europe. The cablegram goes on thus:—

The probable basis of this settlement will be the continuance of the *de facto* British protectorate of Egypt by the maintenance of an army of occupation on a normal footing.

In the event of a draft upon the British troops in Egypt, order would be provisionally maintained by Egyptian troops to be raised for that purpose.

The British position and obligations towards Turkey, as already determined by the Cyprus treaty of alliance, will be upheld.

Here, then, is the first overt intimation semi-officially given to the public that our stay in Egypt is admitted to be a "*de facto* protectorate of Egypt," maintained by "a British army of occupation on a normal footing" (whatever that may mean). The occupation of Egypt by our troops has been wonderful and anomalous throughout. The Government, after the battle of Tel-el-Kebir, declined to retain Egypt as a British province, but could not relinquish it.

Over and over again Statesmen of the governing parties have decided to throw up the onerous charge, but were, by facts and circumstances, prevented "going away." Lord Randolph Churchill has told us he disapproved of our stay there, and protested against it continually; but he finds British power there now, and its continuance he believes to be indispensable for Egypt herself. He declares, accordingly, that we shall not leave it till our duty be performed, whether we stay five years or fifty. The result is that in Egypt the British must remain chained to the land by the will of God, for purposes He has in view, which must be accomplished, whether we like it or not. To-day we are so far alive to our position that we reluctantly admit that we are *de facto* the protectors of Egypt, and that our army must stay there to maintain the Protectorate. The chains which bind the world to the chariot-wheels of Israel, thus, are being rapidly forged and attached to the nations of the earth. As it is in the Pacific with Port Hamilton and Esquimault added to the list of our Gates, so it is in Egypt and elsewhere. British power and influence grow everywhere. Because it is not growing fast enough in South Africa, a splendid discovery of gold-fields in the Transvaal and Swazieland adds vast wealth to British enterprise, with the certainty that hundreds of thousands of eager British miners for gold will settle on the land as permanent inhabitants, making it by their numbers, wealth, force of character, and determination, British territory, pure and simple.

As a final illustration, how our nation's influence is growing in a new and unforeseen direction, we copy from *The Toronto Globe* the following, to show that even among the French Canadians and the French settlers in the United States, our language is conquering that of the French, and promises to

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uproot it at last, taking its place (strange to say) as the vernacular of our French fellow-subjects in the Dominion. The Canadian writer remarked:—

"Rev. Mr. Chiniquy says that he notices in Illinois that the French children who learn both French and English from infancy, always use English in conversing with one another or for ordinary purposes. The same thing may be noticed all along the frontier, between Quebec and Ontario, where French Canadians may often be heard speaking broken English to each other. Mr. Chiniquy accounts for it by the greater directness of English. A curious fact is that, though he spoke nothing but French in youth, and though his spoken English has a strong French accent, he thinks and writes his books in English, then translates them into French; though he finds expression easier in English, he finds translation of English to French much easier than the reverse. From all this the inference is possible that the English language will overcome the French in Canada in spite of the singularly rapid increase of the latter race."

In the Dominion French settlers multiply. In France they diminish. These are facts which prove the truth of Isa. lx. 12, and the above statements as to the languages of these races support the truth of Our Identity. Israel, praise ye the Lord!

"AND GREAT EARTHQUAKES SHALL BE IN DIVERS PLACES" (LUKE XXI. 11).

"THIS has already been a year of notable earthquakes, and we have no right to suppose that we have seen the last of them. The subterranean forces are evidently in a very active state, and in spite of our boasted knowledge it is impossible to suggest where next their destructive violence will be felt. A large portion of the earth's surface has experienced the effect of the internal convulsions within the past few months, but happily the results have not been so disastrous as when the area of disturbance has been more circumscribed. The present series of earthquakes may be said to have begun with that tremendous volcanic eruption which destroyed one of the most attractive natural formations in New Zealand, and replaced the beautiful White and Pink Terraces with a sea of mud. Next came the earthquake whose centre of greatest destruction was in Greece, although the disturbance spread as far as Alexandria on the one side and Malta and Rome on the other. Now the North American Continent has been shaken by a violent outbreak of volcanic force. Happily, all these earthquakes combined have not wrought a thousandth part of the personal and material ruin which was caused by the famous earthquakes of history. In 1531 an earthquake at Lisbon buried 30,000 persons under the ruins of a large portion of the town.

"Two hundred and twenty-four years later the same unfortunate capital suffered from a second and even more terrible visitation. The loss of life caused immediately by this earthquake was estimated at 50,000 souls in the Portuguese capital alone. But the effects of the shock were felt much further. A great part of Malaga was laid in ruins; one half of the city of Fez, in Morocco, was destroyed, and some 12,000 Arabs perished; a large portion of the island of Madeira was left a desert; and the shock, it is said, was felt as far North as Scotland. The area of this terrific earthquake extended, it is said, over 5,000 miles, and in England, if contemporary reports are to be believed, its effects were manifested in many curious ways. At Bristol the water at the Hotwells suddenly turned 'as red as blood,' and so turbid that it could not be drunk. At the same time the water in another well became as black as ink, and was unfit for use for several days. The tide in the river Avon was suddenly turned, and in various parts of the kingdom unwonted phenomena were observed, of which the cause remained unknown until the news of the earthquake in Spain and Portugal reached this country. Thus, though the recent visitations have been calamitous enough, when compared with those of Lisbon their destructiveness is scarcely worth mentioning."—*Bristol Times and Mirror*, Sept. 3, 1886.

"We hear altogether of no less than seventeen distinct shocks at Charleston, but the latest news leads us to believe that the impelling cause of the earthquake has spent its force, and that these fresh shocks, terrible as they are to those who have had experience of the earlier ones, will not add much to the tale of ruin and suffering. An earthquake is terrible anywhere, but on a country such as the United States, replete with all the appliances of modern civilized life, it comes with exceptional severity. The contrast offered between Charleston before and after the earthquake is appalling. A population accustomed to all the luxuries of life is in an instant deprived of all of them, and is driven out homeless and shelterless into the streets. There is more room for damage in such a community than in the half-civilized regions which have been the chief sufferers from earthquakes, and the damage is more severely felt. City life in the United States rests on a very complex basis, and offers so much the more material for the destructive energies which have been at work upon it. In the chief centres of population in the United States the earthquake of Tuesday has passed comparatively speaking harmless. On Charleston and on the towns near it has come with full force. It found them in fancied security; it has left them a heap of ruins." —*The Times*, Sept. 3.

"On August 31 a great earthquake shook Charleston, which was the centre of the disturbance, and was felt throughout the United States, East of the Mississippi River, it being the most destructive that ever occurred in the United States. It is believed that it disturbed a greater extent of territory than any earthquake on record. Twenty-two States, from the Gulf of Mexico to the Great Lakes, and from the Atlantic Ocean to the Mississippi River, covering an area of 1,000,000 square miles, were affected." —*The Times Philadelphia Correspondent*, Sept. 3, 1886.

TO AN AMERICAN SHEPHERD IN ISRAEL, FROM AN AMERICAN.

DEAR AND REV. SIR,—I have taken the liberty of sending to you two pamphlets on the subject of "The Identity of the Anglo-Saxon race with the Lost Ten Tribes."

The larger one, "Are We Israelites?" gives the historical, ethnological and philological proofs. It treats the subject in a calm, clear, and logical manner. The smaller one ("The Résumé") contains the Scriptural proofs. Not a mere patchwork of texts, but a strong array of Biblical evidence, throwing a flood of light upon their contexts, and upon prophecy in general.

This may seem to you a fanciful theory, as it does to many who put it aside contemptuously, saying, sneeringly, "Cui bono?" thereby showing their ignorance as well as prejudice. It may seem strange doctrine to you, no doubt, for the commonly received opinion of the orthodox Church; her commentators and teachers, is that we are Gentiles, and that passes without question; but it is just possible that she may be *wrong*, and not the first instance from our Lord's time down to the present day.

Since my attention was first called to this question, over five years ago, I have carefully studied the subject in all its bearings, and am more and more convinced of its truth. And what a grand and glorious truth it is! It seems almost too good to be true.

It gives a *true* key (and the *only* one) by which we can unlock the prophecies, showing in a wonderful manner how our Covenant God, from Abraham's time down through all the

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ages, in faithfulness and love, has been carrying out and fulfilling *all* His covenants and promises. We can see the same grand work going on in our own times, and under our own eyes. Giving us an insight into God's plans and purposes that nothing else could. For Israel always has been, and is *now*, the "pivot nation of prophecy." You cannot solve a problem and leave out the principal factor. You can no more understand prophecy and history without Israel in her proper place, than you can understand Hamlet with the Prince of Denmark left out.

I never could understand the prophecies as I can now, by Identity light, and that is the reason minister and people so much neglect reading and studying the prophecies. They do not encourage it, consider it unprofitable. But does not God's Word say, "*All* Scripture is profitable," and pronounce a blessing upon those who read and understand it?

But what a fascinating interest Identity truth gives to the study of our grand old Bible, showing that it is not the obsolete book that many think it to be, treating only of the ancient history of the Jews, and of a people (Israel of the Ten Tribes) long since lost and vanished from the world. But it is a book of all times, dealing even with present history, and events going on in the world to-day.

Israel, in the providence of God, and according to prophecy, has been *lost* to the world for many ages, *covered*; but now in these latter days she has been *discovered*, and found fulfilling all the predictions in regard to her. It is the greatest discovery of the age, and is going to prove a death-blow to infidelity.

We can all see that the prophecies in regard to the Jews (Judah) have been *literally* fulfilled, so has everything in the smallest particular in our Lord's birth, life, death, burial, resurrection, ascension, &c., so also has the larger part of all other prophecy been fulfilled, and has become history. You cannot but admit that. Well then, can you tell me why, when we come to interpret the prophecies in regard to Israel, they are *spiritualised*, said not to mean, or apply to *literal Israel*, but to what they are pleased to call *spiritual* Israel, or the Christian Church? This is in violation of settled rules of interpretation, and to further show its absurdity, many of these predictions are of *temporal* blessings that cannot be spiritualised and made to apply to a Church. It is not only absurd, it is far worse than that, it is a reflection upon the truth and faithfulness of our God; for if, as commentators and teachers tell us, we are *Gentiles*, of the Japhetic race, then it follows, seeing we are standing in the place, doing the work, and enjoying the blessings promised to Israel, and to *them only*, the God of Abraham, Isaac, and Jacob must have *broken His covenant with His own elect people*, and transferred them to *Gentiles* of an alien race, to whom no such blessings were ever promised.

Robert Ingersoll (a noted infidel lecturer in the United States) could make a good point here. And is it any wonder that infidels scoff and sneer at the prophecies of the Bible, when told at one time that the Jews (Judah) are Israel, and at another time that a lot of Gentiles (*i.e.*, the Christian Church) are Israel? Christ came not to do away with the law, or prophets, but to fulfil them, and He tells us, "every jot and tittle were to be fulfilled." He came to redeem Israel, and if now, after 1850 years, Israel has not been reclaimed from idolatry, and doing her appointed work in the world, it would look very much as if His mission had been a failure so far.

Now the Identity truth clears all that up, and vindicates God's truth and faithfulness to His own beloved Israel.

If we Anglo-Saxons bear all the marks, are doing the work, and are enjoying the blessings promised to Israel, then the conclusion is irresistible, *we must be Israel*—that is, if the God of Abraham has been faithful to His oath and covenant, for nothing of the sort is predicted of any Gentile people, and there is no warrant for it in the Bible, that I can find.

Why, we have the new name branded upon us (the old name was to be lost), *Saxons*. If you will search into the Eastern origin of that name, you will find that it means Saac-sons, or sons of Isaac, dropping the prefix, "i," as was customary with them; fulfilling the prophecy "that in Isaac shall thy seed be called."

We may call ourselves Gentiles, and repudiate the idea of being literal Israel; but in our public worship we are blindly and unconsciously continually doing so, and assuming that attitude before God. What right have we, as Gentiles, to call ourselves "the people of His pasture, and the sheep of His hand?" the children of "our fathers, who tempted Him in the wilderness." God says, "The Lord's portion is His people, Jacob is the lot of His inheritance." Our response is, "O Lord, save Thy people, and bless Thine heritage." God promises, and is yet to make a "new covenant with the House of Israel," to pour out His spirit upon them abundantly, to "write His law upon their hearts," and they are "*all* to know Him, from the least to the greatest." For hundreds of years, and from Sabbath to Sabbath, when God's laws are read to them, redeemed and converted Israel has been sending up the petition, "Write all these Thy laws in our hearts, we beseech Thee."

We say, speaking of our temporal blessings, "God hath not dealt so with any nation like ours." Why? Because we are His own people Israel. Are any such blessings promised to any Gentile nation? Quite the contrary. Israel is the "heir of the world." With Christ at their head, they are to rule over all the nations upon earth; the heads of Gentile nations are to come up to Jerusalem, the seat of empire, and make this humiliating acknowledgment, "We and our fathers have inherited nought but lies, vanities, and things wherein there is no profit" (Jer. xvi. 19). Are you prepared to do it? If, as you say, we are Gentiles, that will be our humble place.

This truth is coming to be largely accepted in Great Britain and her colonies by bishops, ministers, and many men of learning and piety. It is gaining ground in the United States also, and many good and thoughtful men are studying and accepting it. But I am sorry to say that the religious newspapers and ministers are afraid to take it up. They even oppose and ridicule it as "a craze," &c. They will have none of it (Isa. xlii. 19, 20). The reasons are obvious. It disturbs their settled opinions; they will be driven to read and study their Bibles anew. That is what I have been doing, with greatly increased interest and profit. My faith has been strengthened, and I have obtained a far deeper and more comprehensive insight into God's plans and purposes in the world.

So I maintain that we are *not* of the Japhetic, but Semitic race; *not* Gentiles, but God's own elect people Israel. The dead is alive again, the lost has been found. Israel, praise ye the Lord!

Its general acceptance by God's people, all Israel, is only a question of time. But what a glorious time it will be! like life from the dead. Paul says, then will come the outpouring of the Spirit, and the fulfilment of that "new covenant" we have been so long praying for, the Jews coming to Israel, and, together with us, returning to the land of our fathers, Israel representatively, "one of a city and two of a family." Then the "two sticks" will be united, and Israel and Judah will again become one nation in the land of Israel (Ezek. xxxvii.). Let me tell those teachers that oppose and ridicule this glorious truth that they are standing in their own light, and know not what they are doing. The fulness of the Gentiles is arriving; the time for such blindness has now passed. If they would keep abreast of the times, and not get left behind, they cannot do better than study this truth from the Bible and other light, and see whether it may not be the truth after all. There is abundant and overwhelming proof, if they will only take the trouble to investigate it candidly.

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I admire your earnest and fearless outspeaking. I know that you will be true to your convictions, and not be afraid to commit yourself to what you know to be the truth. It is a grand subject, and involves so much to the interest of Christ and His coming kingdom on earth. It is worthy of your deepest and most prayerful consideration. Will you, as a personal favour, read the pamphlets, and refer to the Scriptural proofs? They will open up a vast field of light and truth to you. Yours in Christian love, T. S.

Cleveland, Ohio, September 1, 1886.

THE REV. HENRY WARD BEECHER AS A BLIND WITNESS.

By V. M. Cox.

If one man, more than another, is, at the present moment, the idol of the British lecture-going public, it is probably Henry Ward Beecher, the great American orator (now on a visit to this country, but on the eve of returning to his own home), who has for several weeks past been addressing immense audiences in our large towns, not in England only, but also in Scotland. There is, therefore, no apology necessary for quoting the language of this most popular lecturer, and it is peculiarly gratifying to find him making assertions which, little as he intends it, are (if accepted) undeniable proofs of our Identity; a belief with which he would probably have little sympathy, his powerful testimony notwithstanding. Speaking in London, at a dinner given in his honour soon after his arrival on our shores, and alluding to his British ancestry and origin (for he is English-born) Mr. Beecher is reported to have said, *inter alia* :—

"I will not undertake to be the laudator of England, but this I can say—through light and through dark, through good and through evil, she has proved herself to be the right hand of Almighty God for light, for liberty, and for victory."

These are very strong words. Had an Identity writer ventured to give expression to such a sentiment, it would have been marvellous if he had escaped the charge of downright profanity; and we may therefore be glad that it is no "crazy" Anglo-Israelite, but the eloquent and illustrious Henry W. Beecher who claims for our country this exalted position, one to which, as Israel, she is truly entitled, but to which she could not on any other grounds, possess the shadow of a claim. For God's Word assigns no such offices to any nation save one; and He cannot, as He is true, transfer them to any other.

"You only" (is His Word to Israel), "have I known of all the families of the earth." How then should any non-Israelite people become at any period of the world's history what Beecher so emphatically declares England to be, "the right hand of Almighty God, for light, for liberty, and for victory"?

For light! Only to Israel came the stirring exhortation, "Arise! Shine! for thy light is come; and the glory of the Lord is risen upon thee. For behold! 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." The light-diffusing, Gospel-dispensing function, is thus pre-eminently Israel's; and if England does possess it, that *she* is Israel is a foregone conclusion. And is she not actively employed in carrying the lamp of divine truth into the world's darkest corners? Let us appeal to facts; *they* are the most powerful of arguments. In the Cape Colony Court, at the Colonial and Indian Exhibition, behind the diamond sifters, there is a stall of the British and Foreign Bible Society. On this stall are placed copies of a little book explanatory of the Society's operations and to which visitors are at liberty to help themselves. The following is a brief extract from the opening pages, which speaks so eloquently for itself that any words of comment would be entirely superfluous.

The little book says:—

"The British Islands are but a hundred and twenty-one thousand square miles in extent, and their population amounts to only thirty-six millions.

"The Colonies and Dependencies of the Crown raise these totals to nearly nine millions of square miles, and to nearly three hundred and ten millions of people. This area is about one-fifth of the habitable globe, and this population is between one-fourth and one-fifth of the entire human race.

"British India and Burmah alone contain nearly a million and a half of square miles, and support a population of two hundred and fifty-seven millions of people.

"This Empire is five times as large as the Persian Empire under Darius, four times that of the Romans under Augustus, an eighth larger than all the Russias, three times the size of the United States, sixteen times that of France, and forty times that of Germany.—*Handbook to Howard Vincent Map.*

"*There is no single Colony or Dependency in all this vast Empire unprovided with the Word of God.* In every case a portion or the whole of the Bible exists, and may be had from the British and Foreign Bible Society."

The following, from the 8th page, is also deserving of our special attention:—

"The Society's Income during the past year was £238,391 18s. 6d. Expenditure, £240,728 15s. 5d. Circulation: 831,513 Bibles, 1,816,186 Testaments, 1,476,205 Portions; total, 4,123,904 copies.

"The total number of versions on the Society's list has this year reached to about 270. The total number displayed in this Exhibition and used in the Colonies and Dependencies of this Empire is 133."

It may be observed that the design for the cover of the little book, from which the foregoing passages are taken, is, in itself, very remarkable from an Identity point of view. The four corners are embellished with four medallions, each of which bears a representation of one of the four Standards of Israel. In the N.W. corner is the Man of Reuben; on the N.E. the Lion of Judah; on the S.W. the Ox of Ephraim; and on the S.E. the Eagle of Dan. These are essentially Israelite emblems, and it is difficult to surmise why they are so conspicuously placed on the cover of the book which advocates the claims of this noble Institution, unless there had been in the minds of the compilers some glimmering of the great Scriptural truth that Israel is the *appointed* agent to convey the knowledge of Jesus Christ to those who sit in darkness till *she* brings the gift of God's precious Book to irradiate the gloom which no other light can avail to penetrate. And let no one think we are unduly exalting Britain in speaking of her successful achievements in the work of evangelisation. The praise is not hers, but His, "from whom all holy desires, all good counsels, and all just works do proceed," and He has made her what she is, that He may fulfil His covenant with Abraham, that His seed should be a blessing to "all the nations, families and kindreds of the earth." True and beautiful lines have been penned about this Mission of Britain, by one* who surely *must* be an Anglo-Israelite, though there is no reason for thinking so except that his poetry has such a splendid Identity ring about it, that it seems as if it *could* not have been written in ignorance of our true position.

He says:—

"On us a light divine has shone
For happy years uncounted;
And higher, as the time rolls on,
Its steady flame has mounted.
The sacred book that God has sent,
His will to man revealing,
Has been with all our progress blent,
And now our good is sealing.

* A. J. Foxwell, composer of several excellent services of song, and a number of admirable school music leaflets published by Messrs. Curwen & Sons.

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By *us* to all the nations round
That light must be reflected,
Till not a people shall be found
In darkness still neglected.
This glorious task for us is kept—
This heaven-appointed labour;
This glorious task we will accept
For God and for our neighbour.

The torch of Truth, with flashing ray,
Our hands on high are waving;
O'er distant realms it pours the day,
From sin and error saving!
If true to this most noble trust,
If faithful to our duty,
Our throne shall never sink in dust,
Or lose its lofty beauty."

But Rev. H. W. Beecher further declares that "England" is "the right hand of Almighty God for *liberty*." And this we suppose none will attempt to gainsay; but we are bound to point out that it is simply because she is Israel that she is the uncompromising foe of tyranny and oppression in every shape. God's mandate to *her* was to "undo the heavy burdens and let the oppressed go free, and to break every yoke" (Isaiah lviii.), in obedience to which she first abolished slavery in these isles, later in her colonies, and now exists to denounce and suppress it wherever her influence penetrates; so that to espouse the cause of true liberty and to strike off the shackles of the enslaved is *par excellence* an Identity sign; and it is that Britain may track the evil thing—slavery—into its secret lair, and finally exterminate it, that the supremacy of the ocean has been vested in her:—

"For it is to free the slaves,
That Britannia rules the waves;—
And *that's* being mistress of the sea!"

Lastly, for victory. Why has Britain been ever victorious in all *righteous* war, even against the most fearful odds, and when, humanly speaking, her overthrow appeared almost inevitable? Just because God has declared "Israel is My battle-axe and weapons of war, and with thee will I break in pieces the nations, and with thee will I destroy kingdoms." "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."

And Israel shall still be the right hand of God for victory in the future, as so signally in the past. So that we need not despair even when the dreaded Eastern Question bursts upon us in all its terrors; and there are portents which appear to indicate that the day will not be long delayed. Gog's utter overthrow is fore-ordained in the councils of Jehovah; and Ephraim-Israel will remain at *that* hour (as in byegone centuries, and now at the present time) the invincible, victorious, dominant nation still!

We are often constrained to wonder why it is that Our Identity, a doctrine so full of comfort to ourselves nationally, so confirmatory of the inspiration of the Bible, and so honouring to God, should be contemned and rejected by men of high patriotism, strong faith, and burning zeal for the advancement of Christ's spiritual kingdom. We can only suppose that they, from lack of leisure, or from failure to realise its boundless importance, have not given the question their thoughtful and prayerful attention, and we are perfectly assured that if they *would* inquire concerning it, with minds free from prejudice, and only desirous to discern truth, the arguments which we have found it impossible to refute would be equally convincing to them also; and they would be compelled to confess (as we have done before them) that God has faithfully kept His gracious promises to His *literal* people, and that Our Identity is no craze and no heresy; but, on the contrary, a glorious truth founded on the Word of inspired revelation, and fraught with richest blessing not to Israel-Britain alone, but through her divinely-appointed agency to the whole habitable world!

TESTIMONY FROM THE ISLE OF MAN.

The Ramsey Courier of March 27th, 1886, has been forwarded to us by some zealous Isle of Man Anglo-Israelite that we may see the testimony of a writer therein on the subject of "Law *versus* License." The article in question seems one of a series on the ten commandments, written apparently in the interests of "total abstinence." What interests us chiefly in the remarks of the writer is the fact that he is an Anglo-Israelite by conviction and has a very forcible, original way of showing that such is the case. After noticing the third commandment, he takes up the fourth, or Sabbath Law, for comment, which he does in the following fashion:—

It will be observed that this command to keep the Sabbath day, or seventh day, of rest from all labour, was enjoined upon Israel as a commemoration of her delivery from Egypt. That one day's rest out of every seven is necessary to the well-being of man, has been clearly demonstrated by those who have made the human frame and its treatment their study; therefore, on the ground that it would conduce to a full and healthful development of the race, should this seventh day's rest be observed. But of how much greater necessity would be the obligation to observe this command to Israel, than to any other nation. The necessity would be imperative. Much is said now-a-days concerning Israel, and a considerable quantity of literature is scattered broadcast throughout the land anent the identity of Britain and her colonies and the United States, with the Lost Ten Tribes of Israel. We have read a large portion of these works and have also studied with tolerable care the arguments advanced against the theory, and have arrived at the conclusion that if Britain be not Israel, then has Israel (the Ten Tribes) ceased to exist; a conclusion which would bring those holding it in direct opposition to the greater part of the prophetic works of the Bible. In these prophetic works Israel, and the Jews, are spoken of separately, and their futures are distinctly set forth as being of an entirely opposite character. One, Israel, is to be known by a strange name, in fact is to disappear from amongst the nations as Israel (in name), but is to exist at the same time as the greatest and most powerful nation the world has ever seen. The other, the Jews, is to be known and despised of all people.

Taking, therefore, as the basis of our argument, the fact that Britain and her dependencies, are the Lost House of Israel, our readers will see at a glance that the observance of the command is imperative. That the command is to a great extent, carried out, all will admit. That it is also in many respects broken, is equally true. The evils brought upon us as a nation, by our Sunday traffic in drink, are incalculable. We do not wish to weary our readers by repetition, and would, therefore, content ourselves by referring to that portion of the York Convocation Report under section III.—"Consequences"—where the evil effects of intemperance on the observance of the Lord's Day, and on the habits and attendance of children at Sunday Schools, are set forth at large. Suffice it to add that all the sins and wickedness which attend the traffic on the other six days are equally to be witnessed on the Sabbath day, which should, in accordance with this command, be a day of absolute rest. It matters not, we presume, to our law-makers, whether Britain is to fill the place of God's own people, or sink into oblivion and obscurity, as did Babylon, Greece, Rome, Spain, etc. It matters not whether she is "to be or not to be."

At least, such may we imply from their rash legislation. They would shut out the Bible from their assembly, were it possible, and follow a Labouchere, a Bradlaugh, or some such leader, into the quagmires of immorality and infidelity, rather than walk in the narrow path laid down in the Word of God. Perish such ways! would to God that those who make our laws, were more fully awake to the fact that they are trifling with the best interests of the nation.

Our readers will see from the above that the writer tells his Isle of Man audience in no hesitating way that he at any rate believes in the fact of our Israelitish origin. Seeing this he is certified that the observance of the Sabbath must be imperative, as regards Israel. His regret is that Ephraim's sin and woe, (drunkenness and the love of it) bring a curse upon this Nation by inducing us to break God's law and defile His Holy Day. He would cure the malady by a national return to the narrow path laid down in the Word of God for Israel to walk therein.

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In drawing the contrast between Israel and Judah our Manx writer solicits attention to what he believes to be a fact—namely, that while Israel is destined in God's Word "to disappear from amongst the nations, as Israel, in name, "it is to exist at the same time as the greatest and most powerful nation the world has ever seen." It is on this point many of our opponents take up an antagonistic position, and declare that there is no Scriptural evidence of the alleged fact.

It is incumbent on us, therefore, who assert the fact, to bring forward evidence thereof. We must, of course, go to the Scriptures for the proof—and the prophetical portions must be our guide, from the nature of the case. What proof then have we from the Bible that during Israel's outcasting she is destined to become *at the same time*, "the greatest and most powerful nation the world has ever seen? In the first place the House of Israel, which is Ephraim or Joseph, was destined to inherit the Birthright (1 Chron. v. 1, 2). Ephraim was the Lord's Firstborn (Jer. xxxi. 9).

The temporal power and all that appertained to it, was included in the "double portion" of the birthright (Deut. xxi. 17). "The nation great and mighty" promised to come of Abraham's afterseed was a portion of the birthright blessing, as a comparison with the promises in Gen. xviii. 18, xlix. 22—26, will prove. Multitudinousness, with all that comes of it, was Israel's (or Ephraim's) special gift and portion (Hosea i. 10 proves that), Israel's abnormal increase gave them "the company of nations," or "the fulness of the Gentiles," promised to Ephraim alone in Gen. xlviii. 19; Rom. xi. 25; besides the Colonial Empire and the Gates (Isa. xlix. 8; Gen. xxii. 17). The supremacy of the sea, the commerce of the world, abnormal wealth, all followed from these special gifts, and united, constituted the birthright holders, and "firstborn" of Jehovah, "the greatest and most powerful nation the world has ever seen," according to the prophecies in Deut. xxviii. 1, 13. For their greatness and wealth were to be combined with the Christian character (Hosea i. 10), since they were to be a redeemed, Bible-loving, Sabbath-keeping, evangelising Christian people (Psa. cxxx. 7; cxlvii. 19, 20; Exod. xxxi. 13, 17; Isa. xxvii. 6; xliii. 1; xliv. 6; Hosea i. 10; Zech. x. 6, 10). The writer in the *Ramsey Courier* has founded his belief on a solid Scriptural basis and has ample warrant for his statement that "Britain and her dependencies are the Lost House of Israel."

"THE WORLD'S CARRIERS."

It does not require much consideration to know who are "the world's carriers." The British sea-going, world-wide traders are "the world's carriers." They carry the goods of all nations throughout the earth, using the oceans of the globe as their own highways, covering the sea with their steam fleets and their sailing ships, and making themselves thoroughly indispensable to mankind. *The Times* declares that "British shipping is a necessity of existence for the whole world, and not for the United Kingdom only!" This optimist sentence, we are glad to say, does not originate with The Banner of Israel, but was the burden of a late leader in *The Times*, wherein the present state of the British shipping interests was exhaustively considered. It is admitted by the writer, that "if British shipping were suddenly excluded from the seas, mankind would want many of the primary articles of life, and a vast majority of the luxuries"! British ships are said to be "like the blood circulating in the veins, or the precious metals which are the world-circulating medium." They are indispensable to the world, and they enjoy, if not a monopoly of the carrying trade of mankind, something very closely approximating thereto. "This country and the world," in short, says the writer in the leading journal, "continue to rely, for their comfort and convenience, on the shipping industry of our nation." Yet, with all this, and while British vessels are, as heretofore, found on every sea, the fact remains, that the British shipping and ship-building trades are exceptionally depressed at the present moment. Ships are carrying their cargoes almost for nothing; sailors are out of work everywhere; wages are largely reduced. From the Clyde to the Thames there is distress, and a bitter cry from all concerned in the ownership, manning, and construction of British ships." "Here are the world's oxen," is *The Times*' happy comment, "treading out the universal corn; and they themselves are muzzled."

The cause of this trouble, it appears, is simple enough. There has been over trade. The products of the world have not been absorbed rapidly enough; markets are, therefore, glutted. Besides this, steamships of immense capacity have largely superseded sailing vessels, and steel steam vessels have taken the place, to a great extent, of iron ones. The capacity for carriage has thus immensely increased, but the trade and profits have stood still. The size and capacity of the steel steamships of the present day have, for the moment, outgrown the trade of the world, but it will not be long ere the supply of ships will fall short of the demand, and then we may expect a revival of the shipping trade. There are some uncertain signs already that the tide has turned, and, that ere long, there will be a revival of prosperity. "British shipping is wanted no less than ever. It can command an equitable return for its services, unless it insists upon cutting its own throat, by inordinate speculation upon its prospects, which are still no more than expectancies."

A time of unexampled distress and affliction is plainly predicted in Zech. viii. 10, as destined to happen to Israel, when there will be "no peace to him that goes out or comes in, because of the affliction, for the Lord will set all men everyone against his neighbour." But this will be succeeded immediately by prosperity, which will be phenomenal, because "the seed will then be prosperous; the vine shall give her fruits, and the ground shall give her increase, and the heavens shall give their dew; and the Lord will cause the remnant of this people to possess all these things" (ver. 12). So it is at this time. We are, for the moment, passing through the waters, and must not wonder if, for a while, our faith seems to fail. But, ere long, there will be a change, and God, who has brought the trouble on us, will send us the promised relief. Meanwhile, the machinery, for the prosperity to come, is in existence. Though the profits are greatly reduced, the ships and steam vessels are ready to commence work on a gigantic scale. The men are only too eager to be employed, and are waiting for the turn of the tide to begin. And best of all, the monopoly of the commerce of the world has been secured, and is now firmly in our own grasp. Everywhere British steamers or ships are to be found teeming in every sea, and creek, and harbour. "They are laden with incredible quantities of goods; they are incessantly in exercise, plying their vocations"; and but one thing is wanted, which is, God's blessing, and the restoration and enlargement of that world-wide commerce, the world's carriers of which, the British already are. Herein we nationally answer well to Israel's picture, as drawn in the Holy Scriptures. Balaam, in Numb. xxiv. 7, was taught by the Lord to say of Israel, in the latter days: "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." Isaiah, in chap. xviii. 1, calls on Israel as the sea-faring people, saying, "Ho! to the land shadowing with the sails of ships . . . . that sendeth ambassadors by the sea, even in vessels ingurgitant" (drinking in and throwing out water—*screw steamers*). The gift of the Gates to Israel, but not to Judah, or to the Gentiles, plainly shows, that with the birthright, "the Gates," or earth and sea-conquering power, was given by the Lord to Israel, in the words: "Thy seed shall possess the Gate of his enemies" (Gen. xxii. 17).

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"HEAVEN'S LIGHT OUR GUIDE."

(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"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."—MICAH v. 8.

"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4.

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EDITED BY PHILO-ISRAEL.

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OUR COLONIAL AND INDIAN EMPIRES, AND HOW WE GOT THEM.

THE *Pall Mall Gazette* lately observed, in regard to the British Colonial Empire, that "we stumbled into it blindfold." We suppose the journalist will repudiate the idea, that in saying this, he was quoting Scripture, or in any way alluding to an episode in the general history of Israel (of the latter days), which is strictly prophetical in its character and results? We did stumble into our Colonial Empire, perfectly blindfold; our nation being, then (as now), "blind" as to our origin, "blind" as to our action when we acquired the various localities, and stone "blind" as to what the end was to be! But is not that precisely what God said would be His manner of dealing with His people Israel in the latter day? Did he not say, in Isa. xlii. 16, R. V., speaking of Israel and Jacob (as the context proves): "I will bring the blind by a way that they know not, in paths that they know not will I lead them; I will make darkness light before them, and crooked places straight. These things will I do, and not forsake them." Just as the *Pall Mall* declares we stumbled into our Colonial Empire "blindfold," so God declares He deals with us to-day, "a blind people," blindfolded, ignorant of where we are going, or what we are doing; and, lo! the result has been (the journalist being the witness), that we are now, after all, brought out into the light, our crooked paths are now straight places, for we are owners of an Empire which is the envy of the world, and one which is perfectly unique as to the history of it. And how did we acquire that Empire? In asking the question, we include India as well as the Colonies, for the stories of the two act and re-act the one upon the other. The acquisition of India furthered the acquisition of the Colonies, and the possession of the Colonies makes it essential, to-day, that we should grasp our Indian Empire tightly, and never let it lapse from our hold. We acquired our two Empires, the Heathen and the Colonial, by and through the means of the "Gates." These last laid the foundation of our Indian possessions, as well as of our Eastern and Southern Colonies, by securing to us the supremacy of the sea, without which neither India nor the Colonies would have remained British even for six months. We acquired the Gates first, and those acquisitions we seemed to obtain in a haphazard, blindfold fashion, not reflecting that they were to lead to enormous territorial power and possessions, but taking them as they fell to us to meet the then present exigencies of our commerce and convenience, as it suited us at the moment.

The truth of these remarks will be apparent when we reflect upon the way in which God laid the foundations of our Indian, Australian, and South African possessions. He began by giving us an Eastern Gate. One on the Coromandel Coast of South India. This was in A.D. 1639, long before we dreamt of an East Indian Empire or Colonies in the East or South. Madras was the first Gate we obtained, giving Israel power; and the first builders of that fort, called "Fort St. George," little knew or cared for the fact, that out of that wretched post was to arise an Empire, the largest the world had seen in Asia; to be followed by a Colonial Empire to the South-east and South-west, the like of which has never belonged to any nation since men were upon the earth! Yet such was the fact. The next spots God gave to His people, after Madras, were Bombay, in A.D. 1662, and Calcutta, in A.D. 1700; pointing by this triad of Gates surrounding the Peninsula, to the fact that the whole land was yet destined to be Israel's, as their possession. But did Israel then know that? Nay, our race was blind, and was then blindly led, step by step, to be the conquerors of Hindustan; till to-day they are the paramount rulers, under Queen Victoria, of over 250 millions of Hindus and Mohammedans in the Heathen Empire! But long before that consummation, God caused us to acquire Gate after Gate along the vast stretch of sea and land which connects the isles of the West with the distant Empire of the East. Thus, soon after, Calcutta became ours, God gave us Gibraltar in 1704, at the other (Western) end of the immense line of sea Gates which was destined to guard and fortify our road to India. But did Israel know, in 1704, that Gibraltar had any connection with the coming Empire of the East? Surely not! Sir George Rooke, the British Admiral, in 1704, in the reign of Queen Anne, had no orders to capture the place, but he did it of his own accord, blindfold, in order not to take his squadron home without honour; and lo! with 1,800 men, and by a *coup de main*, he forced the garrison to surrender, and thus gave Israel

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the first of the long chain of Mediterranean and Red Sea Gates, which were finally destined to hold the East for the islanders of the West, even Israel, God's chosen people. Another first-class Mediterranean Gate was soon added.

In 1800 Malta was starved out by British ships and taken from the possession of Napoleon I., and has ever since been Israel's, in preparation for, and anticipation of, the days of the overland route to India, not then even thought of! So wonderful was God's provision for His people's coming glory! But there was no effort yet made for the security of the Red Sea. How was that to be safe-guarded ?

In 1839 God gave us Aden, just 100 miles from its Southern entrance from India, and it serves to-day to lock up and close the Red Sea, or open it from the South.

In 1819 the Straits Settlements were added to the British Gates, and thus an early indication was given (though Sir Stamford Raffles, who secured it for us, knew nothing of that matter), that the Gate-holders were to look even beyond India for empire and wealth, even to distant China where their power was yet to be felt as God's victorious people, prevailing with God and man (Gen. xxxii. 28).

In 1841, accordingly, Hong Kong was given to us as a Chinese Gate, to protect our growing Chinese trade, and to round off the long line of sea and land Gates, which, (completed by Lord Beaconsfield in 1875 by the acquisition of Cyprus, and in 1885 by that of Fort Hamilton in the Northern China Seas), connects London with the Corea and Japan by a series of coaling stations, or naval fortresses, such as Gibraltar, Malta, Cyprus, Suez, Perim, Aden, Socotra, Bombay, Colombo, Point de Galle, Trincomallee, Calcutta, Penang, Malacca, Singapore, Sarâwak, Labuan, North Borneo, Hong Kong, and Fort Hamilton.

The British soldiers and sailors who fought for, and won most of these places, and the diplomatists who secured the rest for us by peace, were utterly ignorant why they were required by the God of Israel for His people, and never guessed that each Gate they secured was a link in the long chain of posts needed to connect Israel in the Isles with her Heathen and Colonial Empires in the East and South-East, at the very ends of the earth. They stumbled into Empire blindfolded, and blindly; for a blind but Imperial people built up a colossal dominion throughout the world, which rests upon the Gates, and, humanly speaking, upon nothing else.

Israel, praise ye the Lord for His gracious gift of the Gates, and acknowledge, in respect to their use and their objects, that whereas ye once were blind, now ye clearly see!

ANGLO-PHOBIA.

We suppose the Editor of the *Messenger* is a Scot. We think that the article on "The present distribution of the Tribes of Israel," which appears on pp. 219—224 of the October number (326), makes that fact very clear and apparent. By violence of race antipathy, and by strength of language pointing the finger of scorn and hatred against the Anglo-Saxon the article testifies in no uncertain way that the Editor himself, being a Scot, believes the Scots are Ephraim, and therefore "the head of Israel," but nevertheless the hated of Israel, as Joseph was of his brethren! We question, however, whether it is judicious and right in these days for Anglo-Israelite teachers to declare that "a blood-feud *unconsciously* lingers" among the Scots towards "the English," and that the former are "distant to strangers, and *especially if English*" (p. 224) !

Of course the writer, being a Scot, is anxious to uphold the supremacy of the race he believes is the modern representative of Ephraim; but we think such comparisons altogether to the disadvantage of "the English" should be true, and not exaggerated in an Identity periodical.

We doubt, for instance, whether the expansion of Britain has been due to the Scots as "the dominant and most active element," as is alleged. In regard "to India and John Company's rule," our own recollection of the service does not lead us to endorse the *Messenger's* decision on the point. The Scots were a minority in the Madras Civil Service; the English and the Irish being proportionately represented there according to the population of the three countries respectively. During the Mutinies there was Sir Colin Campbell, afterwards Lord Clyde, no doubt a Scot, but we are confident that the bulk of the troops employed to quell those outbreaks were Englishmen; Scots and Irish, with Welsh, being mingled in their due proportions. It is convenient for the *Messenger's* argument to select the Campaigns of the Mutinies for illustration, because a Scot was then accidentally in command. But if we go back to the foundations of the Empire, we do not find that General Sir Arthur Wellesley, for instance, was a Scot, for he was of a Somersetshire family, and his title he took from that county—nor Robert Clive, for he was an Englishman; the victor of Plassey was he, and the brave and skilful soldier too, to whom the Empire of Britain in India certainly owes its existence. Sir Arthur Wellesley's captains, who laid its foundations in the North and Central Provinces—such men as Lake and Stevenson, and Smith, and Staunton, and such heroes as Cotton and Pollock, and Nott, and Sale, and Havelock, and Outram, and the Lawrences, and Gough, and hundreds of others who had to do with the building up of that mighty Raj—were, we believe, not Scots but Englishmen, Irishmen, or Welsh, though we are proud to know that the Scots too did their proper work, and did it right well! All that we do deny is that theirs was "the dominant and most active element."

That "the hardest of the fighting," from the wars of Napoleon to the last fights in Egypt, has fallen to the Scots regiments is surely unjust to the English, Irish and Welsh soldiers and battalions of those wars? If the Glengarry bonnet is held to be a sign of the national superiority of the Scots, because the British army now and quite lately has used it as their undress head-covering, will the *Messenger* admit the headship of the Saxons, because the mass of the Scots infantry wear the Anglo-Saxon covering for their lower limbs? Besides the Scotch are not *all* soldiers! The few millions of civilians left have discarded the Glengarry for the head gear of the hated Saxon.

The emigration returns of the nationalities of the four divisions of our race who have gone abroad to fill the earth do not show that the majority are Scots. The majority are Englishmen. "The globe trotter" may fail to find a spot where there is not a Scot to the front; but we beg leave to say that where one Scot is discovered there at least five Englishmen are sure to be found located in all foreign parts. We are not satisfied from the *Messenger's* arguments that the *Tribe* of Ephraim is now to be found located in the land of the Scots of the present day. "Multitudinousness" was not the peculiar blessing of the tribe, Gen. xlviii. 19 notwithstanding. It was the blessing of "Israel" of the House of Ephraim, not of the tribe at the head of that House, as Hosea i. 10 abundantly proves. But however that may be, we do deprecate the attempt to foster or revive national hatreds and antipathies, by means of Our Identity, in the manner which we fear has been the case in the article under notice.

LITERAL, OR SPIRITUAL, INTERPRETATIONS?

In *The Christian* of July 15th, 1886, we have the reports of two addresses delivered at the Mildmay Conference, the one by the Rev. Dr. Rosedale, on "Israel a Separate People," and the other by the Rev. C. A. Fox, on Heb. iv. 1, "Let us therefore fear lest a promise being left us of entering into his rest any of you should seem to come short of it." The Rev. Dr.

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Rosedale literalised all the texts he dealt with to prove that "Israel" (he meant the *Jews*) "are a separate people." The Rev. C. A. Fox, on the other hand, spiritualised Deut. xi. 10, even when it dealt with so material a subject as the following: "For the land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed and wateredst it with thy foot as a garden of herbs." This literal and most material text was dealt with by the rev. speaker in such wise that the land spoken of "was, he declared, the land of *artificial restraint*." He actually suggested the alteration of one of the words of the living God to suit his interpretation, and proposed to replace the word "land" and use the word "life." He said we may replace the word "land," and use the word "life." This Christian life is not a life of artificial restraint. "It is not as Egypt, where they had to practise artificial irrigation, watering it entirely by their own laborious efforts. The land we are brought to enter, by the grace of God, is a free land, where there is no artificial restraint, where souls are at rest and at ease, where the service of God is free and unconstrained. Christians, do you know it?"

The Rev. Mr. Fox, in thus proposing to alter one of the inspired words of God and to substitute for it one of his own, "might just as reasonably have suggested the word cow, or horse, or park, or gem, or any other thing which might suit the purpose of his argument." Here, then, in the same publication on the same day are two reports on prophetical subjects, both treated with approval by the journalist, but the two grossly inconsistent one with the other. Dr. Rosedale adheres closely to the written Word, and literalises all it alleges respecting the land, but the Christian divine abandons the literal meaning of the passage he quoted, and suggests the alteration of the word land to suit his own purposes. Dr. Rosedale's speech was interesting on other grounds, and we quote it for our readers' information.

"He pointed out that the Jews were chosen by God from all other nations, and served the Lord after their return from the Babylonish captivity. They were very anxious to follow God's law. Pliny and Gibbon alike bear witness to this fact. They had been taught this lesson—that it was a very serious thing to depart from serving the living God. Next, he showed how complete was the separation God ordained for His ancient people, in reference to the land, which (Lev. xxv. 23) could not be sold for ever, also to marriage, to food, to uncleanness, and other matters. Reference had been made to failure in separation, and the failure of the Jews was terrible indeed. They forsook all that distinguished them from other peoples, and then the Word of God itself, even introducing into their synagogues the Talmud and other broken pitchers, which would hold no water. The results of all this were known to all, and were plainly visible at the present hour. But the cry has gone up, "Lord, how long?" and events now transpiring seemed to show that great events were about to happen; then, according to God's own Word, His people will again arise and be a wonder, a praise, and the admiration of the whole earth."

We see here the usual mistake insisted on that the Jews are the whole nation of the chosen people, and "will arise to be a wonder, praise, and admiration of the whole earth." But the passage of God's Word (Jer. xxxiii. 9), which the speaker evidently alluded to, speaks of Israel and Judah in ver. 7, and regards their captivities as distinct from each other. "I will cause the captivity of Judah and the captivity of Israel to return, and I will build them as at the first," is the declaration of ver. 7; then in ver. 9, after the two houses are cleansed from their iniquities, we find that "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 promise unto it."

That there are blessings in store for the Jews there is no doubt, but these blessings will not be enjoyed by them in separation from Joseph. The Two Houses will be united in blessing, and they must be one nation and one kingdom on the mountains of Israel before the world will be able to recognise them as fulfilling Jer. xxxiii. 9 (Ezek. xxxvii. 22—28). The recognition will be easy then, for the two Hebrew nations being disunited will be seen to come together, journeying in concord from the Isles of the West to the land of their inheritance, God-given to their fathers (Jer. iii. 18); they will be recognised then as one nation and one kingdom, in the very locality to which they have travelled, the mountains of Israel, and there one King shall be seen to be King to them all—Judah, Israel and Manasseh—no more two kingdoms, no more two nations, as heretofore, but one nation under one King—a holy, godly, blessed polity which has Jehovah for its God, and they His peculiar, chosen, elected people walking in His judgments, observing His statutes and doing them (Ezek. xxxvii. 21—28). Then, but not before, will the heathen know that Jehovah the Lord doth sanctify Israel, "when His sanctuary shall be in the midst of them for evermore."

The Rev. Dr. Rosendale, therefore, has very imperfect views of prophecy when he appeals to God's Word as proving that the Jews were alone God's chosen people, and "they will again rise and be a wonder and praise and the admiration of the whole earth." It can only be on the strength of British-Israel they can return at all to their land, and only by their aid and help can they with them become the glory of the whole earth and their land the glory of all lands (Ezek. xx. 6—15; Zech. ii. 5).

ISRAEL'S WEALTH.

It may seem strange to those who are suffering from the prevailing distress that anyone should be prepared to declare that in spite of that fact the wealth of this country is still abnormally great and the "savings" of our people "very large." This, however, appears undoubtedly to be the case. There are signs of such wealth and savings on all sides, not the least proof of it being the fact that money is abundant at the banks, and loans on good security can be obtained at less than two per cent.

The following, from *St. James's Gazette* of March 12, 1886, under the head of "Trade and Finance," is evidence in the same direction, and was published to support the idea. It is satisfactory to know that, bad as trade is, things are really not quite so bad as we have imagined. It only needs a revival to make the return of prosperity a certainty, and then will trade advance by "leaps and bounds," proving the truth of what we have always maintained—namely, that there is yet "a good time coming" for our desponding Israelites of the House of Joseph. Our quotation is as follows:—

"The success of the Queensland loan affords fresh evidence of the abundance of capital waiting for investment. The loan, it will be recollected, was for a million and a half, and the minimum price asked was 103 per cent. The subscriptions covered the loan about two and a half times over, and the price obtained is about 2¼ above the minimum fixed. True there must have been some manipulation of the market, for the price of the new scrip on the Stock Exchange yesterday was about ¾ per cent. higher than the price of the old stock; and even allowing for the fact that a large discount is allowed on paying up in full, there is nothing to justify a higher price for the new than the old stock. But, making full allowance for manipulation of the market, the success with which each successive colonial loan is placed, and the eagerness of subscribers to obtain such loans as the Brazilian and the Argentine, all give proof that there is a vast amount of idle capital waiting for investment, and, consequently, that, in spite of the complaints of depression in trade and agriculture, the savings of the country at the present time are very large."

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"A GREAT AND MIGHTY NATION."

(Gen. xviii. 18).

By W. S. Cavill.

It is only when concentrated attention is brought to bear upon such phrases as the above-cited, in the carefully observed light of the context, and in the duly combined consideration of the circumstances which attended their employment, that we are enabled to realise the fulness of truth which lies within them. But when we do once clearly recognise what they convey, we oftentimes find that we have gained possession of a key that furnishes access to many outlying truths which have so far been without our grasp. Notably is this so in the present instance, and it may not be amiss to bring into more special prominence a passage containing a statement of the highest value to us as believers in the British-Israel question. While it may, perhaps, tend to shew to many who are slow to see the value of the subject, that the Divine view of the selection of Abraham's seed touches vitally, not only spiritual but temporal blessings.

The position of Abraham in the world was one of peculiar favour and blessing, and this has so frequently been referred to and commented upon in Identity serials that repetition would in this brief paper be entirely out of place. But in this particular instance we are concerned with the circumstances of the time when these very important words were used. It was just before the destruction of the cities of the plain, on behalf of which the patriarch pleaded most earnestly with Jehovah that the threatened doom might be withheld if only ten righteous persons should be found therein.

But why did he plead? Why should he have the opportunity thus to supplicate for their safety? The answer is given in the immediate context. Citing the passage, as supplied to us in the Revised Version, "And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I have known him to the end that he may command his children and his household after him, that they may keep the way of the Lord, to do justice and judgment; to the end that the Lord may bring upon Abraham that which He hath spoken of him." Here we have most truly a highly valuable standpoint, given to us on most unmistakable authority, for the words are represented as uttered in the very council chamber of heaven.

And what is the direct teaching conveyed to us? What are the primary and essential points to be specially noted?

1. The embodiment of the spiritual blessing, which can alone be realised through Christ. This is ever present throughout the blessings promised to Abraham and to his seed (see and compare Gen. xii. 3; xxii. 18; xxvi. 4; xxviii. 14), and is emphatically "the blessing of Abraham" of which the apostle writes in Gal. iii. 14.

2. The temporal blessing—"a great and mighty nation."

3. The clear combination of the temporal and spiritual.

4. The distinct placing first of the temporal blessing, and that from a divine source.

5. The provision made for the attainment of the assigned object, which latter is declared to comprehend all that Jehovah had spoken of Abraham.

These several points are specified not with a view to separate comment, but to bring them into distinct notice. Their relative value is of the highest importance for our consideration and thought.

The advocates of British-Israelism have again and again been accused of placing too high an estimation upon the temporalities of the blessings vouchsafed to the elect Hebrew race. But are the critics, to whom reference is herein made, prepared to question the order divinely assigned to the temporal nd spiritual blessings in the passage now under consideration? Reverence for the Word and Truth of God must surely enjoin forbearance, an injunction which the truly devout and honest mind will not be slow to obey.

In continued reflection, we note the following further points as of peculiar value.

1. The demand, as a grand essential, which the Word of covenant promise clearly makes in respect to the temporal aspect. This is verily clear enough to need no additional comment.

2. The equality of one with the other, as proceeding from one and the same source, and the value of this consideration lies especially in this. That having the undisputed evidences (among Christians) of the fulfilment of the one before us (*i.e.*, the spiritual), we may reasonably look for the accomplishment of the other.

3. The necessary subordination of the temporal to the spiritual. This is a point of which the advocates of British-Israelism do not lose sight, but the failure to see, which constitutes the stumbling-block in the way of many of our opponents.

But to view the temporal blessings otherwise than subordinate to the spiritual, in the strictest possible sense, would be a grave error, and one that must lead to fatal misapprehensions of the nature and bearing of the divine revelation. The plan of salvation has for its object the restoration of fallen humanity to divine favour through Christ. This is the central object, and to its attainment every instrumentality or means of missionary enterprise must be, by the very nature of the case, strictly subservient.

What is thus asked of us is to recognise everything that has reference to the highly important subject of divine revelation in its due and proper order. Thus we have Christ the Fount of blessing, Israel the mission agent. But as regards Israel herself, she must be in the position of full qualification. Not only must she have a commission, but be enabled to carry it out. And this explains why the seed of Abraham are required to develop into the great and mighty nation of early promise. World-wide dominion—unbounded wealth—an all-encircling influence—military genius, and naval prowess are distinctive parts of the birthright inheritance of the elect race; but the grandeur of them is that they are designed to be used for the divine glory, in the promulgation of the principles of civilization, liberty, and truth. Thus does the great and mighty nation fulfil its mission by becoming the duly qualified agent for the blessing of the nations.

"LOOK HERE, UPON THIS PICTURE AND ON THIS."

(Ham., Act III., Sc. 4.)

We have before us two documents—one the tremendous indictment of Archdeacon Farrar against the British nation on account of their drunken ways, a charge made in the course of his speech as chairman at the British and Colonial Temperance Congress in Prince's Hall, Piccadilly, on July 16, 1886—and the other the report of the sermon preached by an American Congregational minister in Tolmer-square Congregational Church on June 20 last, on the subject of "England's Greatness," and the splendour of Queen Victoria's reign.

We propose to place both before our readers in order that they may see how opposite are the views expressed by two ministers of religion. The Englishman can say nothing too ill of his countrymen, and their conduct towards their subject races in reference to the liquor question and its sad results; the American, on the other hand, seeing the opposite side of the shield, is lost in wonder at God's goodness to the British people by reason of their Queen's fostering "power towards art, learning, science, religion, and missionary enterprise;" being satisfied that "all the noblest factors of Christian civilisation

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are leading on millennial eras." He thanks God "for the stability of the British throne and for the prosperity of the British people."

These accounts seem contradictory, but they are both true of the same people! The fact is, the British are Israel, and they were destined, as God foretold in Zech. viii. 13, to be "a curse" and yet "a blessing" to the nations of the world. Possibly, too, by their sinful excesses, the Lord has designed that all the Gentile races among whom they have been scattered should come to their "full end." The words of the prophet were these: "And it shall come to pass that as ye were a curse among the heathen, O House of Judah and House of Israel, so will I save you, and ye shall be a blessing; fear not, but let your hands be strong."

Archdeacon Farrar's accusation shows the British have been "a curse" among the inhabitants of India, and among "the dying out" aborigines of Australia and New Zealand, according to the prophecy; while the American Dr. Thwing bids us thank God for the marked prosperity of the British nation, and for the glory of a righteous reign which is in its 50th year to-day. We publish the Archdeacon's accusation first, and then the American's panegyric.

"THE TEMPERANCE CONGRESS.

"Archdeacon Farrar presided yesterday at the final sitting of the British and Colonial Temperance Congress in Prince's Hall, Picadilly. In his opening speech he said that, although not long ago he paid a visit to the Dominion, his time was so greatly occupied that he had few opportunities of inquiring very closely into the condition of the Temperance question. The general effect of his observations was to lead him to the conclusion that the disease of drunkenness was less acute and severe in Canada and the United States than it was at home, and that the remedies were more wholesome and more stringent. But although public opinion there was distinctly ahead of public opinion in this country, and the public conscience now awoke to the iniquities of the traffic, he doubted if the papers to be read at the Conference would present so encouraging a report as they could desire. He had no special information with regard to Canada, but he believed that in this respect it stood upon the same level as the United States. While intending only to touch the outermost fringe of the subject, he was anxious to enforce two points in the great impeachment of the drink traffic. These were that it was ruinous to the interests of our own sons all over the world, and that it was also ruinous in an equal measure to inferior races with which we were brought into contact (hear, hear). Taking the case of India, for instance, there was abundant information to show that hundreds and thousands of lives had been practically sacrificed to drink; and turning towards Australia and New Zealand they found a very similar record. They could hardly, indeed, take up any book about any country without finding the drink question raising its baneful head. As to the effects of drink upon native populations, they had the shocking testimony that for every person converted to Christianity we had made a hundred drunkards. That statement was a most tremendous indictment to be laid against a Christian nation like our own. In Burmah our closer relations with the population were being attended with equally disastrous results, while the Maoris, originally a very fine race indeed, were now plunged into the degradation, vice, and disease which followed in the wake of our civilization. And so from country to country our footsteps had been dyed with blood, and the aboriginal inhabitants decimated by drink and vice. They had simply melted before us like snow before the sunshine. We had taken with us everywhere the blight and the curse, without, very often, bestowing the blessings of civilization, and it was time that it should be made clear that the object and mission of a Christian people was not to destroy bodies, but to save souls. (Cheers)."

"AN AMERICAN'S VIEW OF ENGLAND'S GREATNESS.

"Rev. Professor Edward P. Thwing, M.D., Ph.D., of Brooklyn, New York, who is supplying for the fourth summer the pulpit of Tolmer's-square Congregational Church, preached a sermon on 'Power,' June 20, showing its genesis and growth, its type and measure, its privileges, possibilities, and perils, both as regards the individual and the nation. He remarked: This is a memorable day, for it begins the 50th year of her Majesty's illustrious reign, the jubilee year of the foremost monarch of the world. For 1,000 years the flag of England has 'braved the battle and the breeze,' and now her drum-beat is rolling round the globe. More than that, under her fostering power, art, learning, science, religion, and missionary enterprise, all the noblest factors of Christian civilisation, are leading on millennial eras. It is fitting that the pulpit should signalise and accentuate these facts, not to eulogise human power, but that Divine grace by which Victoria reigns. Only three of England's 56 sovereigns have completed a half-century of kingly rule, Henry III., Edward III., and George III. Few are now living who, 80 years ago, celebrated semi-centennial jubilations. Whether or not the children of to-day will ever see another half-century of kingly rule is known to God alone. It is well to make the most of this notable event. It is well to extol the gracious clemency of God, who has given so much stability to the British throne, so much of prosperity to the British people. As a fitting theme to-day, let us study briefly the sources and characteristics of true power, how we, as individuals in our personal life, and how, in our ideal and corporate life as a nation, may develop, enrich and employ the noblest type of power to the glory of God and the good of the race.

"Dr. Thwing analysed the elements of power in its material, intellectual and spiritual forms, showing the incomparable superiority of that power which is celestial in origin and is nourished by Divine grace; taking the query of the harlot to the Hebrew Hercules, 'Tell me wherein thy great power lieth.' He argued the need of self-recognition, a candid examination of one's true character and ability before God; first, because of the tendency to self-deception by which one may overestimate his power, or, through indolence, underestimate the same; again, because of the persistent and strenuous attacks of Satan; thirdly, because of the imperative call of God to use our powers in His service; and, finally, because of the speedy approach of the final inquisition of our stewardship. The life of the Church and the nation were shown to incorporate the same generic ideas, and the discourse was amply illustrated with historic and biographical material."

In regard to Archdeacon Farrar's charge, there is no denying the fact that Ephraim's "woe" and the drunkards of Ephraim have made our nation a veritable "curse" to the heathen nations in India, Australia, and New Zealand; where we have been "scattered," according to the prophecies. We are a stubborn, drunken, and a wicked race, and always were so, being Israel. If Archdeacon Farrar sees any way to cure the nation, we hope he will speedily inform us what it is, that the Israelite curse may cease to operate. The very fact, however, the archdeacon deplores is a new and a sad proof of our origin! No other nation but the British is "a curse" in the matter of drink to the cheaper races of the world, and none other, when face to face with the aborigines, causes them to die out before them.

The Germans have no colonies, and but a few recent possessions among the heathen. The Spanish and Portuguese colonies and possessions are not the graves of the aborigines, who increase, but do not die out under these their European masters. The natives do not perish in the French colonies any more than the Hindoos and Mussulmans of India die out before the British, in spite of the archdeacon's assertion that we have so awfully fallen short of our duties there. How does he account for this fact? The natives of India increase

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so abnormally under our fostering care that their numbers bring on Anglo-Indian statesmen the anxious problem, how they are to be sustained with the material bread of life? and they multiply so fast that failures of rain and consequent famines result in frightful mortality among the masses. We can hardly credit "the tremendous indictment" "that for every convert to Christ we had (indirectly, we hope) "made a hundred drunkards!"

If that be true, then the 200,000 converts of the Church Missionary Society alone in India must be credited with contributing 20 millions of drunkards to the 250 millions who are the population of Hindostan! Similarly, the 60,000 Tinnevelly Christians of the Church Missionary Society must have to show, on the other and evil side of the account, 6 millions of drunkards in that district alone, whereas the total population of the province is not one million! Archdeacon Farrar's wholesale condemnation is doubtless greatly exaggerated, though we are quite prepared to admit the unworthiness of our race, and our shameful want of gratitude to the Lord for all his benefits to our nation.

When, however, the archdeacon tells us, further, that "from country to country our footsteps have been dyed with blood, and the aboriginal inhabitants have been decimated by drink and vice," we must enter our protest against the extravagance of the language. In India we have had wars enough, God knows! But they have been mostly wars forced on us by the native states. In late years our annexations have been those of peace as the history of South India and even of Burmah will testify. The uprising of Dacoity now in the latter country is not our nation's fault, but the revolt of the native criminal classes against the representatives of law and order. The aborigines only die out before us, being Israel, when they refuse to serve us under the law laid down for such cases in Isa. lx. 12; and it is distinctly not true, either in India, or in Borneo, or in the Malayan Peninsula, or in Hong Kong, much less in Canada, or in the Fiji Islands, that the aborigines are "dying out" before us because we "decimate them by drink and vice."

TO WHOM WERE "THE PROMISES" SPOKEN?

AROUND this question, "To whom were the Abrahamic promises made or spoken?" a great controversy has gathered. It is quite clear that they were "spoken" by the Lord to Abraham, Isaac and Jacob, because that is the testimony of the Old Testament, as many passages demonstrate (Gen. xii. 1—3, 7; xiii. 14—17; xv. 5; xvii. 1—7, 15, 16; xviii. 18; xxii. 17, 18; xxvi. 3, 4; xxviii. 13—15; xxxv. 10—14 affirm that). But in Galatians iii. 16, R.V., it is stated that "To Abraham were the promises spoken, and to his seed."

If we were left without instruction on the subject, we might naturally conclude that by the expression, "the seed of Abraham," the Scriptures meant the flesh and blood posterity of the patriarch—that is, Isaac, Jacob, and the children of Israel for ever. But St. Paul adds these words:—"He saith not and to seeds, as of many, but as of one. 'And to thy seed,' which is Christ."

The question then arises—does the expression, "thy seed," wherever it occurs in the Book of Genesis, in connection with God's promises to Abraham, apply invariably to Christ, and never to the patriarch's flesh and blood posterity—"the Israelites?"

Our opponents so read "the promises," and therefore come to the conclusion that whatever God promised to give to Abraham, He meant to give, after him, to the Lord Jesus Christ, leaving the participation of Israel in the promises problematical, if not impossible. To meet these obvious objections, and to show that they have no foundation, we propose to examine some of the passages in which God's promises in the Book of Genesis are expressly reserved for the flesh and blood progeny of the patriarchs, spoken of, then, as "The seed of Abraham." In Gen. xvii. 7, in xxii. 17, 18, xxviii. 14, xlviii. 19, we have instances in point, in each of which the expression can have only one possible application—namely, to the literal flesh and blood offspring or descendants of the patriarchs, but not to Christ directly. For, in Gen. xvii. 7, R.V., the "seed" is particularised as the "generations" of the Abrahamic stock, and to them is the everlasting covenant then made. "And I will establish My covenant between Me and thee, and thy seed after thee, throughout their generations, for an everlasting covenant, to be a God unto thee and thy seed after thee." Here the language is plain and unambiguous. The everlasting covenant was made with the generations to come after Abraham by natural descent, and that for ever. This is the purport of Psa. cv. 9, 10, where the everlasting covenant is described as made with Abraham, sworn to Isaac, confirmed to Jacob for a law, and to Israel as well. The promises on oath, which are recorded in Gen. xxii. 17, 18, are to the like effect. Then "the seed" is mentioned to endow it with the blessing of excessive multitudinousness, like that of the stars of heaven, and that of the sand which is upon the sea shore. To that same seed was then given the Gate of their enemies, and to that seed was granted the high honour of carrying the blessing of God "to all the nations." This view of the promise is corroborated by Isa. xxvii. 6, R.V., where we find it recorded, "In days to come shall Jacob take root; Israel shall blossom and bud; and they shall fill the face of the world with fruit."

In Gen. xxviii. 13, 14, R.V., it is perfectly clear that the seed of Jacob therein described cannot be Christ, but His human descendants, the children of Israel. For, again, God promised them inconceivable multitudinousness, saying, "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 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." We cannot conceive the application of these promises to Christ, and understand how, if they do so apply, He can be said to become as the dust of the earth, and be spread abroad, West, East, North, and South!

But in Gen. xlviii. 19, we have another and a remarkable use of the expression, "the seed," applied to Ephraim's posterity, and certainly not to Christ. Of Manasseh, the patriarch said, "He shall become a people, and he also shall be great; howbeit his younger brother (Ephraim) shall be greater than he, and his seed shall become the multitude (or fulness, Rom. xi. 25) of nations." Here we have the Abrahamic seed, through Ephraim, developing, as God said to Jacob it should, in Gen. xxxv. 11, into "a nation and a company of nations," "or a fulness of (*Gentile*) nations." Surely no one would apply such a text as this to the Lord Jesus Christ, and say the seed was He?

And yet the Spirit of God, who dictated the Scriptures, distinctly declares, quoting, it seems, Gen. xvii. 8, "He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ." It is true, then, that whereas the land and all the other blessings were made over by the Lord to the human posterity of Abraham, there was a sense in which the seed was represented by Christ, and therefore the gifts were all made to Him for the afterseed, or human progeny, of the patriarchs. In what sense is this to be understood? Surely thus: The Lord Jesus Christ represented the whole seed of Ephraim-Israel and received all the gifts God promised them as their Daysman, Redeemer, and King. In His hands the promises were to become vital, and by His sacrifice upon the cross, He earned the right to represent His people in the courts of heaven, and to receive the gifts God bestowed upon them by promise made to the father of the race, Abraham the friend of God.

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The seed was Christ, because He was the representative Head of it. He and they were one; He the Head, they the body; He the King, they the subjects; He the Husband, they the bride; He their Saviour and Redeemer, they the sin-stricken, polluted, rebellious, people of the Lord. Viewed in this aspect, the aspect of the Identity, the matter becomes clear and free from ambiguity. The promises were spoken to the great forefather of the children of Israel, but they belonged to Christ, their Elder Brother, and in His hands alone could, and did, it become vital. These promises, in short, were Israel's, but only theirs after the first advent, and after their Mediator had come to dispense them to His people. Israel, praise ye the Lord!

QUEEN VICTORIA AND THE "CORONATION STONE."

To the Editor of the "Banner of Israel."

DEAR SIR,—As a reader of your weekly paper, I send you a clipping from one of our weekly papers, *The Bradford Daily and Weekly Telegraph*. The paragraph appears to be taken from the History of Ireland written in the Gaelic language by Dr. Keating. It is of some importance to those who believe the Lost Ten Tribes to be identified in the Saxon race, to find the press of this country and the minds of the people more anxious to know whence we sprung. The Irish character is also being more inquired into, and I doubt not the present agitation will be the means of bringing much historical information to light about that unhappy country.

If the English people could have their eyes open to the fact that the Irish in the South and West of Ireland are an alien race, it would be the means of remedying all the evils under which they are labouring. Our government would have their eyes open to the fact that it would be impossible to treat them on the same terms as the English, Scotch, and Welsh, and our laws for them would have to be made to meet their national character.

I am, dear Sir, yours most truly,

THOMAS B. HIRST.

Bradford, Yorks., July 13, 1886.

"DR. KEATING, Irish Roman Catholic priest, in his history of Ireland, written in the Gaelic language, and which took him upwards of forty years to compile, traces Queen Victoria's descent from Milesius, King of Spain, from whom, undoubtedly, the earlier Kings of Ireland were descended. Oddly enough, the history of 'The Stone of Scone,' or 'The Lia Fail,' which was taken by Edward I. from the Scots, and is now to be seen under the Coronation Chair in Westminster Abbey, leads up to Dr. Keating's remarks on Her Majesty's descent, and, briefly stated, it runs thus:—After tracing the history of Ireland from Milesius to Numedius, Ireland is said to have been invaded by Africans, who slew or expelled all the inhabitants they found there. A certain number followed Jarbhainel Faidh, the third son of Numedius, into exile, and from these exiles the tribe of the 'Tuatha de Danas' claimed direct descent both for themselves and King. They settled in Achia, near Thebes, and are there said to have learnt the arts of necromancy and enchantment. These arts they appear for some time to have successfully carried out against the Assyrians when they invaded Greece. The invaders, however, at length prevailing, the Tuatha de Danas fled, and, after various wanderings, they settled down in Norway and Denmark, where they were received with great kindness by the inhabitants, who it is said, 'admired them for their learning and skill in magic.' After remaining for some time in those countries, the Tuatha de Danas set sail for Scotland, under the leadership of Nuadhali Airgiodlaneh, or 'The Silver-handed,' a lineal descendant of Numedius, and, landing in Scotland, they stayed there seven years; but, mindful of their ancient traditions, after leaving settlements in Scotland, they sailed for Ireland, which country was then inhabited by a race called the 'Firlbogs.' These people the Tuatha de Danas, after considerable fighting, overcame, and once more a descendant of Milesius reigned over Ireland.

"When the Tuatha de Danas left Norway and Denmark, they carried away with them four curiosities of great antiquity which they had carried with them in their wanderings from the East. The first was a stone which was called the 'Lia Fail,' and was brought from the city of Failias, in Denmark, from which city the stone was named. This stone was considered to possess wonderful virtues; it was said to make a strange noise, and to be wonderfully disturbed whenever a monarch of Ireland was crowned upon it, which emotion it was said to have discontinued upon the birth of Christ, who contracted the works of the devil, and put an end to the enchantments of the Tuatha de Danas. It was called 'The Fatal Stone,' and gave a name to Innisfail, as mentioned in the following lines:—

'From this strange stone did Innisfail obtain
Its name, a tract surrounded by the Main.'

"This stone was also called 'The Stone of Destiny,' because a very ancient prophecy belonged to it, which foretold that in whatever country this stone should be preserved a prince of the Scythian race—that is of the race of Milesius, King of Spain,—should undoubtedly govern. Hector Boctius mentions this in his history of Scotland, and gives the Latin distich thus:—

'Ni fallat fatum, Scoti quocunque locatum
Invenient lapidem, regnare tenentur ibidem.'

"In Irish it runs thus:—

'Cioniodh Scuit saor an fine, manha breag an Fais dine,
Mar a oh fuighid an Lia fail dlighid flaithias do grabhail.'

"In English it is translated:—

"Unless the fixed decrees of fate give way
The Scots shall govern and the sceptre sway
Where'er this stone they find, and its dread sound obey.

"The other three curiosities were a sacred sword, a spear, and a cauldron. What became of these the history does not say, but they were all said to have had enchantments connected with them. We now come to the period when the stone was taken from Ireland into Scotland, which is stated to be at the time when 'Fergus the Great,' a son of Earca and descendant of Numedius, had left Ireland and invaded and conquered Scotland. He resolved to be crowned on the 'Lia Fail,' and sent messengers to his brother, Mortough, who was then King of Ireland, desiring that 'he would send him that stone, so that it should make his coronation more solemn, and perpetuate the succession in his family.' His brother complied with his request (he must have been more amiable than they are in these days), the stone was sent, and Fergus received the crown of Scotland sitting upon it. Fergus was the first monarch of Scotland of Scythian or Gaelian race. Some of the Picts were called kings; but it is said they were only tributary to the Irish kings, from the reign of Heremond, King of Ireland, who expelled the Picts from Ireland, and forced them to settle in Scotland, where they rebelled and were again subdued on another invasion from Ireland under Fergus, who was the first absolute monarch of all Scotland, 'nor paid any homage to any foreign prince.'

"The stone of destiny was preserved with great veneration and esteem until taken away by violence by Edward I., from whose time all our kings and queens have been crowned sitting upon (or over) it. The royal family of Scotland finally succeeded to the English throne, and Dr. Keating most laboriously traces the genealogy of the House of Stuart, and claims that that family is undoubtedly descended, lineally, from the Scythian royal race, as he traces the Stuarts up to Fergus the Great, and Fergus up to Maime Lehamna, son of Core, King of Munster, son of Luighdheach, son of Oilioll Flanbeg, son of Muilleathan, King of Munster, son of Eogan Mor, son of Oilioll Ollum, King of Munster, who was lineally descended from Heberus Fionn, son of Milesius, King of Spain, every Prince of which illustrious family successively received the Crown seated upon the 'Lia Fail,' or 'Stone of Destiny.'

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THE GREAT MARCH ("TREK") OF THE KIMBRI (KIMMERIANS.) ANNO 114 B.C.

"It was a marvellous movement, the like of which the Romans had never seen. A migratory people had set out with their women and children, with their goods and chattels, to seek a new home. The waggon was among the Kimbrians as it were their house, where beneath the leather covering stretched over it, place was found for the wife and children, and even for the house dog, as well as for the furniture. The men of the South beheld with astonishment those tall, lank figures with their fair locks and bright blue eyes. Thus marched the Kimbri into the unknown land—carrying their lumbering waggon castles, with a dexterity which a long migratory life imparts, over streams and mountains, dangerous to more civilized nations, like the wave and the hurricane. They came and struck like lightning, like lightning they vanished."—(*Ex Mommsen's History of Rome, Book IV., Chap.* 5.)"

"NOTE.—The Cimmerii are mentioned by Herodotus. Plutarch mentions that they were called Kimmerii, but afterwards Kimbri, and this is also corroborated by Posidonius. The Kimbri appear to have belonged to the Scüthic nation, and it is maintained that they were of the Beth-Khumri (the house of Omri), or ISRAELITES *of the captivity* (not Jews of the Jewish captivity). The great march (or what in South Africa would be termed the great 'trek,' as would also be the memorable Israelitish exodus from Egypt) was from the Danube and Roumania, through Roman territories, Switzerland, France or Gaul, Belgium, North-west Germany, Jutland to Britain and Wales, where dwell the 'Kymry.' What fragments did the Kimbri leave behind them in their march? Did history repeat itself, and did the Kimbrian spirit inspire some of their descendants in South Africa, when in 1835 the pastoral farmers of apparently mixed descent started on their great "trek" towards the wildernesses of the African interior with their household gods and 'waggon castles?' Were then, as now, some Canaanites mixed with them as thorns in their sides? As the Prophet Amos, in the year 787 B.C., gave utterance to the following inspired words: 'For, lo, I will command, and I will sift the House of Israel among *all nations*, like corn is sifted in a sieve, yet shall not the least grain fall upon the earth:' it is probable that individuals of many nations are veritable Israelites, though they may not yet see that this is the case, nor perceive that the ancient brotherhood will yet be recognised. In God's good providence there may also be a nucleus of Israelites somewhere among whom His promise to David (1 Kings viii.): 'There shall not fail thee a man in My sight to sit on the throne of Israel:' has been and is fulfilled faithfully. It would be interesting to know where the model of the South African waggon came from. Our British colonists very readily become expert as teamsters of the waggon castles."

We have taken the above from a paper called "The Friend of the Free State, and Bloemfontein Gazette" of Dec. 31, 1885, published in Bloemfontein, South Africa. It was sent to us, we suppose, by an Anglo-Israelite of those parts; such being now in the four quarters of the globe, wherever Englishmen—*i.e.*, Britons—are found.

Review.

The Messenger, the Church, the Throne, the Empire: A Monthly Journal devoted to Demonstrating the Fulfilment of the Scriptures in the British People. Price 6d., No. 322, 323. Folkard and Son, 22, Devonshire-street, Bloomsbury. F. W. Parry (late Guest, Hayworth and Co.), 29, Paternoster-row, E.C.

WE are glad to find *The Messenger* has been revived under its present able management. We believe our subject requires elucidation from many standpoints, and we therefore regretted to learn that those who conducted the journal before were unable to continue their task. *The Messenger* promises to be ably conducted. The names of Mr. Cockburn Muir, Oxonian, F. Gass, and others appearing on its staff of writers, are guarantees that the new journal will do justice to the subject to which it is devoted, and that as a literary guide it will perform its work scholarly and well. We are glad to see that politics will not be excluded from *The Messenger's* programme, and that the Great Pyramid will come in for more popular notice than it has of late received. There is indeed room for many journals, weekly, monthly, and quarterly, dealing with the vastly-important subject of Our Identity with the Ten Tribes, No doubt *The Messenger* will not take quite the same view on many points as the BANNER has and does. The subject, however, is gigantic, and it is needful therefore that many minds and many views should be brought to bear upon it, that in the conflict of opinion the truth may eventually triumph. Our object, however, common to *The Messenger* and to the BANNER too, is that the British folk should as soon as possible become acquainted with their splendid inheritance, and believing the facts should live up to their high privileges. This we believe is and ever will be *The Messenger's* aim, and we therefore wish it God-speed, much success as a literary effort, and a large and increasing body of readers persuaded by its arguments that the British people verily are Israel, to God's glory.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—The following are extracts from a letter I have just received from the Rev. R. Stewart, Port St. John's, *via* King William's Town, South Africa, of Aug. 2, for which I hope you will be able to find room. Yours very truly, JOHN S. ANDERSON.

Croydon, September 10, 1886.

"For your letter and enclosures up to July 1 accept my thanks. Many years ago, whilst in a very isolated position as a missionary amongst the Basuto Kafir nation, I came across a book, I think by an author named Hine, 'Lost Israel Found,' which I read with great interest. I remember one of the identifications which seemed to interest me specially—that referring to the old Scotch Coronation Stone. At the time I had no opportunity of prosecuting any inquiry into the subject, or of obtaining any information with regard to it; so it dropped, as it were, out of my way; but now my interest has been, in a measure, revived in it by the BANNER OF ISRAEL of March 24, which you have kindly sent me. I have read it carefully, and have marked two articles in it for further study—viz., 'God's Covenant with Abraham and its Breach,' and the other, 'The Kingdom of God and the Church of God.' This latter is an answer by Surgeon-General J. M. Grant, M.D., to Rev. D. Hanan; and I would like to see the article to which it is an answer." [This I have sent.—J. S. A.].

To the Editor of the "Banner of Israel."

MY DEAR PHILO-ISRAEL,—I have been away to Scotland, where I have had access to many hundreds of people not generally granted to "Identity" teachers, the clergy readily giving me the use of their pulpits for teaching the truths of "Our Israelitish Origin." This has prevented my acknowledging the many kind things you say of my humble work in the BANNER OF ISRAEL of this week. I thank you for your kind words, but will you do me justice by letting your readers know that I am, and ever have been, a firm believer in "The Gates," and wherever opportunity offers—as it did in my addresses in Scotland—I made great prominence of this phase of "Our Identity," because it is one of the great Abrahamic promises which Britain alone possesses.

The *British-Israelite* is certainly not-antagonistic to any other Identity publication, but simply works along a line of its own, giving the views of various Identity writers in the hope of elucidating truth. I may perhaps be allowed to say that I do not accept all the statements or views held by its contributors, but we are all agreed on the one point—*i.e.*, that the Ten-Tribed House of Israel is the British nation. On the side issues difference of opinion may and does exist. I am *not* a believer in the Teutonic or Gothic doctrine that other nations are Israel as well as Britain, else what doth it advantage our being Israel if other nations are the same? Wishing for you all health and blessing,

Yours faithfully, JAMES BILLINGTON.

ERRATUM.—No. 510, pages 389 and 390, column 1, the title of the article should be, "Israel's Signature of the Death-Warrant," &c.

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"HEAVEN'S LIGHT OUR GUIDE."

(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"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."—MICAH v. 8.

"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4.

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EDITED BY PHILO-ISRAEL.

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THE DESTINY OF CONSTANTINOPLE.

IT is very remarkable how the future destiny of Constantinople is beginning to occupy men's minds. Lord Derby was right! The last word in the Eastern Question is, "Who shall have Constantinople?" Shall the Russ? or the Austrian? or the Briton? The following are two among many notices of the subject which are meeting us on all sides in the newspaper literature of the day. The first is from the *Pall Mall Gazette*, which has Russian sympathies and would give up the Great Gate to the Muscovite to-morrow without the smallest compunction. The second is from one of the London papers, and quotes Mr. H. O. Arnold-Forster's opinions as stated in his late article in *The Nineteenth Century*.

The world moves, after all (says the *Pall Mall*). Here is actually a *Saturday Reviewer* admitting that it is too late in the day to go to war with Russia about Bulgaria, or, for the matter of that, about Constantinople! All that England needs to do, we are now told, is to steal some unconsidered trifle of an island that would enable her to "throttle the Dardanelles and the Bosphorus." Light is surely beginning to shine in the dark places of the earth: and after this aberration into comparative sanity on the part of the *Saturday Review*, we may even hope that the *Morning Post* may some fine day discover that the existence of the British Empire does not depend exactly upon the permanent recognition of the right divine to govern wrong of the Sultan of Stamboul.

Our second quotation runs thus:—

Mr. H. O. Arnold-Forster writes a striking article in *The Nineteenth Century* on "Our Superstition about Constantinople," in which he says: "It has gradually come to be admitted that a final grand catastrophe is in store, which will end in the Crescent being removed from St. Sophia. . . . In a certain very limited number of years from the present time—it may be two, or it may be twenty—Constantinople will have changed hands, and the hands into which it will have fallen will not be those of England. . . . At present Russia and Austria are racing for the goal." Mr. Arnold-Forster wishes that Austria, but apparently fears that Russia, will win. The main contention of his paper, however, is that England's policy is to cut herself off entirely from her European complications. That which interests us most is the corroboration which it affords of the speedy departure of the Turk from Constantinople, and the consequent opening of the way for the Jewish people to their own land.

Both these writers look on the British acquisition of the Gate with the greatest indifference and contempt. God's good gift thereof to the seed of Abraham is nothing to them. They care not for the Identity, and the gifts it brings to their nation they value not at all!

Mr. Arnold-Forster declares that there are two powers intent on having it, and are "racing for it." But why this anxiety for its possession if it be a spot without intrinsic value? He adds that the (fortunate?) possessor will not be "England." He fears that Russia will win, but rather hopes that Austria will be the successful one. Why should men's minds be thus directed to the spot which strategists know to be the key of the whole world, if the destiny of the place—the peerless port, is not soon to be finally settled, and its ownership be decided? We look on this singular fact with the greatest interest, and are astonished to see how suddenly God has made the subject of "The Gate" the one thing on which the minds of all civilised nations will be fixed ere long. He caused Prince Alexander to abdicate and be removed from Bulgaria to raise this issue. He has made Germany and Austria blind to their own interests, and caused them to come to a decision that it will not injure them even if Russia acquire the spot! He has led many intelligent minds in Great Britain, too, to be of the same opinion, in order that Russia may be incited to stretch out her hand for the coveted possession, and that her road may be made easy towards the realisation of her wishes. Men declare on all sides that Constantinople must, will, shall, and is certain to, fall to Russia's grasp, and that nothing that we can do or say will prevent it! We oppose all these vaticinations by the old, old text, in which we personally have full faith. "Thy seed" (Israel's) "shall possess the Gate of his enemies" (Gen. xxii. 17).

Israel's enemies of the latter times are the Russians (Ezek. xxxviii. 1, 2; xxxix. 1, 2). The Gate of the Russian's House is plainly and geographically, as the whole world admits, Constantinople! That Gate (for it is a Gate) being the Gate of gates indeed, the one that commands all the rest, is to be the possession of Israel, but not of Israel's enemies! The Divine Promiser said it upon oath 4,000 years ago, and we prefer to believe Him, even though all the world declare before the

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event, that the enemies of Israel, but not Israel herself, shall possess that Gate, because it is their own, and because events at the present moment seem strongly to indicate that the Turk, when he vacates the Bosphorus, must make way for his conqueror, the Czar of Russia. But all this turns upon the question whether the Great Gate is, as alleged, of no political advantage to our Empire and in the hands of Russia can do no harm to Europe.

On this subject Mr. C. E. Howard Vincent and "An Indian Officer" have been addressing *The Times* on Sept. 15th, 1886, and what the former said was this:—

The British interest in Constantinople is, that a hostile and aggressive Power shall not form in the Golden Horn a dockyard absolutely secure from attack, whence ships of war could be despatched with impunity to cut off the rear of that glorious British Empire in the East, against which Russian parallels have long been laid and her zig-zags of attack are rapidly advancing. The British interest in Constantinople is that the home of the Caliph of the Mahomedan race, 50 millions of whom form the backbone of our rule in Hindostan, may be preserved. The British interest in Constantinople is the safety of the Suez Canal, of Egypt, of Cyprus, of Malta, of Asia Minor. The British interest in Constantinople is the peace of the world. To secure it a Government of which Mr. Gladstone was a member embarked on a war which cost 50 millions of British money and thousands of lives. Shall that treasure have been wholly thrown away and our fathers and brothers have died in vain?

The letter of "An Indian Officer" is written quite on the BANNER'S own lines, and gives an accurate description of the value of the Gates in general to the British Empire. He begins with a question.

"What interest has England in naval supremacy?" Naval supremacy depends as much on the possession of strategically important stations as on the material and armament of fleets. The naval supremacy which England now possesses depends rather more on our occupation of such places as Gibraltar, Malta, Perim, Singapore, and Hongkong than on the number or power of our men-of-war. Thus British interests in Constantinople consist in preventing at any cost a great aggressive Power from obtaining possession of a strategical position of great naval importance. An occupation of Constantinople would enable Russia to menace our shortest line of communication with our Eastern Empire; and the situation, as regards the English, is rendered more precarious by the unprotected state of the Suez Canal. But the real question now is whether Russia would be satisfied with the acquisition of Constantinople, and, if not, where she would stop beyond. With Constantinople in their possession, the Russians would be in a position to use their enormous superiority of force all along our line of communication, and in attacking our Indian Empire.

We see then that the opinion of experts of the present day agrees with that of Napoleon I., who declared that whoever was mistress of Constantinople would be mistress of the world, and on that account he would not consent to the then Czar obtaining possession of it. It is alleged by modern writers that our alternative route to India, *via* the Canadian Pacific Railway, renders us militarily indifferent to the Suez Canal and Constantinople; and that therefore it will be no loss to the Empire if Russia obtains both spots. To such arguments we must return the answer that by the determination of the God of Israel the Thirteen Tribes are destined to return to Palestine, and that return which will be from the West as well as from the East, from Great Britain as well as from the South African Colonies, and from Australasia and India in the South-east, *vid* the Red Sea, makes it needful that the road of access to the Syrian coast should be open and always under the control of the British House of Joseph, by whom the return is to be carried out (Isa. xviii. 1, 7; Zeph. iii. 10).

We cannot then look on the transfer to Russia of the Gate of the Mediterranean, the Red Sea, and of the Levant with indifference; but must hold to the conviction that it is absolutely necessary that the mistress of the sea and the owners of India must safeguard the roads by which the return of the Tribes has to take place. They are bound to prevent it, at any rate, from falling into the hands of the enemy of Israel and of the Lord their King. We look therefore very confidently to the acquisition of Constantinople by our own country just when it seems to be about to fall into the hands of Russia, and that thus the prophecy will be fulfilled, "Thy seed shall possess the Gate of his enemies." Then indeed will Israel have great and just cause to praise the Lord! Then indeed will men begin to see that the British are God's people Israel, and the Lord Jehovah is their God, according to the Scriptures.

THE SPREAD OF BRITISH INFLUENCE, AND OF THE ENGLISH LANGUAGE, IN INDIA.

WE have lately had the privilege of reading the testimony of an official—an Englishman—high in office in India, in reference to the spread of the English language there, as well as to the extension of British influence, as he has had occasion officially to notice these things. He wrote thus:—

"The extension of railways and intercourse with centres like the capital of this Presidency and other Europeanised places are, I think, rapidly welding the natives into an English State. I am continually being surprised at evidences of the growth of European habits among the people here, and I was astonished to learn the other day from a small merchant at H——, who only knew one of the languages of this part of India, himself, that his business correspondence with another native merchant in Sholapur was carried on in English, and he kept an English-speaking man for the purpose."

So far our Anglo-Indian official. There is no doubt that the spread of British manners and customs, evil as well as good, is a sign of the times, and that of our language is no exception. It promises to be the vernacular of the world—its *lingua franca*. Our Indian official knows this, probably, but yet has not spent five minutes, we suppose, in endeavouring to ascertain why our nation's influence pervades the world, and why her language, already that of 100 millions of her race, is likely, according to the forecasts of the experts, to be that of the whole globe. As far as we are aware, there is no rational explanation of the facts, but that with which Our Identity furnishes us. It tells us that this nation is Israel, or the House of Joseph, whom God selected to be "The Universal Ruler," the universal dispenser of His blessings to the nations; the race to whom He has reserved the inestimable blessing of being His messengers of the mercy He has shown to the world in sending them the Son of His love to be the Sacrifice for sin. To tell sinners, in short, that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life" (John iii. 16).

The reason why the language of our race, the English tongue, is destined to prevail among all nations, is that the British may communicate with all. This is why our race dominates throughout the length and breadth of India—namely, that "the nations being welded into an English State," may learn of British Christians that the Son of God is their God, and willing and able to save Hindus and Mahommedans also, even to the uttermost.

But Satan is not willing that his power and authority should be yielded up to Christ without a desperate struggle, and this is why we have had so frequently to fight in India for the supremacy of Christ, why the Mutiny took place in 1857—1860, and why in Burmah to-day we see Dacoity merging into a great rebellion, which it will tax all the powers of Lord Dufferin to put down. He despised his enemy, and his enemy is now about to contest with the Viceroy, and with the Lord Jesus he represents, for the supremacy in the land we conquered so cheaply. That enemy has deceived our Viceroy and his

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Chief Commissioner in Mandalay, so far, completely. But the result is not doubtful. Christ will conquer! The Burmese, like the rebellious Sepoys, the Mahrattas, the Bengalese, and other opposing races, will be put under Israel's feet. The Lord will "break them with a rod of iron, and shall dash them in pieces like a potter's vessel" (Psa. ii. 9). It is only a question of time, and the facts must fulfil Israel's promise, as Isa. liv. 15 describes it: "Behold, they shall surely gather together" (as the Burmese have done), "but not by Me. Whosoever shall gather together against thee shall fall for thy sake." No weapon that is formed "against us shall prosper, and every tongue that shall rise against us in judgment we shall condemn." And why? Because this is the inheritance which we, "the servants of the Lord," possess; and our "Righteousness" (splendid, humbling thought!) "is of Me, saith the Lord" Jehovah (ver. 17).

The signs of the times point to the early uprising of Russian ambition to interfere with the spread of British influence and to put down the increase of the nation's Empire throughout the world. Already we see this restless power is moving in many directions to interpose obstacles in the way of the world's peaceful progress, and especially to check the advance of British power in the East. In Bulgaria, in Armenia, in Corea and in Afghanistan, Russia is employing her agents to foment strife, and it is "hardly necessary to say that no country's interests are more nearly touched by her proceedings in the East than are those of England." We fear, however, none of these things. Let the worst come to the worst—let the dreaded great earthquake woe burst upon "yonder ill-consolidated Europe," as the result of Russia's restless policy; we have no reason to dread the consequences. Our interests are in the hands of God, and He will so arrange our matters that we shall nationally have no cause to repent that we obeyed His will and looked to Him to bring us nationally out of all our troubles, to the glory of His grace. Israel, praise ye the Lord!

THE EASTWARD POSITION, AND THE ORIENTATION OF BRITISH CHURCHES.

By the Rev. D. Hanan, B.D.

The following correspondence between Capt. H. Stewart, of New Zealand, and the Rev. Denis Hanan, rector of Tipperary, in Ireland, was privately submitted to us by the latter. We greatly desired to publish it in these pages, and requested permission to do so of our rev. friend, provided he thought he might venture on the step, with the writer's consent in New Zealand. We are glad to say Mr. Hanan forwarded the papers to us at once, and they now issue from the press to enlighten Anglo-Israelites throughout the world on the subject discussed, which is, in truth, one of great interest to all, at the present crisis of the controversy between British-Israelites and Rome:—

To the Rev. Denis Hanan.

"My dear Sir,—In Protestant journals I have sometimes seen the 'Eastward position' in our churches referred to in terms of severe condemnation, but while willing enough to acquiesce in reprobating anything which is merely a copy of Romanism, it has occurred to me that perhaps this attitude is not such an imitation, but may be done where it is done, in obedience to the conditions in Solomon's prayer at the dedication of the temple, where repeated reference is made to 'praying towards this place' as being likely to be especially efficacious with the Almighty.

"When you have leisure for another article in the Banner of Israel, do you think you could treat of this subject? especially explaining, if you can find out, whether or no this attitude or position is copied from the Roman Catholic Church.

"I hope you will forgive me for saying that you have well earned both the affection and respect of the readers of the Banner of Israel by the papers you have contributed to it hitherto, and this must be my excuse for venturing to trouble you, an entire stranger, with a question of the sort from the other end of the world. I am, however, proud to consider myself still a member of the Irish Church (I come from Ballygawley, Co. Tyrone). I have a neighbour, Rev. W. J., late of Connor, whom I might have asked, but he scoffs at the Identity though his family all accept and rejoice in it; for this reason I do not like to say anything about it to him.

"We have a good few believers in Our Identity here. I think colonials are more ready to accept it than those who have never left home, nor perhaps studied much geography; also there is an Orange Lodge, which helps in a way that cannot be rightly explained in words to prepare the minds of comparatively uneducated men even for the reception of this important truth, and if you wished to test this statement you have only to compare the manner in which an Orangeman, and one who is not, will receive your offer to prove to him from the Bible that his actual forefathers in the flesh ate manna in the wilderness and entered the Promised Land by the miraculous manner in which it took place.

"Hoping you will forgive my intrusion,

"I remain, my dear sir, yours very truly,

"Hugh Stewart,

"*Late Capt. R.A.*

"Athenree, Katikati, Auckland, N.Z., 12th August."

"My dear Sir,—Your letter, dated 12th ult., arrived yesterday. Thanks for writing. Kind words of encouragement and sympathy are helpful, and perhaps more especially so when they come from our fellow-countrymen far away. I may be able to found an article for the Banner of Israel upon the question which you propound. But I give myself the pleasure of answering directly, as I happen to have time on hands to-day; as a reply through the Banner of Israel might not appear for a long time, and chiefly as the answer must touch on some questions which Philo-Israel may not wish to introduce into the paper.

"You confuse two distinct things when you mention the 'Eastward position'—viz., the East and West position of Anglo-Saxon churches, and the Eastward position of the minister in celebrating. Of course, when a church stands East and West, the celebrant, if standing *before* the Holy Table, is literally facing the East. But when a church stands North and South he faces the North, but is yet using what is known as the Eastward position, the ritualistic meaning of which is that he is not ministering *to* the people, but *for* the people, heading up, as it were, their worship, and presenting the memorial *with* them as well as *for* them. Thus the 'Eastward position,' or *facing the same way as the congregation faces*, does not imply the Roman and mediæval doctrine of transubstantiation, any more than standing at the North side (as directed in the Church of Ireland) necessarily excludes it.

"The Roman Church uses it, but inasmuch as she does not care how her churches lie, her congregation or ministers may or may not worship toward the East. English worship has ever, by custom, which almost amounts to an unwritten law, caused our churches to be duly oriented,* thus causing us to worship towards the sunrising and towards Jerusalem, and instinctively, though unconsciously, to 'pray towards' the city of our great King; but although some have made use of this fact as an identification, it is not one which I would use.

"Of course Daniel at Babylon must have prayed towards the West; and if I were building a church East of Jerusalem I would place its chancel West. The Omnipresent One hears everywhere and anywhere, but your knowledge of the value of

* Note that the Rubric, "And the priest, standing at the North side of the Table, shall say," &c., &c., supposes the church built East and West. (Stopford's Eccl. Law). This rubric, I take it, may be regarded as a direction for orientation of our churches.

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teaching of ritual—*e.g.*, Orange Society (and also Freemasonry) shows the value of such a ritual as that suggested by King Solomon.

"To sum up. The orientation of churches is Anglican and Irish, and not Roman. The so-called 'Eastward position' is Anglican, and also Roman, and since the 12th century has been identified by Rome with the doctrine of Transubstantiation, which doctrine I fear certain endeavour to re-introduce through the position. An intelligent use of praying towards Jerusalem when we worship 'Him whom the heavens must retain' until His feet stand on the mount of Olives—our Messiah, Israel's Redeemer—precludes wafer worship, even if ministers and people kneel towards the East. "Yours truly,

"D. HANAN.

"The Rectory, Tipperary, September 21, 1886."

THE "NEW ZEALAND CHURCH NEWS" AND OUR IDENTITY.

WE find the following in *The New Zealand Church News* of February, 1886, and give it a prominent place in the BANNER OF ISRAEL. We are sorry to find the Editor concluded the series of controversial letters with the one in question and would hear no more regarding Our Identity.

SOME SCRIPTURAL ENQUIRIES.—No. 14.

To the Editor of the "New Zealand Church News."

"SIR,—It has been shewn:—

"1. That the promise that David should never want a man to sit on his throne, was to be literally fulfilled.

"2. That it has not been fulfilled in the House of Judah, as it has had no king since Zedekiah.

"3. Therefore, it must have been fulfilled in the House of Israel.

"But, as the House of Israel was to be lost for a time, so also would its king be lost with it.

"My present enquiry is: Do the Scriptures give any clue as to how the sceptre was transferred from the House of Judah to that of Israel, still being held by the family of David?

"I think it does.

"In Jer. i. 5 God tells Jeremiah, 'I ordained (have appointed, R.V.) thee a prophet unto the nations:' and in the 10th verse, 'See, I have this day set thee over the nations and over the kingdoms, to root out and to pull down, and to destroy, and to throw down, to build, and to plant.' Or, as in the Revised Version, Jeremiah's commission was:—

"1. 'To pluck up and to break down, and to destroy and to overthrow.

"2. 'To build and to plant.'

"We see here to whom Jeremiah was appointed as prophet —'the nations' and 'the kingdoms,' and what his commission was—to destroy and rebuild, or to pluck up and to replant.

"May not the 'nations' be those of the Gentiles, whose overthrow he further on predicts; and the 'kingdoms,' those of Judah and Israel?

"As there does not appear to be any reference to the rebuilding the Gentile nations, that, as well as the destroying, must apply to Judah and Israel—*i.e.*, the kingdom was to be destroyed in Judah, and to be rebuilt in Israel.

"The destruction of the 'nations' is clearly set forth in the prophecies of Jeremiah; and that of Judah is not only prophesied, but related as a matter of history. The building and planting like the kingdom it pertained to, is wrapped in obscurity. This view is confirmed in chap. iii. 6—18; where the House of Judah is reproved because, notwithstanding the punishment she had seen inflicted on her backsliding sister Israel, she had not turned to God; and in ver. 11, God says, 'The backsliding Israel hath justified herself ("shewn herself more righteous," R.V.) more than treacherous Judah.' Our Lord refers to the same thing in the parable of the two sons; one refuses at first to obey his father, but afterwards repents; the other professed to do his father's bidding, but did it not.

"The repentance of Israel (under the name of Ephraim, see Ezek. xxxvii. 16, 19, is spoken of in Jer. xxxi. 18, 19: 'I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn Thou me, and I shall be turned, for Thou art the Lord my God. Surely after that I was turned, I repented, &c.'

"As I said above, we nowhere read of the building up; on the contrary, Jeremiah, with Baruch the prophet, and the king's daughters, after being left in Egypt, disappear from the Scriptures altogether.

"In Ezek. xvii. 22 we read: 'I will also take of the highest branch of the high cedar, and will *set it*; I will crop off the top of his *young twigs a tender one*, and will plant it upon an high mountain, and eminent, &c.' Read the whole chapter.

"Dr. Adam Clarke says, 'This branch is another monarchy which shall come up in the line of David.'

"If the high cedar mean the royal family of Judah, and the highest branch Zedekiah, then the 'tender twig' would appropriately represent one of his daughters.

"From the above, it would appear reasonable to suppose that Jeremiah's commission to rebuild and plant was carried out by his taking one of Zedekiah's daughters and making her queen over the House of Israel, wherever it might be; and our hearing no more of him or of his companions, is to be accounted for by the fact that Israel was to be lost.

"I am, Sir, yours sincerely, T. M. GEE."

"HOW IT STRIKES A STRANGER."

BY M. J.

THE writer, the chief part of whose life has been spent in the quiet country, has recently paid a visit (as all Anglo-Israelites should, if possible) to the Indian and Colonial Exhibition. On the journey there, some little distance from London, she felt very much struck with the different atmosphere, the cloud, in fact, which seemed to envelope London. We know it proceeds from natural causes, but the thought arose, was not God fulfilling in a very literal manner His promise in the fifth verse of the fourth of Isaiah: "And the Lord will create upon every dwelling-place of Mount Zion and upon her assemblies a cloud and smoke by day, and the shining of a flaming fire by night." Having these thoughts, the writer thought she would notice at a little distance the effect of London by night, and surely it was as the shining of a huge flaming fire, and so we may notice the same phenomenon more or less over all our towns. And how forcibly was Nahum's prophecy concerning the railways brought to mind. We passed a very large plantation of trees, probably firs. They must indeed get some terrible shakings by the train of chariots which rush by like the lightnings, and at night they do seem like the torches. It does seem so wonderful that all the modern advantages which we enjoy are the workings out of God's plans for us so long, long ago. How astonished too would the prophet Daniel be could he be amongst us now and see in how marvellous a manner the words he wrote are being fulfilled: "Many shall run to and fro, and knowledge shall be increased." Ought it not all to remind us that we are living in the latter days, and to be looking and watching for the restoration of Israel and for the coming of Israel's King?

THE Colonial Exhibition will, it is said, yield a profit of £60,000, which is to be handed over to the Jubilee Colonial Institute.

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SOWING THE SEED.

By E. M. Rush.

PART I.

In the Report of the Anglo-Israel Free Distribution Fund issued at the beginning of the present year occur the following words:—"Evidence comes to hand of the good news of Our Identity spreading in unexpected quarters through fresh channels, which will greatly increase the flow of knowledge;" and now it will, no doubt, be a matter of interest to many to have some detailed information concerning work that has been done through one agency then referred to, and that a powerful political organisation; but it may be as well to say in preface that this special distribution was not attempted for the purpose of favouring any one political Party in the State; the real intention was to obtain new opportunities for putting the idea at least, if not the argument, of our claim to be Israel before the masses of the people in places where the Seed may not have been sown, and thus draw more public attention to what concerns us so deeply.

This question came to mind from time to time. Could papers bearing on "Our Identity" be accepted by any existing political organisation? One and another were sounded, for it is evident that it is but a matter of time, and the views of British-Israelites concerning the future of our Empire, and our duty to it, grounded as they are on the Word of God, will be listened to with respect and attention; therefore it seems right to lose no chance of gaining a hearing for the great truth of Our Identity with Israel, which so closely affects all the subjects of our Queen, not only of Israel, but also all who are joined to the special people of God. It was not to be expected that the "Identity" argument, pure and simple, could suit the object of any present political association, therefore care was necessary to select such publications for each venture as were in harmony with "Identity" teaching, and touched some political thought in the public mind.

No success was met with until the Autumn of last year, when the Head Political Secretary of the Primrose League was applied to, and very shortly we had the thin end of the wedge inserted for the attainment of the object in view, by the acceptance, after approval by the Grand Council, of 1,200 copies of the Leaflet, "The Emblem of the Empire," which refers to Federation, for distribution at the Grand Demonstration of the League at the Albert Palace, and for that purpose they were made use of. Here it may be mentioned that as time went on applications were made from various places to the Offices of the League for supplies of the Leaflet, and the Head Political Secretary intimated that the League would distribute it at any time. This success gave encouragement. The next offer of a supply of "The Answer to the Eastern Question" was accepted at once. Then followed "Thoughts for the British Folk," Nos. 9 ("Queen, Lords, and Commons"), 10 ("The Unconquerable Nation"), 13 ("The Nation which Belts the Earth"), 21 ("Church and State, and also Disestablishment"), 23 ("The Labour Question is an Identity Question"), 24 ("Emigration").

By the acceptance of these "Thoughts" for distribution, and by our noting the subjects upon which they treat, we learn what is likely "to take" with a proportion of the masses who may or may not as yet care for the Scriptures which should guide us in every act and relation of our lives, both public and private. It is only to be expected that the Grand Council of the Primrose League could accept that which, in their wide and watchful experience, will tell for their special work in carrying out the objects they have in view, which are avowedly, "to Uphold Religion," (though not what is termed a Religious Society), "to Maintain the Constitution, to keep the Ascendancy of the British Empire, and preserve the Rights of Property." All of these are objects which *conscious* British-Israelites have at heart, as they deeply concern the well-being of every individual in the whole Empire.

In January last came news from the Head Political Secretary that the publications "sent previously were distributed to over 100 of our leading Habitations; some were sent to North Wales, where a second supply was sent on special application, and some, I think, went up as far as Perth." For our next move forward in the same direction very valuable aid was received from the Liverpool British-Israel Identity Association, to the Hon. Sec. of which the following statement of the Head Political Secretary of the Primrose League had been communicated:—"We should be very glad of a good Leaflet on Federation whenever you get one." This set the generous workers for the Liverpool Association to help us as soon as possible, and in due time was issued "The Special Federation Number" of "Britain's Inheritance," of which a large gift was made to our Free Distribution Fund. A specimen being at once sent to the Primrose League, elicited the following note of approval:—"The Leaflet (*i.e.*, the Broadsheet) on Federation is just what we want." A supply was therefore sent, and accepted accordingly.

In reference to this particular Seed-sowing, of which account is now given, it may be well to observe what has been the gain so far as we can see, which is but on the surface. That below the surface, we need have no doubt, is much greater, for the Seed will take root we know not where, but our faith should tell us that where it has fallen on good ground it will be watched over and nourished by an Almighty care and bounteous hand, so that it will bear its fruit in due season.

1. It is to be observed that the claim we make that the British people and Israel are one and the same, has in several forms for suggesting thought been placed in the hands of many people in many places we could not otherwise reach.

2. We have learned, presumably, under what aspect, and by which questions that are before the public, our claim can be presented to other than Religious Societies with a hope of exciting interest without creating prejudice.

3. It seems evident that there is an open door which British-Israelites can approach individually by the several ways nearest to them in continuance of the work commenced. The Local Habitations of the Primrose League in the British Isles, and those formed in other parts of the Empire, can be requested by them to receive such literature for distribution at formal meetings and other public gatherings as have been accepted by the Grand Council, and sent out from the Offices in Westminster.

We do well to bear in mind that there is a certain portion of our population who will willingly attend a political meeting, but on no account one devoted to the discussion of Scripture subjects. Are not such as these the very people who need the knowledge we can give them? Is it not in this body that many dangerous elements exist, the outcome of which forms an ever-present peril to the peace of the general community? Let us remember that it is possible that secular minds may be attracted and influenced by the truth of Our Identity, and if not by one manner of presentation, then haply by another, and so they may be led to the consideration of the graver side of the subject.

God grant that the new field that has been presented to us freely may be found to contain much good ground, which may be diligently cultivated by the whole body of British-Israelites for the honour and glory of God, and to call men to listen to His Word.

London, October 12, 1886.

Donations to the Free Distribution Fund will be gratefully received and acknowledged by the Treasurer, Miss Lawrence, Rosslyn, Hampton-road, Upper Teddington; by the Hon. Sec., Miss E. M. Rush, 103, Burnt-Ash Road, Lee, London, S.E.; or by the Secretary, C. Horner, Esq., 34, Sheen-park, Richmond, Surrey.

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THE LATE DEAN STANLEY ON THE CHRISTIAN CHURCH.

By J. Thomson.

In the "Introduction" to his "Lectures on the History of the Eastern Church,"* the late Dean Stanley has some observations well deserving the attention of all Anglo-Israelites. Asking "Where does ecclesiastical history commence?" he answers, "Far in the dim distance of primeval ages, is discerned the first figure in the long succession which has never since been broken—in Ur of the Chaldees, the Patriarchal chief, followed by his train of slaves and retainers, surrounded by his herds of camels and asses, moving Westward and Southward, he knew not whither—the first Father of the universal Church—Abraham, the founder of the Chosen People, the Father of the Faithful, whose seed was to be as the sand upon the sea-shore, as the stars for multitude. Earlier manifestations, doubtless, there had been of faith and hope; in other countries also than Mesopotamia or Palestine, there were yearnings after a higher world. But the call of Abraham is the first beginning of a continuous growth; in his character, in his migration, in his faith was bound up, as the Christian Apostle well describes, all that has since formed the substance and fibre of the history of the Church" (pp. xxvi., xxvii.).

While agreeing in the main with these sentiments, the question may very fairly be asked, Why not begin the history of the Church with the history of Adam, as the Author of Revelation has done? In one sense the history of the Church is really the history of humanity: only as time went on, and human beings increased in numbers, and degenerated in religious character after the Flood, did the Divine plan unfold itself, which had been determined upon from the foundation of the world. We must not lose sight of this Divine element, and its gradual development in human history, even when clouded by the vague eloquence of the worthy Dean, who further observes:—"Speaking philosophically, the history of the religious thoughts and feelings of Europe cannot be understood without a full appreciation of the thoughts and feelings of that Semitic race which found their highest expression in the history of the Jewish (!) nation" (p. xxvii.).

We see here that the Dean, like most non-Identity students, uses the word "Jewish" to indicate the Hebrew nation—not observing the Scriptural distinction of the whole nation into the two "Houses," or "Families" of Israel (Joseph, or Ephraim) and Judah. Neglect of this clearly made distinction is a chief cause of much of the confusion of thought which is so common upon Scripture history, and Prophecy.

Again we quote from the worthy dean: "The sons of Israel . . . . are literally our spiritual ancestors: their imagery, their poetry, their very names, have descended to us; their hopes, their prayers, their psalms are ours. In their religious life we see the analogy of ours; in the gradual, painful, yet sure unfolding of Divine truth to them, we see the likeness of the same light dawning slowly on the Christian Church. They are truly 'our examples.' Through the reverses, the imperfections, the sins of His ancient Church, we see how 'God at sundry times, and in divers manners, spake in time past to our fathers,' bringing out of manifold infirmity the highest of blessings, as we trust He may still, through like vicissitudes, to the Church of the present, and to the Church of the future. . . . . In the history of the Jewish (!) Church, we find the principles of all religious and ecclesiastical parties developed, not amidst names and events which are themselves the subjects of vehement controversy, but in a narrative of acknowledged authority, free from all the bitterness of modern watchwords, and yet with a completeness and variety such as, within the same compass, could be found in no modern church or nation. . . . . The more we study Jewish (!) history, the more shall we feel that it is but the prelude of a vaster and loftier history, without which it would be itself unmeaning. The voice of the old dispensation is pitched in too loud a key for the ears of one small people. The place of the Jewish (!) nation is too strait for the abode of thoughts which want a wider room in which to dwell. The drama, as it rolls on through its successive stages, is too majestic to end in anything short of a divine catastrophe" (pp. xxviii.—xxx.).

The full meaning and truth of the eloquent words in this last paragraph, is limited and marred by the writer's unscriptural idea that the "one small people," whom alone he can see, constitute the whole of God's "chosen" nation; and that the "strait place" which they occupied in Palestine, formed the whole space on the world's surface which they were to occupy in the wondrous "drama" of which they are among the chief actors. But the light of Identity teaching shows us the error of such limited ideas. Palestine was but the initiatory stage, the training place of Israel, whence it was to be brought in a wondrous, and almost inscrutable manner, to another and distant part of the earth, the "place" appointed for them (2 Sam. vii. 10, 11), whence they were to "move no more," but grow into a great power and blessing unto all the world; as the prophet expresses it, "This people have I formed for Myself; they shall shew forth My praise" (Isa. xliii. 21). "Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6).

The Dean goes on to remark, "The fortunes, however, of the seed of Abraham after the flesh, form but a small portion of the fortunes of his descendants after the spirit; they are but the introduction to the history which rises on their ruin. With the close of the Apostolic age the direct influence of the chosen people expires; neither in religious nor historical language can the Jewish race from this time forward be said to be charged with any divine message for the welfare of mankind. Individual instances of long endurance, of great genius, of lofty character, have indeed arisen among them in later times; but since the days when the Galilean Apostle, St. John, slept his last sleep under the walls of Ephesus, no son of Israel has ever exercised any widespread or lasting control over the general condition of mankind" (pp. xxx., xxxi.).

But if the history and "fortunes" of the seed of Abraham "after the flesh," do not answer to the predictions concerning them—if their place in the economy of this world is usurped by another people, what can we make of the book purporting to be a Divine Revelation? It is useless in this case to speak of the faithfulness and omniscience of God. While it may be quite correct to say that "The Church of God is no longer confined within the limits of a single nation," it is certainly vague to talk of the "life and the truth concentrated up to this point within the narrow and unbending character of the Semitic race, have been enlarged into the broad, fluctuating, boundless destinies of the sons of Japheth" (p. 31).

To sustain this assertion, and all implied therein—*i.e.*, the transference of the divine blessings and favours promised to the Hebrew people to a Japhetic race—the worthy Dean produces not a single authority; but, so far as we can judge, takes it for granted that all his readers will allow it as unquestionable; as no doubt they will:—all but "crazy" Anglo-Israelites.

The Dean's assertion that since Apostolic times "no son of Israel has exercised any widespread or lasting influence" upon mankind, is qualified by his previous words, that in "later times individual instances of genius," &c., have "indeed arisen among them." But we are here reminded of the late Lord Beaconsfield's eloquent defence of his compatriots in the twenty-fifth chapter of the life of Lord George Bentinck,* where he says, "We hesitate not to say that there is no race in this present, and following in this only the example of a long period, that so much that delights, fascinates, elevates, and ennobles Europe as the Jewish. . . . . Were it not for

* London: John Murray, Albemarle-street. Fifth Edition, 1876.

* London: Colburn and Co., Great Marlborough-street, 1852.

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music, we might in these days, say, the beautiful is dead. . . . The music of modern Europe ranks with the transcendent creations of human genius; the poetry, the statues, the temples of Greece. . . . . And who are the great composers who will hereafter rank with Homer, Sophocles, Praxiteles, or Phidias? They are the descendants of those Arabian tribes who conquered Canaan, and who, by favour of the Most High, have done more, with less means, even than the Athenians. . . . . The sufferings of the Jews, however, have been infinitely more prolonged and varied than those of the Athenians. The Greeks, nevertheless, appear exhausted. The creative genius of Israel, on the contrary, never shone so bright; and when the Russians, the Frenchman, and the Anglo-Saxon, amid applauding theatres, or the choral voices of solemn temples, yield themselves to the full spell of a Mozart, or a Mendelsohn, it seems difficult to comprehend how these races can reconcile it to their heart to persecute a Jew" (pp. 491—494).

This description is applied by the eloquent writer to those (a comparatively small number) acknowledged by all to be the descendants of Abraham, through his grandson Jacob. But if the view is extended, and an answer to the query, "Where are the Lost Ten Tribes?" is found in the identity of the British race with the lost portion of Israel, this description is applicable with a tenfold force to the Anglo-Saxon and its allied races, froming the British people. In this connection we should not forget other subsequent words of the late Lord Beaconsfield, because of their suggestiveness. "The existing Jews are, perhaps, altogether the descendants of those various colonies and emigrations, which, voluntary or forced, long preceded the advent. Between the vast carnage of the Roman wars, from Titus to Hadrian, and the profession of Christ by His countrymen, which must have been very prevalent, since the Christian religion was sustained by the Jews of Palestine during the greater part of its first century, it is improbable that any descendants of the Jews of Palestine exist who disbelieve Christianity" (pp. 499, 500).

We must take our leave of Dean Stanley's book with one more quotation, asking also our readers whether the "virgin mine" which he suspects exists in the Scriptures is, or is not, discovered to us by the Identity?

"Four great phases have passed over the fortunes of the Church: is there likely to be another? We are told that the resources of nation and race are exhausted for the outer world in which our history moves. Are there any stores of spiritual strength yet unexplored in the forces of the Christian Church? With all reverence, and with all caution, may not the reflections we have made, encourage us to hope that such a mine does exist, a virgin mine, in the original records of Christianity? . . . . A serious comparison of the actual contents of the Scriptures, with the actual course of ecclesiastical events, almost inevitably brings us to the conclusion that the existing materials, principles, and doctrines of the Christian religion, are far greater than have ever yet been employed; that the Christian Church, if it ever be permitted or enabled to use them, has a long lease of new life and new hope before it, such as has never yet been enjoyed. . . . . We cannot hesitate to say that if the Christian Church be drawing to its end, or if it continue to its end with no other objects than those which it has hitherto sought, it will end with its acknowledged resources confessedly undeveloped, its finest hopes of usefulness almost untried, and unattempted. It will have been like an ungenial Spring cut short in full view of the Summer; a stately vessel wrecked within the very sight of the shore" (pp. 77, 87). (~~To be continued.~~)

SECRETARIES of Anglo-Israel Associations should at once send particulars of their Societies to Messrs. R. Banks and Son, Racquet-court, Fleet-street, for insertion in the 1887 issue of the Anglo-Israel Almanack.

Correspondence.

THE REV. JAMES CAUGHEY AND THE IDENTITY.

To the Editor of the "Banner of Israel."

MY DEAR PHILO-ISRAEL,—There are many among your readers who will remember with pleasure the wonderful religious services that were commenced in this country some 40 years ago under the ministry of the Rev. James Caughey. His absence from this country for many years while resting from active work in the ministry through ill-health has caused thousands of his admirers to wonder if he be still living; indeed I know that it is taken for granted by most people that "he is now numbered with the dead." To such, however, it is my pleasure, through your excellent journal, to inform them that he still lives and looks as he used to when among us, although so many years have passed since he left us for America.

In taking a tour through the United States of America, this Spring, I had the pleasure of waiting upon the Rev. James Caughey, when I found that the rest and retirement of a few years had partly restored his shattered constitution and caused him to look very little impaired by age, having something like the appearance that he had while in the midst of his great revival services. It will also be interesting to your readers if I add to the above, that the Rev. James Caughey has been devoting his leisure time in writing a work upon the Identity of the Anglo-Saxon with the Lost Ten Tribes of Israel. In naming this I should state that, from my interview with him, I gathered that in treating the subject he would take the various passages of Scripture that dealt with the theory rather than deal with the theory on its own merits. However, it is probable that this work will be ready in the course of twelve months; and, according to human calculation, most likely his last effort for the press, his numerous friends (who are legion) will feel very anxious to secure some of the fruit of his retirement, which will also be proof positive that he is *not* "*lost*," but that he still lives, and is with us in this great work. It is also not beyond the range of possibility that he may yet come (as he says in his letter under date Sept. 9) to England, likely for the remnant of his days; so that if his health will permit, we may yet hope to see him once more unfurling the banner of the cross before a crowded British congregation. In drawing this to a close, I would comply with his request by tendering his love to "all" his "old friends."

JOHN CHAPMAN.

110, Weston-street, Sheffield, October 2, 1886.

In Memoriam.

THE LATE REAR-ADMIRAL M. B. DUNN, R.N.

WE deeply regret to announce that our friend and fellow-helper, Rear-Admiral Montague Buccleuch Dunn, R.N., expired at Bath on the morning of October 12, 1886, aged 66, after a short, but painful illness. In him our cause has lost a valued supporter, an able lecturer, and an indefatigable friend. He was to have lectured at Clifton on "The Stone Kingdom," on September 30, but was too ill to undertake the duty. We had hoped he might have been sufficiently restored to appear among us in November, but God has otherwise decreed, and our friend is now gone to be with the Lord. The loss is ours, the great gain is his.

NOTICE OF REMOVAL—MANCHESTER AND SALFORD ANGLO-ISRAEL ASSOCIATION.—The meetings of this Association are held at St. James' School, Major-street, off Portland-street, Manchester, the first Monday in each month, commencing at 7.30. Next meeting Nov. 1.

"LOST Israel Found in the Anglo-Saxon Race; or, The Promises made to Abraham, to Isaac, and to Jacob, all fulfilled in the Anglo-Saxon Race. Established by History, Verified by Prophecy." By E. P. Ingersoll. Copies of the work (see Review in BANNER, Aug. 18), may now be had of Robert Banks and Son, Racquet court, Fleet-street. Price in paper covers 1s., cloth boards 1s 6d. Post free on receipt of remittance.

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V. L. CONRAD, Esq., Editor of "Lutheran Observer."
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"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."—MICAH v. 8.



"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4.

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EDITED BY PHILO-ISRAEL.

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FRESH BRITISH ANNEXATIONS.

THE completion of the Canadian Pacific Railway, and the projected fortification of our new Gate in the Pacific, at Esquimault, have produced the usual fruit of the acquisition of a first-class British Gate. We anticipated in our article on "the Canadian Pacific Railway" (page 311) that this great work would add one or more to our Pacific "Gates" where we were in need of such additional help. Soon after that article was published, the value of Esquimault as a very important fortress and Gate, dominating the whole Pacific, was proclaimed; and now comes an announcement from the *Pall Mall Gazette*, of August 12, which turns out to be premature, telling us that to give effect to the new acquisition in Esquimault, the Government have declared a British Protectorate over the Ellice Islands, which stretch from North of the New Hebrides, past the Samoan group towards Vancouver's Island. Among these islands there may probably be several which might well have answered as British maritime Gates to assist our trade across the Pacific from Esquimault to Sydney. The *Pall Mall Gazette* wrote thus:—

The announcement that a protectorate has been proclaimed in the name of the British Government over the Ellice Islands is satisfactory. The group in question stretch in a long line across the South Pacific, on the direct line of traffic from Sydney to the Sandwich Isles, and thence to Vancouver and the terminus of the Canadian Pacific Railway. The Ellice Isles lie to the North of the New Hebrides and the North-west of Samoa, and occupy a very central position in the Polynesian Archipelago; though New Caledonia, the French headquarters in the Pacific, is between the Ellice Isles and the Australian continent. The announcement of the new protectorate may be regarded as an earnest that the interests of the Australian communities will not be neglected in our dealings with France and Germany. With regard to the latter, it may be noted that the Ellice Isles lie far to South of the imaginary line which has been agreed on between England and Germany as separating their "spheres of influence."

These agreements with foreign and Gentile Governments are very compromising and foolish in their operation. They strive to limit the extension of the British Israelite Empire which God has promised and declared shall at last be co-extensive with the planet. It is clear that in the event of any misunderstanding with France or Germany, the first act of war of the British and Colonial Governments will be to take charge of all the Pacific possessions of these powers. The latter will be unable to make any lengthened resistance; for separated as they would be by a hemisphere from their base of power, and caught within the toils of the British Ocean Gates, the French and German fleets could not keep the sea, and would perforce have to surrender, with all their island possessions, to the British, who would in prosecution of their prophetic destiny, become the owners of "the Gates of their enemies." We believe, however, we shall nationally inherit these our promised possessions, not by war, but by the inability of the French and Germans to retain them longer, what time "the great earthquake woe," now impending, sweeps Europe as with a besom of destruction, and leaves both France and Germany too weak to hold their own at home against the scourge of Europe. Much more will they be powerless to retain their grasp of possessions situated at so vast a distance from home, and exposed all the way to the attacks of Russian fleets; which, however weak as compared with British navies, will be strong enough to render French and German ocean navigation for commercial and war ships exceedingly dangerous while endeavouring to reach their South Pacific colonies and possessions. Transfer and surrender therefore of these spots to the natural heir of all the Australasian territories and islands will, we believe, be effected in peace, when the trouble of "yonder ill-consolidated Europe" comes upon her. Just as the fall of the Roman Empire was God's means silently to lay the foundation of the British dominions in these islands of the West, and just as the Napoleonic wars in which our race was engaged, were in fact wars waged to secure to this nation her colonies and wondrous commerce, as Professor Seeley teaches us, so, in the future, the destruction of Europe when "the great earthquake, such as there was not since men were upon the earth," falls with terrific violence upon it, will be, we anticipate, the means

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employed by the God of Israel to give to His people all those portions of the earth which now, by some means or other, have temporarily lapsed to Germany or France, not only in the South Pacific Ocean, but also in Africa, North and South, as well as in the Peninsula of India, where France only has yet some few feeble foot-holds.

It is absolutely inconceivable, humanly speaking, and without reference to Our Identity, that when Australia becomes the home of fifty millions of the Anglo-Saxon race, fifty years hence, that France or Germany will be able to retain their New Guinea or New Caledonian territories against the will of the great Anglo-Saxon communities massed there, backed by the sympathy and power of their old mother in the West. It is manifest, therefore, that the ambitious Powers of Europe who are meditating trying conclusions with Great Britain in the South Pacific, and striving to drive her out of regions where God has planted her in power, are doomed to grievous disappointment. Theirs is to recede as France has receded in India and Canada, and Egypt, and the Mauritius, and it is Britain's destiny to advance by leaps and bounds in the four quarters of the globe to fill the vacant spaces thus left, till "the kingdom and the dominion and the greatness of the kingdom under the whole heaven, has been given to them, as the people of the saints of the Most High," and that people are "the children" of the House of Joseph, to whom the birthright of Israel and the dominion of the world appertains by gift from the God of Israel (Dan. vii. 27; Psa. cxlviii. 14; 1 Chron. v. 1, 2; Gen. xlix. 22—26; Deut. xxxiii. 13—17; Rom. iv. 13).

Although the announcement respecting the Ellice Islands turns out to be premature, and no protectorate over them has been effected, there is reason to believe the report by cablegram from Melbourne just made, that on August 1, Her Majesty's *Corvette Diamond* annexed the Kermadec Islands, which lie between New Zealand and the Friendly Islands. We suppose this annexation has been made in order to anticipate the action of the French. Under any circumstances, the completion of the Canadian Pacific Railway and the fortification of Esquimault will necessitate the acquisition of fresh Pacific Gates between Vancouver and New Zealand, and we see that the Kermadec Islands are taken as a first instalment. Whether the Ellice Islands will follow or not is doubtful. At any rate they will be needed by-and-bye. Meanwhile let the British folk, being Israel, praise the Lord for His faithfulness, truth, and love towards His unworthy chosen ones, redeemed as they are by the precious blood of Jesus.

THE INEVITABLE STRUGGLE IN THE EAST.

MATTERS are coming to a head in the Balkan States, in consequence of the resolve of the Russian Government to compel the people of Bulgaria to submit to the Czar unconditionally. General Kaulbars, the Russian emissary, is doing his best, by intimidation, to force the Bulgarians to act in accordance with the will of the Emperor of Russia. His demand "that the persons in custody on account of their share in the Sophia conspiracy should be set at liberty," is a blow struck at all the other reigning Princes in the Balkans, and makes their position precarious, because it places their personal security at the mercy of some foreign conspiracy, having Russia for its basis. Things have now come to such a pass that a correspondent of *The Times* in Vienna, who has lately been through the Balkan States, declares that "materials for a conflagration are there accumulating to a dangerous extent. Any one of five or six probable contingencies," he declares, "might now bring on a war. Servia, Roumania and Bulgaria, all want their fate to be settled. They have escaped from the Turk, with his open and clumsy brutality, but they are writhing under the more subtle and insidious tyranny, which seeks its end through the corruption of free institutions and the poisoning of national life." Russia desires that the conspirators who carried off Prince Alexander should be released without trial or punishment, and the rulers of the three states just named, know now that Russia would not scruple to employ like means to remove them from the scene, if it suited her to do so. The difficulty is this. Austria cannot endure the idea of the absorption by Russia into her own empire of these Balkan States. The fact would give Russia the possession of Constantinople in the end. Austria herself cannot absorb these States, which are inhabited by Slavs, in case Russia were expelled, because the dual-monarchy of Austria could not endure the addition of such a Slav population "to weight the representation" with its increased numbers. It is essential therefore for Austria to organise these Balkan Slav States in some way which shall be wholly independent of Russia. Now, as Russia is clearly resolved to incorporate these States with her own body politic, in order thereby to come within striking distance of Constantinople, we have here revealed a cause of quarrel, which can only be decided by the sword. "The struggle," says *The Times*, "in some form or other, appears inevitable."

Of course it is! This is "The Eastern Question;" the question, in short, whether Constantinople shall belong to Russia, or to some other Power, when the Sultan's Empire shall have collapsed. To get at "the Gate of all the Gates," Russia must absorb the Balkan States. Before she can do that, she must destroy the dual-monarchy of Austria, and probably also try conclusions with Germany ~~too~~; having for her ally France, who longs for the chance of striking a blow in revenge for the awful chastisement she received at the hands of the German Empire in 1870-71. This is the struggle which is inevitable, and which men call "The Eastern Question." We can see no mode for its settlement short of war, because Russia will never consent to any arrangement which will fail to give her the "peerless port" she covets, as the gate of her own House in the Bosphorus. It appears, as we write, that the Austrian representative at Sophia is now taking up an independent position, and has ceased to support the Russian demands, respecting the release of the conspirators. If this be so, the Russian emissary, General Kaulbars, must either forthwith give up the contention or proceed to acts of open violence at once.

Whatever be the immediate issue we believe the event will not be long delayed, for the tension is too severe to last much longer. Should war be before us, then indeed the sword will not be sheathed again till Austria and Germany will be laid in ruins on the ground, and from the awful struggle Russia will emerge as the last mighty beast of Daniel's prophecy, ready to turn on Israel, then seated at the Gate, according to the Divine promise; with the demand that the coveted spot be surrendered, or war and the invasion of the Holy Land be accepted as the alternative. Then will Ezek. xxxviii. and xxxix. be fulfilled, and the proud power raised up to try conclusions with the Son of God, the King of Israel, will meet Him who is omnipotent, in the field of battle, and find that ruin, national, political and military, which will end a career that has been Satanic, and violently hostile to God and His people from the first. Then will Israel shout for joy the glorious pæan of "Hallelujah, praise the Lord!" since to Him will be due our salvation from a grievous peril, and the deliverance of the world from a monstrous tyranny, which has been Satan's masterpiece for ages.

CONSTANTINOPLE MUST BE BRITISH WHEN THE TURK VACATES.

THE *Daily Telegraph*, of October 5, published four remarkable letters on the subject of, "Who shall have Constantinople?" We are glad to know that the Anglo-Israelite, or British-Israelite view, was fully presented by a believer in Our Identity,

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under the *pseudonym* of "Standish Grey." It is a favourable sign when the leading London papers admit our opinions into their columns, and permit our friends to advocate them. In this instance our friend came forward quite manfully, and told the public some important truths, from an Identity point of view. The following is "Standish Grey's" letter, replying to one which went before, from "Anglophilus," wherein the latter advocated the surrender of the great Gate to Russia, as a place of no strategic importance to us now. The letter was to the following effect:—

To the Editor of the "Daily Telegraph."

SIR,—Your correspondent "Anglophilus" in your issue of the 1st inst., has surely misdescribed himself in his *nom de plume*, as his letter is based on a misconception of what England's policy should be with regard to her Eastern interests. Referring to the cost of averting the Russian capture of Constantinople, his lament over its expense is penny wise and pound foolish. To obtain Constantinople is worth everything to England, for the nation that shall hold that strategic post could dominate the world. It would show India that we were determined to safeguard her interests against an oppressive nation, and it would raise our prestige among all the Mussulman races. To quote his letter against him, "Orientals love power, and respect where they fear." In speaking of Russia's fleet he ignores the fact that with Constantinople as head-quarters and the Dardanelles closed, Russia could, with a small but efficient fleet, harass our way to India. He is wrong in saying that Constantinople would be vulnerable. It could be rendered unapproachable by sea, and the land approach could be held, if scientifically fortified, by a comparatively small army. To further the Euphrates Valley Railway, we must eventually possess Palestine and safeguard the line through Asia Minor, and to do this we must have our base at Constantinople. England is destined to be the head of the greatest Federation of nations the world has ever seen, and Constantinople being the geographical eye of the world it must be our head centre. Russia is not to be trusted diplomatically, and, though there will be a parenthesis of severe fighting, it would be fatal to our existence as a first-rate Power—or rather the first-rate Power—to give our great opponent any advantage in the move. We already hold the "Gates" of all the nations, and thus the Sublime Porte must be ours to complete the series. I believe the nation would ratify any action of our Government that would keep us in the first place of all the Powers, even at some considerable cost, and would be unwilling to see Russia outmanœuvre us or force herself into a position that should undoubtedly be ours.—Yours, &c., STANDISH GREY.

Harley-street, W., October 2.

There is one argument which Standish Grey neglected to press against Anglophilus. It was, probably, too Scriptural and too strongly redolent of Identity views to make it politic to ask the *Daily Telegraph* to publish it. It is this. Israel, Judah, and Manasseh have to return in triumph to the land of their inheritance, and the chief route by which they must travel thereto, will be that of the Mediterranean Gates (Jer. iii. 18; Isa. lxii. 10). A further quota of the returning Tribes must come from the East, and their route must perforce be by the Red Sea and the Suez Canal. To make those two routes safe, it will be necessary to protect the left flank of Israel's march from the isles of the West, and that cannot be done if the Gate that commands that flank of the advancing procession, be in possession of their enemies. Constantinople is a strategic position of the first consequence, which will confer on its possessors the command of the Levant, and the approaches to the coasts of Palestine and Syria. It must needs be, therefore, that supposing the Turk be removed (and removed he must be before the Return can take place), the great Gate must be placed in charge of a friendly, but not of a hostile, Power. What nation so fit to occupy this post of honour as Israel herself, the holder of all the Gates of the world elsewhere? Who will be so fitted to occupy the key of the position, as the instrument God deigns to choose to conduct "His present" to Jerusalem? "Israel, the Daughter of the Lord's dispersed, shall bring His offering" (Zeph. iii. 10). And that being so, she shall also occupy "the Gate of all the Gates" on the left of her advance from the Atlantic, just as on the right she has Egypt and the Red Sea Gates to make her position fully secure; Malta and Gibraltar being "the rear-guard;" Cyprus, also, that splendid *place d'armes*, acting as the appointed *rendez-vous* of the two glorious processions, approaching from the West and from the South together! This is the salient fact which makes it impossible that Constantinople can ever become the property of the Muscovite. Once his, nothing but the most tremendous wars will ever suffice to dislodge him! God, in His mercy, has arranged all this, and nearly 4,000 years ago decided that the nation best fitted for this most splendid prize would be the afterseed of Abraham, the Israelite inheritor of the Hebrew birthright, God's firstborn. The Gate is part of the inheritance of Ephraim the firstborn, and therefore, Constantinople must and will be the British-Israelites'—but Russian territory, *never!*

EGYPT AND INDIA.

MEN of the most opposite opinions are now agreed that it will never do for us to lose, or leave, India. The foolish persons who once cried "Perish India!" are quite put on one side. Their clamours count now for nothing. What some men, however, want to-day, is that Egypt should forthwith be given up to the Egyptians, and that we should vacate that land. Mr. Wilfred Scawen Blunt, for instance, declares that if we retain Egypt much longer we shall certainly lose India. He contends that the occupation is unjust and improper; and that, therefore, India will lapse from our hold. This seems a *non sequitur*, but it is Mr. Blunt's opinion nevertheless. Mr. Reginald Brett, on the other hand, declares that because our influence is paramount at Cairo and Alexandria, therefore we have nothing to fear from Russian attempts on India, as far as the base of the Empire in the East is concerned. This too is a *non sequitur*, for Russia's attempts against India are not by the way of Egypt, but through Persia and Afghanistan.

The French are very irate at our continued occupation of Egypt, and wish us to vacate forthwith, that they may enter on possession themselves. Tunis is theirs, and they want Egypt too, because the Canal was their handy work. They wish Egypt and the Canal to be neutralised, and threaten an alliance with Russia to compel us to go, if we will not vacate the country by fair means. They strive also to unite Russia and Turkey against the occupation, and so to frighten us as to induce us to relax our hold upon the land. In vain!

The policy of Germany is favourable to the British occupation of Egypt, and opposed to that of the French. It will not allow a breach of the peace by the disturbance of the present position of Egypt, and will never countenance an alliance between France and Russia directed to this object, which may before long be employed against itself, should Austria succumb first to Russia's strength.

The Lion is in possession of Egypt. He is couchant, lying down, like the great Lion of Israel described in Numbers xxiv. 9. "Who shall stir him up?" not France! nor Russia! nor all their enemies put together—for "blessed is he that blesseth them, and cursed is he that curseth them" (ver. 9). France hoped to aid Russia to occupy Turkish territory if Russia would aid her to expel the British from Egypt. But Russia cannot take a single step South of the Balkans without bringing Austria forward to oppose her, and so precipitating the great war, for which, it seems, according to some, she is not ready. Such an effort opposed by Austria would bring up every one of the petty kingdoms around the Turkish capital to struggle for their own freedom. Macedonia would be lost to Turkey, and the latter power would fall headlong, surrounded by all her enemies, totally unable to influence adversely the position of the British in Egypt. The rage and jealousy of the French

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we must endure. We cannot be forced by such explosions of wrath to give up "the Gate" of our road to India, and we have besides duties to perform in Egypt, which we must stop there and fulfil. We have mighty interests beyond Egypt, such as Australia, New Zealand, the Cape Colonies, North Borneo, British India, and British Burmah, which make it absolutely requisite that we should keep firm hold of the land which commands our road of access to these distant regions. Our policy is not to loosen the ties which bind us to these far-off possessions, but to tighten and secure them by every possible means in our power. To this effect was the following passage of the Queen's Speech when Parliament was prorogued on September 25th last. Her Majesty said:—

"I have observed with much satisfaction the interest which in an increasing degree is evidenced by the people of this country in the welfare of their Colonial and Indian fellow-subjects, and I am led to the conviction that there is on all sides a growing desire to draw closer in every practicable way the bonds which unite the various portions of the Empire. I have authorised communications to be entered into with the principal Colonial Governments with a view to the fuller consideration of matters of common interest.

"I pray that the blessing of Almighty God may be with you."

The federation of the Empire is the policy of the day, and it does not agree or conform with that policy to give up our hold of Egypt now that we have by fair means obtained it. God means us to have it in order to bless it; and no French, no Russian, nor other threats will ever, we are convinced, induce us (God instructed) to abandon it. By our hold of Egypt the return of Israel and Judah in due time to the land of their inheritance will become practically possible, for Egypt commands the road to India, and up that road, the Red Sea, the return to the land of the Australian, Cape, and Indian contingents of Israel and Judah must take place. Israel is "God's Dominion" for the accomplishment of that coming event; and therefore we are sure that France and Russia will never be able, united or alone, to compel us to give up Egypt in order that France may enter on possession, to our own undoing.

The Lord God of Israel rules in the earth, and disposes of the destinies of nations. He has already declared in Isa. xix. 24 and 25, that the blessed triad of nations includes Israel and Egypt; but He has made no mention in that category of either Russia or France! Israel, therefore, praise ye the Lord!

THE BRITISH NATION IDENTIFIED AS LOST ISRAEL.

THE following is a condensed report of a lecture recently delivered at Nundah, Australia, by Mr. A. J. Boyd, of Eton School:—

I will open my lecture by stating three objections to the theory with which it is customary for inquirers or unbelievers (if I may so term them) to meet any proposal having reference to investigation in this subject. The first objection is usually the question: granting that the British nation is found to be the lost Israelite nation, what good is it to me to know the fact? The second is: It is perfectly immaterial to me whether Israel is lost or found; the subject is of very little importance, and, therefore, not worth inquiry into. And the third is: "What! do you mean to say that the British are Jews?" There are so many answers to the first question that a few must suffice: 1st, Infidelity must cease, because the endeavour to identify our nation with the Lost Tribes must lead to inquiry. The inquiry necessitates careful perusal of Scripture, and a constant Bible student cannot fail to be a convert to Christ; 2nd, The promises of God to the children of Israel are a manifestation of His Divine protection, in the cessation of war and of pestilence, the premier position in the world as regards wealth, possession of foreign lands, the outpouring of the Spirit, the Christianising of the heathen.

These and a host of other promises which, being made by God, cannot fail, will be fulfilled as soon as the Identity of the Lost Tribes shall be established. When we consider all the blessings which He has promised shall be showered upon His people, can we then say: "It does not matter?" Should we not feel a certain sense of elation if any one of us here were to be assured of fortune, rank, health, as soon as he could prove himself to be a somebody who had disappeared? How much more, then, should we rejoice and be exceeding glad if we knew our nation to be the inheritor of the incalculable blessings which Jehovah swore to our forefather Abraham? The second objection is a grave one. It involves a carelessness, an undervaluing of the great gift bestowed upon us by the Almighty—the Bible. All devout Christians prize the Scripture as their rule of faith! as the "light to their paths" and the "lantern to their feet." In the words of Marriott in *Israel's Hope and Destiny*: "It is amazing, incredible, that any sober-minded religious person can talk of any truth as unimportant—much less one with which the whole Old Testament is crammed. God Himself has declared the importance of the subject, and shall we dare to say that it is unimportant? As well say that any Scriptural investigation is unimportant—that the question of our eternal hereafter is unimportant." The third objection is merely an evidence of ignorance of Scripture. The Lost Tribes, although Hebrews, were not of the Tribe of Judah, and, therefore, they were not Jews. It will now be my aim to bring forward such arguments, such Scripture testimony, such historical corroboration of that testimony, as shall, I trust, at least bring you to conclude that the subject is one well worthy of being carefully investigated. The Lost Tribes, you are doubtless aware, have been often sought for, and have as often been said to be discovered amongst even the most abject tribes of the earth. The North American Indians, the New Zealanders, the Papuan races of Polynesia, and, with greater reason, the Germans, have been looked upon as the descendants of the Ten Tribes taken captive to Assyria 725 B.C. The error consisted in seeking for a type of physiognomy. The Jewish type of countenance was sought for, and here we have another manifestation of the interference of God in the matter, which I elucidate thus: the Jews were to be known by their physical features: the Israelites were to be lost and unrecognisable. Now when did the change of physiognomy occur? Certainly not at the time of the dispersion. The Jews and Israelites then had no distinctive features.

It will be remembered that in the time of Ahasuerus, Esther, who was a Jewess, was not known to be of that race, neither was Mordecai, until he declared the fact himself (Esther iii. 4). We may therefore safely assume that there was nothing in the Jew of that day to distinguish him from his neighbour, except his ritual. Now comes the question, When did the change of feature occur? And the further question, why were the features of the House of Judah changed, and not those of the House of Israel? The reply is obvious, and is borne out by Scriptural word. It did not occur until after the crucifixion of our Lord Jesus Christ. But the change was prophesied. Isaiah (iii. 8, 9), says: "Judah is fallen because their tongue and their doings are against the Lord to provoke the eyes of His glory; the show of their countenance shall witness against them." The Ten Tribes were not in Jerusalem at the time of the crucifixion, therefore the change of feature could not apply to them. Hence they could never be recognised by their features, and both could be and were lost. Now, seeing that it was the intention of the Almighty to cause Israel to apparently vanish from the scene, would it not manifestly be making God to act unwisely if we acceded to the idea that the Israelitish cast of countenance and that of the Jew was identical? Is not the Jew recognisable in whatever part of the world he may reside?

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Can any one mistake an Aden Jew for a scion of any other known race? No; if it was the intention of Jehovah that the Ten Tribes should be unrecognisable, He clearly would not have set a mark upon them by which they might be identified. And not only this, but they were to be called by another name. "They shall no more be remembered by their name" (Hosea ii. 17). They were also to be "scattered into corners," and their "knowledge to cease from among men" (Deut. xxxii. 26). But their punishment was for a fixed time, as we read in Lev. xxvi. 17, 24, 28: "Then will I walk contrary unto you, and will punish you yet seven times for your sins."

This seven times, according to those who have studied Biblical chronology, means seven times, the number of prophetic days in one year, equal to 2,520 years. The period of their being lost dates from B.C. 742, when Isaiah wrote, and allowing for three years at the commencement, and the three score and five years before Ephraim was to be broken (Isaiah vii. 8), would bring the time of their identification to somewhere between the years 1800 and 1900. Now, as there is a set time fixed for the discovery of this wonderful people, is it not reasonable to conclude that the Almighty would not suffer His own purposes to be defeated by man? Would He not rather suffer us to seek in a wrong direction than to find out, before His own good time, the very nation constituting the Lost Tribes? Undoubtedly He would. Hence it comes that all previous researches have been amongst nations or races rather possessing the Jewish type of countenance, when, in point of fact, as I have shown before, the Jewish physiognomy could only be looked for amongst the descendants of the House of Judah. But now we appear to be approaching the time when the fulness of the Gentiles is to be accomplished.

The identity of Israel is at hand, and it behoves us to sift the theory that we—the British nation—are the actual descendants of the Ten Lost Tribes, the inheritors of the promises Jehovah swore to perform for us. You will now ask for some proofs of my assertion. The first step is to show on what grounds the British nation rather than any other is selected. In the first instance we are told in Isaiah xxiv. 15 that Israel is "to glorify the name of the Lord God in the isles of the West." That Israel was to be found in the isles of the North-west is evident from Jer. iii. 12: "Go and proclaim these words towards the North and say, Return, thou backsliding Israel." Let us consider the isles of the north-west of Europe. Is there any island, or groups of islands, in that direction whose inhabitants are in the remotest degree fulfilling a single one of the prophecies concerning Israel? We can find none, the British Isles alone excepted. The statement, then, that the British alone are fulfilling those prophecies is an argument, and a potent one, in favour of their being the long-sought Ten Tribes, but I shall support this argument by absolute proof as we go along. For the present, I leave the statement resting on that one support as to prophecy. The next question which naturally arises is, If the inhabitants of Great Britain are the Israelites, how did they get there?

The lecturer then quoted historical writers to show that the tribes of Dan and Simeon, escaping by sea from the Assyrian captors of Israel, arrived in Britain about 720 B.C, settling in Ireland. He mentioned that the place called Dan Sverick, near Carrick Fergus, is Hebrew for "Dan's resting place;" and the name (also Hebrew) Dan Sovar, means "Dan in exile." There was no other tribe of Dan who could introduce Hebrew words: and it clearly followed that the Israelitish tribe planted itself in Ireland about the time of the Assyrian captivity. The Welsh people also have a large number of Hebrew words, and it is quite probable that, according to the Israelitish custom of living separately, Simeon might have settled in Wales while Dan settled in the western coasts. The wanderings of the other tribes from the place of their captivity to the British Islands was next sketched, and Herodotus, the Greek historian, quoted to show that Darius Hystaspes, in conquering the country northwards, had to subdue the Getae or Goths who dwelt in Moesia, before he could reach the Danube. These, he says, obstinately defended themselves. He adds that they were peculiarly distinguished by their religious opinions. Later on these Getae or Goths, and another people called the Saxæ, or Saxons, were found located in Germany, and from thence they invaded Britain. Our Anglo-Saxons were identical with the Jutes, who under Hengist and Horsa, settled in Britain in the year 449 A.D.; with the Saxons, who followed in 477; with the Angles, who arrived in 527; with the Danes in 867; and with the Normans (who were not Frenchmen, but Danes), under William I., in 1066, and who gradually assimilated the manners, customs, and physical characteristics of the people. Thus it is clearly seen that with all the so-called conquering by apparently alien races, the absolute fact remains attested by history, that Great Britain was settled at different times by branches of the same family—that Danites, Jutes, Angles, Saxons, Danes, and Normans were beyond question the descendants of those tribes who had their origin in Asia on the bank of the Araxes, 720 years before Christ, and whence we can unerringly trace them back to Abraham, the friend of God and the recipient of those promises which, when fulfilled, as they assuredly will be, must cover the nation inheriting them with a glory such as the mind of man can scarcely (if at all) conceive.

Having traced the Lost Tribes to their present habitations, the lecturer turned to the promises which were made to Abraham, saying that it is in these promises that we base our certainty of the glory awaiting Israel found in the isles—in other words, the British nation. The promises of God cannot fail. He not only promised, but He sealed the promises by an oath to Abraham, and confirmed them to Jacob "for a Law to Israel, for an everlasting covenant."

The lecturer continuing, said: You all know how alarmists at home have written reams of paper to prove that Britain is utterly unprepared for war; how they have shown conclusively to their own satisfaction that the British army is utterly incapable of meeting the vast forces of Russia, and that our navy is a useless old-fashioned incumbrance. But how fallacious such statements are has been proved over and over again. "Ten thousand shall flee before one thousand," says the Scripture. "All the people of the earth shall be afraid of thee" (Deut. xxviii. 10). "Happy thou, O Israel! . . . Thine enemies shall be found liars unto thee, and thou shalt tread upon their high places" (Deut. xxxiii. 29). And I might go on enumerating hundreds of prophecies which foretell the power of the Anglo-Israelite armies after the captivity—the above being uttered before it; thus: "They that strive with thee shall perish; they that war against thee shall be as nothing" (Isa. xi. 12). "The nations shall see, and be confounded at their might" (Micah vii. 16). The Lord thus declares that Israel's army shall be the most powerful in the world, and is it not so? Take again the navy. Israel was ordered to occupy the isles and the coasts. This she could not do without a powerful fleet. Now we have seen that at the time when All Israel dwelt in the Promised Land, the Israelites were sailors: the Jews, or Tribes of Judah, Levi, and Benjamin, could not be sailors—they had no sea-coast, except the miserable shores of the Dead Sea inland. But the Tribes of Dan and Ephraim and Zebulon lived on the coast, and were renowned as sailors. In conjunction with the fleets of Hiram, King of Tyre, they sailed over much of the then known seas, and had traded with Britain under the name of Phœnicians; they had ploughed the North Sea, and even penetrated the Baltic Sea. God mentions them as "those who go down to the sea in ships and do business in great waters." Their naval prowess is recorded in Scripture: "Ye that go down to the sea, your seed shall be in many waters and your kingdom shall be exalted." So we have clear evidence that Israel, wherever they are, must know the use of ships,

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and be powerful in them; and we all know—all nations know and recognise the incontestible fact that "Britannia rules the waves." Once more, God has distinctly promised that Israel shall never be defeated in its islands. Let me give you a few of these promises. In Isa. xli. 9—12 we read: "Thou art My servant; I have chosen thee and not cast thee away—they that war against thee shall be as nothing, as a thing of nought." Again in chap. liv. 17 verse: "No weapon that is formed against thee shall prosper;" "Let thy seed possess the Gates of those that hate thee" (Gen xxiv. 60); "Thine hand shall be lifted upon thy adversaries, and all thy enemies shall be cut off" (Micah v. 9). Do we need any more examples? These passages are conclusive proof that Israel is never to be defeated. Now, what nation of the earth has never been defeated? Point out one. History shows that the British nation is the only unlefeated nation under the sun. The French, Russians, Dutch, Spaniards, Chinese, Indians, Austrians, Germans, Italians, have all suffered defeat, and therefore cannot be Israel. The British nation alone stands out as the one nation which has never been defeated. The Bible declares this state of things to be the prerogative of the Lost Ten Tribes. Is it not then, to say the least of it, a most remarkable coincidence and one calculated to compel belief? One of the most beautiful results of this theory is that the Royal Race of David is emancipated from the sin of crucifying our Lord and Master, Christ, the Messiah. But the time will not allow me to proceed further with the subject to-day; suffice it that there are Scriptures upon Scriptures which promise the nationalisation of all that God swore to our forefather, Abraham, immediately upon the identity of Lost Israel being established, and we, being identical with Israel, must all come to our inheritance.—*Anglo-Israelite* vol. vi., No. 6, August, 1885.

THE "NATION-MAKING, PEOPLE-GIVING" RACE.

By Joseph Thomson.

In the *Nineteenth Century* for October, 1886, will be found an article entitled, "Not at Home," by John O'Neill, Esq., particularly interesting to Identity students. In an elaborate table the writer shows how the census returns of about "a score of nations, or groups of nations," show a total of no less than "18,741,000 of human beings who are 'not at home' to those who may search for them in their native land." We cannot here go into all that is suggested by these figures, but will quote a few facts, referring those of our readers who want further information to the article itself.

The first thing which strikes us is the *density* of population; and the highest place in this respect is occupied by Saxony, which is said to have 514 persons to the square mile. Belgium, with which is grouped Luxembourg for convenience, comes next, with 485 to the square mile; and England and Wales third, with 446 in 1881.

Austria-Hungary has a total population of 37,883,000, with 337,000 living abroad, or a proportion of 0·89 per cent. of the total, being the least of all the great States. The number of foreigners resident in the dual empire is short of 183,000, or only about 1 to every 208 of the native population.

Belgium, with Luxembourg, out of a population of over 5,800,000, has 145,500 foreigners, or 1 in every 39; and has sent abroad no fewer than 497,000, or 8·6 per cent. of her remaining population, though the vast number, 463,000 of them are distributed in neighbouring France, Germany, and Holland.

Next may be noticed Denmark, Sweden, and Norway, which also are grouped together for convenience. With a net population of 8,450,000, an additional 795,000, or 9·4 per cent. are living abroad. Of these 440,000 are in the United States, which latter also had 135,500 from Austria-Hungary. The average annual emigration from Scandinavia is now over 77,000. Between 1865 and 1875, the population increased 14 per cent. side by side with constant emigration; and in 1869 there was but 1 pauper in 100, while here in England there were 5 per cent., a fact to be noted by social and political economists. While these three northern countries thus send out an army of 795,000, they harbour only 51,000 foreigners, and the majority of these, 33,152, are Germans residing in Denmark.

But "much larger figures" have to be dealt with, says Mr. O'Neill, and, "before taking the case of our own England," he first examines the German Empire. Though the statistics are not quite satisfactory, they show that between 1880—1884 a yearly average of 172,750 left the mother countries of the empire by five of the principal ports, the "vast majority" going to the United States, and the "greater proportion of the remainder to South America." Between 1881—1883, 125,156 German emigrants renounced their nationality, which is somewhat "significant." The total population of the empire is 45,200,000. Of this aggregate 5·7 per cent., or 2,601,000 are living abroad, of whom 2,000,000 are said to be in the United States and 110,000 in South America; but they shelter 293,000 natives of other countries, including 17,000 French, while 82,000 Germans "peacefully" continue the "invasion of French territory." The balance in favour of Germany is very large—viz., 2,324,000, and is only exceeded by our own.

In introducing the figures relating to the United Kingdom, Mr. O'Neill uses language which could hardly be made more emphatic even by an Anglo-Israelite. He says: "It is difficult to avoid terms that may seem inflated when referring to the statistics for the British Isles. A whole section—somewhat heavy, it must be confessed—of modern literature is devoted to developing and enveloping the idea of 'Greater Britain.' *We have occupied the lands.* Perhaps, after all, the most forcible way of putting the facts is to say boldly, that English *must indubitably be—is even now—the leading language of the globe.* It was a saying of Coleridge's that Shakespeare can never die. This is somewhat too finely poetical for the present purpose. Shakespeare, and all English literature apart, it is because the language *echoes from millions on millions of English mouths all over the habitable earth and its oceans, that it lives, and must live everywhere* (the italics are ours), whether as the pure well undefiled, or as 'American,' 'Pidgeon,' 'Brother-tongue,' or even as the Negro-English of Surinam."

The number of born natives of these islands now living abroad is set down as "largely understated" at 4,200,000. Though "every possible source of information has been consulted," Mr. O'Neill says, "the exact figures will never be elicited until we have an international census union. The figures are, however, vast as they stand, and put England easily *at the top of the scale of nation-making, people-giving races.*" Besides, in addition, we have 215,374 soldiers and sailors on foreign service, giving us "the almost incredible fact, that every eight persons of the home population are now represented abroad by a native-born 'Britisher' who has not been chosen as their representative by the ballot, or any other mode of election, and who goes about his business in quiet neglect of 'our glorious constitution' and the 'supremacy of the House of Commons.'" Mr. O'Neill further remarks: "This great world-movement, which will be the making—or the marring—of the mother-country's future, proceeds calmly, silently as the operations of nature, behind the backs of noisy, do-nothing political parties, as certainly, as inevitably, as the planets roll around the sun."

The number of foreigners resident among us is unexpectedly small, being under 294,000; or, deducting 10,564 sailors, 283,436—*i.e.*, about 1 in 124 of the population, and consist chiefly of "merchants' clerks, teachers, servants, German bakers, Russian and German tailors, French milliners, and Italian

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musicians." The balance in our favour is 3,885,000, and is very large, being "more than half again as great as and of Germany, which is nearly a third more populous than England." It should also be noted here that the Census Tables of 1881 (vol. iv., p. 105) show that "in fifty years at least 8,880,000 emigrants, foreigners included, left our shores."

We need not now enter upon the notice of any of the figures relating to other countries; but with respect to our Gallic neighbours it will be sufficient to say, in Mr. O'Neill's words, "While the balance in favour of all the other chief European countries is more or less considerable, the balance is against France, and it is, besides, a very large balance on the wrong side."

It is also unnecessary that we should now inquire into the causes of this standstill, if not decaying, character of the French people. It is a fact well known, and one which militates against the supposition of the French ever becoming a successful colonising power. Indeed, if the causes at present in operation continue only a few decades longer, there will be a sensible diminution of the population in France; and possibly, after the Turkish, we may have in it the next European instance of a "dying-out" empire.

But the facts recorded about our own population are entirely confirmatory of the truth of our Identity with the Lost House of Israel. God promised Abraham that He would make of him a "great nation" (Gen. xii. 2), even "a father of many nations" (Gen. xvii. 4—6). The modern response to the prophecy given by our British-Israel, according to our "blind witness" is, that England is "at the top of the scale of nation-making, people-giving races." God also promised Abraham that his seed should be "as the dust of the earth" (Gen. xiii. 16); and He repeated this to Jacob, with the addition that he should "spread abroad to the west, and to the east, and to the north, and to the south" (Gen. xxviii. 14); and our modern "blind witness" testifies that, when referring to the population statistics of the British Isles, "it is difficult to avoid terms that may seem inflated," and that the figures are "vast!"

Looking far on into futurity, the prophet exclaims: "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" (Isa. xxvi. 15); and God's people were to "break forth on the right hand and the left," and cause the "desolate places" to be "inherited" (Isa. xlix. 8; xviii. 21; liv. 1—3). Balaam also affirmed of Israel, "his seed shall be in many waters" (Num. xxiv. 7). The response of modern British-Israel is, our "blind witness" affirms, that "we have occupied the lands," and that the English language is, "even now, the leading language of the globe"; echoing from "millions on millions of English mouths all over the habitable earth, and its oceans;" and that "it must live everywhere!"

Finally, to conclude our observations on the testimony of this "blind witness" to the fulfilment of ancient prophecy in our modern British people, God said unto Abraham, "By Myself have I sworn . . . that in blessing I will bless thee . . . and in thy seed shall all the nations of the earth be blessed" (Gen. xxii. 16—18); and by the mouth of the prophet He also solemnly affirmed, "This people have I formed for Myself; they shall show forth My praise" (Isa. xliii. 21). "Thou Israel, art My servant; . . . I have chosen thee, and not cast thee away" (Isa. xli. 8, 9). Israel, thus must show the power, wisdom, and hand of God in all her history; and the testimony of our "blind witness" now is, that the "not at home," native born "Britisher," "goes about his business" abroad, in quiet neglect of all the political excitement we have at home; that the "great world-movement, making"—not "marring," as he timidly fears—our country's future, "proceeds calmly, silently as the operations of nature." Is not this another way of saying that God's hand is as visible in this as in the physical world around us? This all goes on "behind the backs" of our "noisy, do-nothing political parties," who are struggling so fiercely for the ascendancy, "as certainly and inevitably as the planets roll around the sun." Is not this, again, just as much as saying that the hand that made and moves the stars, also controls our race? and that it is as vain for aught human to contend against, in order to check it, as it would be for puny humanity to attempt to stay the planets in their courses? For this important testimony from another "blind witness," let Israel "praise the Lord."

BIBLE STUDIES.

By Maude Whatham.

"But we will give ourselves continually to prayer, and to the ministry of the Word." Acts vi. 4.

"I PUT my pride in my pocket, and went back to learn my Old Testament history over again." I came across these words in the writings of an Anglo-Israelite some time ago, and as he expressed himself much benefited by so doing, I thought I would like to benefit by his experience.

I remembered that the first lesson Socrates taught his followers was that they knew nothing. Those that would learn such a lesson surely benefited by his wisdom. It is needless to add, many refused; for to unlearn all one's knowledge was as unpalatable in their day as it is in ours. Reader, when I commenced to unlearn much that I had been taught, I began to realise more fully the Saviour's meaning, when He said, "Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old" (Matt. xiii. 52). Just glance at the margin of your Bible and you will find yourself referred to Cant. vii. 13: "At our gates are all manner of pleasant fruits (R. V. precious), new and old, which I have laid up for My beloved."

We love to prize the Bible stories first told to us in the happy nurseries of our happy childhood's home; but we have lost that thrilling awe with which we listened to Jacob's dream, the fall of Jericho, the life of David, or God's dealing with His people Israel of old. We do not realise that such has ever been, and the beauty of it all is vanishing for want of the magic touch of childish faith which brought the actions of two thousand years ago down to our little day. Once grasp the fact that England's history was not cradled in the time of Druidism, and the rude civilization which bordered on the barbaric; but in the garden of Eden itself; then the faith which in our childish days made these things so real re-asserts itself. A past and almost forgotten dispensation becomes clear as the dawn of the present fulness of day; also the whole of God's dealings from then, on through the long centuries until now; the working out of the same mighty problem, conceived in Eden, cradled in the wilderness, reared in Palestine, and brought to the fulness of stature, and wisdom of manhood through Christ, who from the beginning of all things chose the seed of Abraham to be an elect and peculiar people unto Himself. "This people have I formed for Myself, they shall show forth My praise." (Isa. xliii. 21).

My object in these papers is to show to the best of my ability how God's covenant is realised in the Anglo-Saxon race; not spiritually, as an elected Gentile Church; but literally, as the lineal descendants of Abraham. I do it in all humility, and prayerfully, not in a spirit of vain glory. Thankful and joyful I am to think we are the recipients of such rich blessings; but wherein should I glory? Hath not God said, "I do not this for your sakes, O House of Israel, but for Mine holy name's sake, which ye have profaned among the heathen, whither ye went. Not for your sakes do I this, saith the Lord, be it known unto you. Be ashamed and confounded for your ways, O House of Israel" (Ezek. xxxvi. 22—32).

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PROGRESS IN CANADA AND THE UNITED STATES.

We have received an encouraging letter from New York, from a former resident in Canada, giving us news of the reception "Our Identity" teaching meets with from some Americans and Canadians.

In regard to the former, he reports that "one of the best leaders of a Bible-class he ever knew, in going through the international lessons last year, came to the conclusion (after months of questioning on the lessons as they went along) that there was no other way of answering them with any show of common sense than the way he adopted." The ministers of religion there, as here, however, "will not stand fire at all on this subject. It is all but impossible," he says, "to get their ear more than thrice. The first time they hear of it they seem greatly interested. The second time their ardour is considerably cooled. The third time it is icy cold, and one is shunned ever after, except in very rare instances."

We think this experience is pretty regularly repeated in the old country. The ministers are more and more resolved not even to listen to the Identity or its teachers; and the best way to effect that object is clearly to keep those teachers at arms' length, and never to invite their conversation on the subject.

Our friend Mr. J. T. was asked by a Canadian from Ontario "what he meant by talking of Great Britain as the Anglo-Saxon nation which has the Bible, while the German race is said to be without it?" "Surely," said his interrogator, "the Germans have the Bible too?" Our friend answered this home-thrust in words taken from the Banner of the present year, No. 498, page 280: "He hath not dealt so with any nation." The reply elicited the following from the Canadian questioner, who had previously doubted our facts:—

"Yesterday, being the Sabbath, we held a Home Mission Meeting of all the Sunday Schools (Baptist) in the Province of Ontario. I had to address the school, and in doing so I contrasted Home and Foreign Mission fields. I spoke on our relation to mission work, and our responsibility. In order to throw light on the state of Europe, I read three pages of your letter containing your answer to Mr. S.'s (our Superintendent's) question, and he was greatly pleased with it."

It is hoped that the Superintendent in question will embrace our truths, in which case it is certain he will in his turn make them known far and wide. We are greatly encouraged by the fact that the good impression made was partly the result of the article in the Banner above referred to, showing that our little journal penetrates to distant regions we have no idea of when we prepare our sheets for the press, and that God blesses it to the distant as well as our neighbouring readers, convincing them that this is a Scriptural truth with which we deal,—namely, that the British folk are in very truth, "the Israel of God."

Further intelligence reaches us from the Southern States of America, where we see that a Reverend Brother, the Superintendent of a large Sunday-school Union, has been satisfied by his own previous reading of the Word that the British are Israel, and now finding that such a paper as the Banner exists, advocating the claims of our race, has become an annual subscriber to the journal, and has sent for a stock of Identity writings for perusal, and also, we hope, for circulatian among his friends.

For these items of encouragement we desire to thank God. Of discouragements we have our full share, and the attitude of the clergy here, so like that described by our New York friend, makes our position sometimes painful and irksome. But encouragement such as these letters and facts give us is refreshing and inspiriting. We go on our way, therefore, rejoicing, thanking God for His mercies, in making the Banner (the humble instrument we use) conducive to His own glory, and trusting that in the future the field of its operations may be wider than it is even now.

To our unknown friend, who speaks of our work in kindly terms, we owe a debt of gratitude. We trust he will ever find the Banner helpful to himself in making known Our Identity in circles where his influence extends. We have no personal interest in this matter; but we rejoice exceedingly to know that the Banner keeps its place in the estimation of the public, doing the work we anticipated from it when ten years ago it fell to our humble editorial guidance.

PROGRESS IN NORTH DEVON.

We have received the following from a lady who was lately for a time at one of our sea-side resorts in North Devon:—"The other day we had a little boy with us to look after the pony. He told us he was at a boarding-school (for the shop class). As we were talking ourselves, I turned to him and asked if he knew the difference between Israel and Judah. He replied, 'Oh, yes.' Then I said, 'Do you know you are all Israelites?' His face beamed all over, and he said, 'Oh, yes, for our Master teaches us that!' I am sorry 'the master' is away on his holiday just now, but I am going to see him when he returns. Yesterday my sister took some papers to the watchmaker, who also told her he knew all about it; for a few years ago their Wesleyan minister (now dead) had preached it to them. This may account for the schoolmaster's knowledge, for he is a Wesleyan too." So far our correspondent. We are often meeting with encouraging news like this, proving, we think, that Our Identity is advancing rapidly, and in many directions at once. Such a piece of welcome intelligence from a new source has just come to us from Hampshire, whence it is reported that a German Jew who came to preach in the town in question told the vicar he meant carefully to look into the subject, "for," said he, "if I can see it to be true *it will remove the only difficulty* on my platform." The dread of the Jews when they are approached with the Gospel is lest they should lose their nationality by conversion to Christ. We were ourselves lately conversing with a vicar of a country parish, whom we never suspected of any leanings towards Identity, and to whom, therefore, we made no mention of the subject. To our utter amazement he himself introduced the topic, and we found that he was fully persuaded of the truth of it, and held it, preached it, and taught it in his Sunday-schools. He was, in fact, an out-and-out Anglo-Israelite, though, strange to say he did not take in the Banner or any other of our periodicals

The vicar of a Welsh parish, on the other hand, admitted. to us he knew nothing whatever of Our Identity, though he believed it was largely accepted by many. "Pray, sir," said we, "as you labour in Wales, do you ever preach in Welsh?" "Certainly, I do," he replied, "every week." "Then you can probably tell me if there is any philological connection between Welsh and Hebrew?" "I think," he answered, "the two languages have an intimate connection." "But how do you account for that?" we asked. "Oh," said the Welsh rector, I believe the Welsh are a Semitic people, and there must at one time have been some communication between the Welsh and the Hebrews!"

We parted from our Welsh divine by assuring him that holding these views, he only wanted a little Identity knowledge to make him a thorough believer and proficient in our Anglo-Israelite opinions.

A Dissenting minister, desiring to have some idea of Our Identity and the arguments used in its support, had an interview with us lately on the subject. We found he was quite ready to entertain the same, but could not see his way yet to do so for lack of information. When we pointed out to him that the Abrahamic covenants were unconditional, he met us by the assurance that we were wrong, and "that all God's covenants with man are conditional on man's performance of

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his part of the stipulations. If he failed, God failed to keep His word! The Israelites failed to obey God, and therefore God's promises to them were at an end." Such was the idea entertained by a minister, of God's promises on oath to Abraham, our forefather. When we brought him, however, to the words of Scripture, in Gen. xxii. 17, 18, he made no further excuses, but admitted at once that we were right; that there were divine covenants, in fact, without conditions; and that this was one. The result of a long conversation was that our minister said he would look into the whole matter for himself, and if he were satisfied in his mind he would embrace and teach these views. We have said enough, we think, to show that Our Identity is indeed a living principle which is steadily making way among the people. With God's blessing it is sure to prevail and become the belief of the masses of our race. For it is true!

THORNS AND PRICKS.

By Surgeon-General J. M. Grant, M.D.

I do not know how it has come to be accepted so universally as an article of belief amongst us that a colony of Phœnicians, which is said to have invaded Ireland about 200 years after the arrival of the Tribe of Dan, has remained to this day thorns in the side, and pricks in the eyes of Israel. I have been led to consider this subject by having read two interesting papers upon it by the Rev. D. Hanan, and Mr. Courtenay, Assistant Judge in the Bombay Presidency, in the Banner of September 1; and I will examine it chiefly in the light of the Bible, merely remarking on the historical aspect of the question, that the opinion expressed by many writers, and generally adopted, that the first settlers were Phœnicians does not appear to rest on sufficient foundation.

"Keating" and the "Annals of the Four Masters," as quoted by Gawler, affirm that there were two peoples, who arrived within about 200 years of each other, the *Dannans* and *Milesians*, and that both were of the same race, showing early Phœnician and Egyptian affinities; and Gawler considers them to have been two colonies of the Tribe of Dan. Even if we suppose that there was an admixture of Phœnicians amongst them, as he supposes, and, as seems probable from the close intimacy which had long existed between the two people, it would be proportionally small; and there seems to be no good reason for believing that it did not obey the universal law of extinction or absorption which applies to weaker races when brought into contact with stronger, possibly, but I think not probably, leaving its mark on the character of the people with whom it became amalgamated by intermarriage; and therefore, I agree with Mr. Hanan, that the strife which has been so long the bane of Ireland is one not of *race*, but of *religion*, and has far wider ramifications than any which can be traced to Canaan.

Gawler quotes Latham to show that historians ignore Israel as having taken any part in the early migrations of races from the mistaken idea that they were closely pent-up in Palestine; and it is easy to see how this error might lead to confusion between Israelites and Phœnicians, as the two peoples, having been long in contact, had many characteristics in common, and were both worshippers of Baal. He draws from this the inference, that many, if not most of the so-called Phœnician settlements, in different parts of the world, were, in reality, settlements of Dan; and even goes so far as to suggest that the two peoples had become amalgamated by intermarriage and creed in Solomon's time, on the supposition that a foreign nation would not have been allowed to assist in building the temple. He also gives an extract from Villanueva's "Phœnician Ireland," translated by H. O'Brien (p. 184), in which that author accounts for the name *Dannan*, when endeavouring to prove them *Phœnicians*, and says, that the people to whom Micah gave the graven image, as recorded in Judges xviii. 22, 31, were *Phœnicians*. Gawler also affirms, on the authority of Keating and a pamphlet published in Dublin in 1772—"Essay on the Antiquity of the Irish Language"—that the Phœnician language, upon which Dr. Villanueva mainly relies, was nearly pure Irish, as spoken only last century, and *identical with the Hebrew*.

It thus appears that historians are divided on the question of the Phœnician origin of the *Milesians*; and it certainly is out of harmony with the general teaching of the Bible, and the promise which God made to Israel, that He would bring them into a place of *their own*, where they would be free from hostile aggression (2 Sam. vii. 10), to suppose that He planted an alien colony in their place of refuge, and maintained it as a source of perpetual annoyance to his ransomed and forgiven people!

Although Dan was the first of the Tribes of Israel to settle in Ireland, there is no evidence that other tribes, or portions of them, did not establish themselves there at a later period, and before the Norman Conquest; indeed, there are grounds for supposing that Simeon and Levi may have done so at a very early date, because it is predicted of them, in Gen. xlix., that they would be "*divided* in Jacob"—that is, I apprehend, kept separate and distinct from the rest of the people; while, on the other hand, it is quite conceivable that the Tribe of Dan may have removed, with the sceptre, to Scotland; and that the present inhabitants of the North of Ireland may be the descendants of those Norman colonists who were sent over from England, as suggested by Mr. Courtenay. It may be, that this dividing in Jacob may indicate a more marked separation by the granting of Home Rule, for which such an outcry has been raised, and which would, probably, lead to a more decided scattering in Israel than has yet taken place by so impoverishing Ireland, that she could not possibly maintain her own inhabitants, who would emigrate *en masse*, and be replaced by a more thrifty population from other parts of the kingdom.

I think that Mr. Courtenay need have no difficulty in determining, that "the latter days" of Gen. xlix., means the Christian dispensation. "Messianic times," I imagine, date from the advent of the Messiah to the end of the Millennium, and so would be very differently computed by a Christian and a Jew; but Balaam fixes the date of the latter days as that when there should come a star out of Jacob, and a sceptre should rise out of Israel" (Numb. xxiv. 17), so that some of the patriarch's prophecies, regarding his sons, must be having their fulfilment now—those, for instance, affecting the separate House of Joseph—while the fulfilment of others may commence after the restoration to Palestine. I do not think, however, that we have any warrant from Scripture for supposing that a cloud of gloom and mystery hangs over the Tribe of Dan, or that it was excluded from the sealing of Rev. vii., on account of some sin. I accept the reason assigned by Colonel Gawler for that omission as the most feasible that has yet been offered; and the same authority has well shown, that as the serpent, the cognizance of Dan, is the emblem of wisdom, as well as of sin, the adder in the path biting the horse's heel, and causing the rider to fall backwards may typify the well concerted suddenness, and consequent success of his attacks. The rapturous exclamation with which Jacob closes his prophetic utterances to Dan, would seem to indicate a glorious destiny for his Tribe; and the Bible contains no record whatever of any special crime, or special punishment against it. The remarkable expression, "I have waited for Thy salvation, O Lord!" would seem to refer to the rescue of this Tribe from idolatry, by the preaching of Jeremiah, and its being made the nucleus of the restored kingdom of Israel.

In describing Israel, the sacred writers often put a part for the whole; for example, Jeremiah is ordered to go to "backsliding Israel" in the North; but we know that all the tribes

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were not there—and so Dan having renounced Baal, and having been brought again into covenant through the worship of Jehovah, might be said to rule "his people"—that is, his Father's House, "Israel in the North," as one of the Tribes of Israel; or, in other words, that his own tribe which he ruled, having returned to its allegiance, stood before God as the representative of the others which were still estranged from Him. The reference can scarcely be to Dan's rule over his own tribe only, because there was nothing exceptional in that, the heads of all the other tribes having had a similar authority; neither was there anything exceptional in his having been regarded as the head of his tribe, although the son of Jacob's concubine, as some commentators have supposed, because Naphtali, Gad, and Asher had the same disadvantage of birth; but there *was* something very exceptional in the position of the Tribe of Dan after its reigning prince had married the heiress of the throne of Judah, because then it became, *politically*, the representative kingdom of Israel.

In Exod. xxiii. 23—33, we find that the people who were to be thorns and pricks to Israel, were not the Canaanites (or Phœnicians) only, but the other inhabitants of the land, the Amorites, Hittites, Perizzites, Hivites, and Jebusites—who have not been traced to Ireland—and that they were to be an offence to Israel during the time of their occupation of Canaan *only*. This is expressed clearly in Numb. xxxiii. 56, where Moses warns the Israelites, that if they will not turn out the inhabitants of the land whom the Lord has commanded them to supplant, He will do to them as He had thought to do to "*those nations*," that is, turn them out of the land themselves; and this is expressed more clearly in Joshua xxiii. 13, where the punishment is defined more exactly, and the people are told that it would continue *until* they should perish from off the good land which the Lord their God had given them. There is not a word in the Bible about their being followed by these thorns and pricks, the inhabitants of the land, or any part of them, unto the place of *their own*, which God had promised to provide for them, and where the children of wickedness should not afflict them any more as before time (2 Sam. viii. 10).

If we turn now to Gen. xlix. 5—7, we find a remarkable prophecy regarding the Tribes of Simeon and Levi, which I will transcribe in full from the Revised Version, giving the textual and marginal readings:—"Simeon and Levi are brethren. Weapons of violence are their swords (*or compacts*). O! my soul, come not thou into their council (*or secret*). Unto their assembly, my glory, be not thou united, for in their anger they slew a man (*or men*), and in their self-will they houghed an ox (or oxen); cursed be their anger, for it was fierce, and their wrath, for it was cruel. I will divide them in Jacob, and scatter them in Israel." Here then we have a programme of violence, murder, secret associations, and agrarian outrage of the most revolting kind, in which the priesthood is implicated, which is predicted by the inspired patriarch as to be played out by two of the Tribes of Israel in the latter days (evidently not the millennium)! and which is being enacted before our eyes on this side of the Atlantic and the other, by Mr. Parnell and his confederates, who further fulfil the prophecy of being scattered in Israel, because they swarm as a pest, and clog to all good government and honest industry in every town of any importance, both at home and in the colonies; so that we are justified in believing that the troublers of Israel, at the present time, are not Phœnicians, but apostate Israelites, as they were in the days of Ahab.

Stress is laid upon the want of resemblance between the Southern and Northern Irish, but that is no more evidence of difference of race than the same want of resemblance between Celts and Saxons, or Saxons and Jews; and it certainly is no evidence whatever that the one is Hebrew and the other Phœnician; but if we regard Simeon and Levi as fulfilling in Ireland their prophetic destiny of division, or separation from the rest of the people, we can account for their want of resemblance to the others by their constant intermarriages, as in the case of the Jews, and I think that we can find more support from the Bible and *reliable* history, reliable because more modern than that on which we lean, for regarding the *Southern* Irish as the Tribes of Simeon and Levi; and the *Northern* as the descendants of the Protestant settlers whom Cromwell planted in the country—than for regarding the former as Phœnicians and the latter as the Tribe of Dan. Perhaps a better division of the people would be into *Protestants* and *Catholics*, because it is difficult to localise religious dissent and political intolerance of our rule. At all events, if we adopt the opinion of "Keating," and the "Annals of the Four Masters," both good authorities, that the *Dannans* and *Milesians* were of one race, it follows that if the one was exclusively Phœnician, so was the other; and therefore we must give up the idea of a pre-historic settlement of Israel in Ireland, and the superstructure which we have raised on the foundation of the marriage of Zedekiah's daughter to the reigning Prince of Dan must collapse.

I do not write in a spirit of controversy, but it behoves us to be consistent, and to take care that the infidel does not overthrow us on ground which we have gained from him. We insist very strongly against him, that God, being faithful, could not, and did not alienate the promise which He made to Abraham from Abraham's seed; and how can we say that He has broken the promise which He made to David, that He would bring Israel into a place of "*their own*," where the children of wickedness should not afflict them any more "*as before time*," by having planted a colony of these same children of wickedness to be "*thorns in their sides and pricks in their eyes*," in the place which He promised to give them as "*their own*" exclusive possession.

Cheltenham, 2nd Sept., 1886.

THE BIBLE AND ITS TESTIMONY TO OUR IDENTITY WITH ISRAEL.

WHAT is the Bible? It is the Inspired Word of the living God—the Scriptures of truth—the writings or oracles of God which testify of Jesus. They were written by the finger of man under the direct teaching of God the Holy Spirit, and had for their authors 23 or 24 individuals who indited the Old Testament records, and 9 the New. There is, however, a very remarkable fact connected with these two series of writings called the Old and the New Testaments. The Old Testament was written, for the most part, in the Hebrew language. Its authors were all Hebrews. Some were Hebrew kings, others Hebrew priests, lawgivers, prophets, Levites, herdsmen. These Scriptures further were written primarily for the Hebrew nation—published among them first, and preserved by them as the oracles of God (Rom. iii. 1, 2). There are many passages of the Word to prove that the Books of which it is composed were addressed by the God who inspired them to the Hebrew nation, and to that nation exclusively. Thus, in Hos. viii. 12, we have this statement addressed to Ephraim, the representative of the Ten Tribes, or House of Joseph: "I have written to him the great things of My law, but they were counted as a strange thing." Again, in Psa. cxlvii. 19—20: "He sheweth His Word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with ANY nation." "To them" —that is, to the Jews—"were committed the oracles of God" (Rom. iii. 1, 2). If God so honoured the Hebrew nation as to cause these oracles to be written by authors all of that race, in the Hebrew tongue, among and for the Hebrew people, is he likely to honour that race less now, than during the centuries when the Hebrew Canon of Scripture was under preparation? Is God a changeable Being? Does He take up

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one nation as His chosen ones, and lavish honour upon them in order only to cast them off, and confer His love and privileges upon another race? Nay, "He changeth not; therefore the sons of Jacob are not consumed" (Mal. iii. 6). But God conferred upon His people even greater honour still in connection with His Holy Book. He made them its custodians in order that they might publish it throughout the world. What is the testimony of the Book itself on this point? "In thee and in thy seed shall all the nations of the earth be blessed" (Gen. xxii. 18, xxvi. 4). "Israel shall blossom and bud and fill the face of the world with fruit" (Isa. xxvii. 6). "This people have I formed for Myself; they shall show forth My praise" (Isa. xliii. 21). It is clear, then, that God has appointed the Hebrews to be His people, His inheritance and heritage, in order that by their instrumentality He might preserve His written oracles for the benefit of the nations of the earth, and by their means disseminate and publish it throughout the globe as His Word to all the nations, families, and kindreds of the earth. This instrumentality having been deliberately chosen by the Lord, and their selection ratified by the Oath of the Lord God Almighty Himself—such Oath being sworn by His own Being, because He could swear by no greater—the agency and human means by which the Word is to be published remains unchanged and unchangeable for ever, because God cannot change, as we have already seen (Mal. iii. 6).

It becomes, then, a matter of the most solemn moment to identify the race which now is God's chosen people doing their divinely allotted work. For if we find this work being done by some specially favoured race, we have found Israel that was lost, and that was destined to be found by this particular mark. For Israel that is extant and visible to all men is obviously not the people in question, for they do not perform the function. The oracles of God have been taken from them, with the kingdom of God, and given to a nation bringing forth the fruits thereof (Matt. xxi. 43). If we find, therefore, a nation—not a Church or body of believers, but a nation—"bringing forth the fruits of the kingdom of God," possessing a Christian character, having a love of souls, also world-wide beneficence, delight in the Word, and a full resolve to circulate it among all the nations, families, and kindreds of the earth, for the love of Christ, then it is obvious we have found Israel; because the race thus discovered respond to its prophetic character, and God's faithfulness necessitates our finding the lost people by means of their divinely-appointed characteristics. We look round the world in the prosecution of our search, and we find that there is one nation, and only one existing, which, by the testimony of the whole earth, can be recognised by reason of its literally and wonderfully responding to the picture drawn of Israel by the finger of God Himself. We find the British people answering to the picture, as face answers to face in a polished mirror. They are a nation, and a great and mighty nation, to begin with. They are in the very locality predicted—namely, in islands to the North and yet to the West of Palestine. They are a remarkably multitudinous race, who in their seclusion in the Isles of the West have multiplied so fast that they are replenishing the earth with their offspring, fulfilling particularly Isa. xlix. 20, 21, since they lost their American Colonists a hundred years ago.

This great and mighty and rapidly-increasing nation is one we see which has especially been entrusted by the Lord with "the oracles of God." The Bible is their national heirloom. They prize it nationally above all other books. By their British and Foreign Bible Society they are earnestly striving to circulate and distribute it among "all the nations, families, and kindreds of the earth." The British and Foreign Bible Society embraces the whole planet within the scope of its beneficent godly operations. The British, then, are doing what God declared He would effect by means of Israel; and as the Lord cannot propose and fail to carry out His purposes, or promise and fail to fulfil His promises to those to whom He made them, we come to the reasonable conclusion that the British folk are Israel, the Hebrew people, by whose hand He wrote the Scriptures—those to whom He entrusted the precious volume—and the messengers whom He deputed to make its saving truths fully known to "the world lying in the wicked one." The words of Psa. lxvii., therefore, are exactly suited to the case of the British folk to-day, and with these we close our remarks upon our national condition in the sight of God. This Psalm is peculiarly a British prayer and hymn:—

"God be merciful unto us and bless us,
And cause His face to shine upon us,
That Thy way may be known upon earth,
Thy saving health among all nations.
Let the peoples praise Thee, O God;
Let all the peoples praise Thee.
O let the nations be glad and sing for joy,
For Thou shalt judge the peoples with equity,
And govern the nations upon earth.
Let the peoples praise Thee, O God;
Let all the peoples praise Thee.
The earth shall yield her increase;
God, even our own God, shall bless us.
God shall bless us,
And all the ends of the earth shall fear Him."
(Revised Version).

ISRAEL THE CHURCH OF GOD.

By John Wishart.

Some opponents of the doctrine of Israel in Britain maintain that the promises made to Israel have been transferred to "The Church;" but admit that the children of Israel will again enjoy them after their gathering and return to the Holy Land. Taking them at their word, where are we to look for the Church? Are the inhabitants of the Popish, mis-called "Catholic," countries, which cover so large a portion of Europe, who desecrate the Sabbath,—are they the Church? Is holy Russia the Church? Are any of these enjoying the promises to Israel, either as the Church, or any other way? Where is the Church but in Britain and her colonies, and the United States; where is the fruition of the promises, material and spiritual, palpable and manifest?

The Lord spake unto Moses, saying: "Speak unto the children of Israel, saying, Verily, My Sabbaths ye shall keep, for it is a sign between Me and you throughout your generations, that ye may know that I am Yehova that setteth you apart. Wherefore the children of Israel shall keep the Sabbath throughout their generations, a perpetual covenant. It is a sign between Me and the children of Israel for ever.

Israel shall never cease from being a nation before Me for ever, so long as the sun and moon and stars endure. As the sun, moon, and stars still endure, Israel must still be a nation.

Israel must be a Sabbath-keeping nation. The Sabbath is a perpetual covenant, and a sign between Yehova and the children of Israel for ever. The Church must be a Sabbath-keeping people, a people Holy to Yehovah.

Islam, heathen Asia, heathen Africa, nor the countries of South America, where Popish idolatry dominates,—These cannot be the Church.

What remains, then, of the wide world? Britain, her colonies, the United States; with a few small European countries, Sweden and Norway, Denmark, the Netherlands, and part of Germany, which are for the most part Protestant. But these continental countries do not keep the Sabbath. So that these surely cannot be the Church.

We are, therefore, shut up to the conclusion that the Church is the Protestant people of Britain, her colonies, and the

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United States, which was once her colony, and which will assuredly be again joined in federation to the "company of nations" of the Anglo-Saxon folk. So that they who say that the "Church" is now the Israel of the prophets admit, if not prove, what we contend for—That the Anglo-Saxon race are the Israel of God; His people, therefore His Church; His Inheritance, therefore His Church; the people in whom He will be glorified, therefore His Church.

Of Israel it is written, "You only have I known of all the families of the earth."

Jesus said, "I am not sent but unto the lost sheep of the House of Israel."

The Lord's word to His disciples is, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the House of Israel." Samaria was at that time, as now, inhabited by Gentiles. Doubtless, some Gentiles have allied themselves to the House of Israel, and been grafted into the good Olive-tree, thus ceasing to be Gentiles; but how few, as compared with their total number. Doubtless, those Protestants who accept Jesus Christ as the Only Name under heaven whereby they can be saved, are of the Church. Yet, that Church exists manifestly as a body, with Christ for its Head, only in Great Britain, her colonies, and the United States of America. "Israel," according to the commentators, is the Church. Just so; and the Church is the Protestant people of the Kingdom of Israel; and the Kingdom of Israel is the Anglo-Saxon dominion scattered over the face of the globe.

Saith Yehova, "This people have I formed for Myself; they shall show forth My praise."

Blessed is the people that know the joyful sound; they shall walk, Yehova, in the light of Thy countenance. In Thy name shall they rejoice all the day; and in Thy righteousness shall they be exalted. For Yehova is our defence; and the Holy One of Israel is our King.

Blessed is the nation whose God is Yehova, and the people whom He hath chosen for His own inheritance.

So we Thy people, and sheep of Thy pasture, will give Thee thanks for ever, and we will show forth Thy praise to all generations.

For Yehova will not cast off His people, neither will He forsake His inheritance.

He hath remembered His mercy and His truth toward the House of Israel; all the ends of the earth have seen the salvation of our God.

Thus shall they know that I, Yehova, their God, am with them; and that they, even the House of Israel, are my people; and ye My flock, the flock of my pasture, are men, and I am your God, saith Adonai Yehova.—*Messenger Leaflet.*

Reviews.

Sea Life Sixty Years Ago. A Record of Adventures which Led up to the Discovery of the Relics of the Long Missing Expedition Commanded by the Comte de la Perouse. By Captain George Bayly. London: Kegan Paul, Trench and Co., 1, Paternoster-square.

This book is not an "Identity" work in any way; but it is written by a firm believer in Our British Identity with the Lost Ten Tribes of Israel. The author has kindly favoured us with a copy of his work, and we desire to place on record for the information of our readers what we think of it. It is an intensely interesting volume. It is one full of stirring adventures, hair-breadth escapes, and interesting recollections of a day when steam was not known, and our Empire was gradually expanding to the size it has now reached. We can safely say that this is a volume to give boys, and one which their elders, men and women, must read with profit and great interest. Those who commence its perusal will not be able to put the volume down till the last page is reached. Captain Bayly (of the Trinity House) is one of those who has seen the Gates; and therefore realises what a "great and mighty nation" this is, to which he belongs. The sea is the foundation of our nation's greatness, and the Gates secure the sea for us! This volume treats of "sea life sixty years ago," and hints to us how those heroes were formed and educated in its rough school, who have chiefly secured for us the Gates of our enemies and the great Empires, heathen and colonial, which are *therefore* ours to-day. We thank the author for his pleasant book, and hope it will find a place in the abodes of all the Israelites of the Ten Tribes.

The Great Pyramid and Freemasonry. A Lecture delivered on June 23, 1886, by John Chapman, P.P.G.D. in the Grand Lodge Masonic Temple, Philadelphia, U.S.A. Illustrated with plates from "Our Inheritance in the Great Pyramid" (Piazzi Smyth). Price 6d. Geo. Kenning, 16 and 16a, Gt. Queen-street, W.C., and R. Banks & Son, Racquet-court, Fleet-street, E.C., London.

This is a very clear and lucid statement in pamphlet form of the measurements, and their meanings, of the Great Pyramid passages and chambers, as given in Professor Piazzi Smyth's "Our Inheritance in the Great Pyramid." The lecture was addressed to Freemasons, but there is little or nothing in the lecture as presented to us which has reference to the mysteries of the craft, or which is not perfectly intelligible to the capacity of the veriest tyro in mathematical knowledge. The pamphlet has the advantage of two of the best plates from Professor Piazzi Smyth's volume, whereby the reader can easily master the details of the elements of Great Pyramid knowledge for sixpence! Mr. Chapman brings his lecture to a close by the true Israelite hallelujah shout to the "Grand Architect of the Universe" (G. A. O. T. U.), and calls for "one universal song of praise that shall reach to the utmost bound of the human family, proclaiming that 'The Lord God Omnipotent reigneth.'" We hope Mr. Chapman's lecture will be largely read. The proceeds of sale, we are glad to see, will be devoted to "The Devon Masonic Education Fund."

The History of the House of Joseph. In the form of a Chart. Compiled by J. L. W. Price 6d. by post; rolled case, 7d. Robert Banks and Son, Racquet-court, Fleet-street, E.C.

The above chart presents to the eye a few of the Scriptural promises and purposes of God in regard to Ephraim, His first-born, and therefore, as they bear upon the descendants of the latter, the Ten-Tribed House of Israel. The author has arranged these promises topically, underlining important passages and showing the connection of various Scriptures bearing on the same point, by cross-lines. The idea is new and original, and likely, we think, to be of use in our great contest with the clerical and lay mind in respect to Israel and Our Identity with that race. The author has added a column of notes among his quotations. We are glad to notice among the rest a few sentences taken from "The Speakers' Commentary," wherein the latter admits that Ephraim is now scattered among the Gentiles, there to multiply like fish in the midst of the earth, and to become "the fulness of the nations." We wish all success to the chart.

The Re-appearing of the Ark of the Covenant. A Paper by the Rev. Edward Denny, M.A., T.C.D. Price 3d.; post free 3½d. Robert Banks, Racquet-court, Fleet-street, E.C., London.

A reviewer who sympathises with the cause of which our author treats, necessarily asks himself what effect a publication is likely to have upon the general public, who may be hostile, cynical, or apathetic? The hostile are ever ready to lay hold of whatsoever they can, and to say, "This is the best that can be said for this theory!" The cynical and apathetic cast the treatise and the subject aside. It is therefore wise to refrain from publishing what is written for sympathisers only, unless it is of such a character that it will bear the assaults of opponents, or indeed that it is of a character to enable sympathisers to meet the objections of hostile criticism.

A publication to sustain this character must avoid the common professional error produced by the fact that pulpit utterances cannot be challenged on the spot—namely, the tendency to regard the preacher's honest convictions, beliefs, theories, &c., as being necessarily convincing, and to build a superstructure upon them.

The writer's mind is full of two ideas—viz., the mystery of the Hill of Tara, and the position of the ancient Irish Church. We fear that others may experience the difficulty which we felt when endeavouring to form an idea of the relationship which the one

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bears to the other. The connection between the line "The *em'rald gem* of the *Western world*," and the emerald rainbow of the Apocalypse, as referring to the Irish Church, is a pretty poetical fancy, to which we hope the hostile and cynical may be merciful.

But with more immediate reference to the ark. We would guard our readers against accepting the statement (page 8) that the tradition concerning the ark being hidden in Ireland "is based upon" the Rev. Mr. Glover's book, or upon any "discovery" made by him. Mr. Glover brings forward the derivation of the word "Mergech" as a confirmation of the truthfulness of a legend which is as old as the history of the Lia fail (the coronation stone which is in Westminster Abbey) and he has not evolved the theory from his inner consciousness, as this paragraph would lead one to infer. Further, we cannot see the connection between Mr. Petrie's recent discoveries in Egypt and the Irish legend (p. 27): If archæological research in Egypt confirms the Bible statement that the daughters of Zedekiah were taken to Egypt with the prophet Jeremiah, it cannot give a record of their further wanderings. We can account for the theoretical connection in the author's mind, but we are sorry to see it in print!

Mr. Denny is far in advance of his fellow-countrymen, both lay and clerical, in that he manifests an interest in the most remarkable traditions connected with Tara, and with the history of Ephraim-Israel. Would that others studied the sources from which he derived his information, and that thereby a general interest might be awakened in the exploration, which would confirm or modify our conjectures concerning the treasures which are said to lie in the "receptacle" where Tephi is entombed.

Those who already know something of the most interesting study of Tara and its traditions will find many statements in this pamphlet which may well suggest a further study and awaken deeper interest.

Correspondence.

INDIA.

To the Editor of the "Banner of Israel."

MY DEAR PHILO-ISRAEL.—Another call to go forth and preach the Gospel in the large station of Peshawur has called forth another letter to you, to thank you for your continued kindness in sending me the BANNER OF ISRAEL.

We seem to be living in very critical times at present. The kingdom of Israel seems to be surrounded with enemies. What with the South and West of Ireland clamouring for Home Rule, and the agitators doing all in their power to stop trade, and impoverish the people, under the pretext of being their benefactors, one could hardly say what would be the end of all these trials. But we have a glorious God who sitteth in the heaven and ruleth all things after the good pleasure of His will. Not a sparrow can fall to the ground without Him; and a single enemy of Israel's nation cannot strike a blow without Him. His permission must be obtained; and it may come to pass, that the blow, if permitted to be struck by Him, may only retaliate on the head of our enemies. How often has such been the case! When the Assyrian army surrounded our old ancient Jerusalem, the capital of Palestine, and the city of the great God, at the prayer of the good Hezekiah, they were driven away. The Lord fought for them, and destroyed no less than four score and five thousand in one night, and they all fled in dismay, for they said, "we be all dead corpses." This God is our God, for ever and for ever. It is not particularly the strength of Israel's army, or the strength of Israel's navy; though these should not be neglected; but it is by the power of the living God, who with His own right hand and holy arm, hath gotten Himself the victory. Stand still, O doubting child of Israel, and see the salvation that God will work out for His people even in the very midst of our enemies. We need not fear. Our God will fight for us and we shall hold our peace. I do love to trust this great and mighty God, because of His works of old, and because I am so fully persuaded that not a promise that He has given to His people, but He will most assuredly fulfil. But, oh, that there were not so many unbelievers and opponents to our cause in our midst. If they would but search the blessed Word of Truth candidly, and let go all preconceived notions, and search the Word with the intention of finding out the blessed truth, the Holy Spirit would soon show them, as He has thousands before, the clear truth of Our Identity. But they wont take the trouble to search, and if they do, it is with preconceived notions and not with a sincere desire for truth.

I was talking with a gentleman the other day, who had got hold of one of the BANNERS, and he said, "Do you believe in this horrid stuff of the Identity of the Lost Ten Tribes of Israel with the English nation and colonies." "I certainly do," I said, "and I wonder you have not searched for the truth of it ere this."

"Where is your proof?" he said. "Well," I said, "I will give you one or two proofs that we are the Israelites, or part thereof. "The Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath." Who is the head of the nations? I asked, and who is above and not beneath? do not all nations dread England? He would not answer me here, but he could not, or he would not deny it. Again, it is said, "Thou shalt lend to many nations, and shalt not borrow!" These are two facts that can't be denied. Is there any nation of whom England has borrowed? But, to how many has she lent? Now, I said, unless we can disprove these truths, we have no right to say that England does not answer to them; and if she does, then it proves our Identity. There are many more promises that could be quoted. They were to be a nation and a company of nations. And what nation has colonies like the English? Are they not the missionaries to the world? And do they not carry the Gospel wherever their flag goes. Who can deny such truths as these, if they will only take the Word as it stands, and not rend it to pieces by preconceived notions? H. L.

To the Editor of the "Banner of Israel."

SIR,—The *Messenger* is certainly very unfortunate. The evil spirit of indiscretion, which has inflicted more damage on the Identity than a cohort of opponents, is not yet cast out, but manifests itself under various guises. In the pages of the *Messenger* it intermittingly assumes the shape of Conditional Immortality and Anglophobia—the former an imagination of the softened brain, the latter a disease which we thought was, in its rabid form, confined to French and Fenian soil. But the Editor has a theory to support, and being short of facts he has recourse to fictions. He might have clothed his fictions in decent English (I beg his pardon, British), but it is the fictions themselves that concern us. He holds that the Scotch are the Tribe of Ephraim, and, to prove it, asserts that they have been, and are, "the dominant element," "the van," &c., &c., in the formation and extension of our Indian and Colonial Empire. Now this is really putting the thing a little too strongly. I was not aware that our Scotch partners were either the dominant element or the van, but I am aware that England was sending her flag round the world while they were still devoting their talents to cattle-lifting. England had her colonies and dependencies long before the Scotch took an active part in the affairs of the Empire, and although they have shared in its expansion, there is no room for braggadocio by any section of Great Britain or Ireland. Where is the *Messenger's* usual erudition? The men who first linked us to our Indian Empire—Drake, Stephens, Cavendish, Lancaster—were they Scotch? Those who won it and held it with the sword—Clive, Coote, Pocock, Cornwallis, Smith, Lake, Edwardes, Wellington, Pollock, Nott, Outram, Havelock—were these Scotch? The statesmen who have moulded its destinies, such as Warren Hastings, Amherst, Wellesley, the Marquis of Hastings, Chatham and Canning—were they Scotch? If not, the contention of the *Messenger* is the reverse of chivalrous. With respect to the Colonies, I would suggest that the Editor buy a good map of our settlements and study the nomenclature thereof. This will be the most satisfactory way of deciding the point, and the most effective. His remarks as to the "kilted files" are equally overdrawn. No one would think of questioning—no one *can* question—the gallantry of the Scotch soldiery, but we cannot admit that they have a monopoly of that virtue. And, further, it is necessary to remind the Editor that only a fraction of the Highland regiments are Scots. They are recruited from every corner of the kingdom, and great numbers of the "Highlanders" are genuine Londoners.

We are also told that the Scotch are "distant" and "exclusive," especially in relation to the English, and that they "hate the arrogant provincialism of the English," in which case Ephraim is the hater, not the "hated," as previously argued from Gen. xlix. 23. But I have perhaps mixed with as many Scotchmen as any unit South of the Tweed, and can only say I never detected the slightest trace of this animosity. More genial or trusty friends one need not wish for, and to talk of "blood-feud" is pure drivel. From its reference to Wallace, it is clear that the *Messenger* aims at creating a measure of "blood-feud," but the

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attempt will assuredly fail, as sensible people do not judge the nineteenth century for the crimes of the Middle Ages.

Seeing that the Engel was the ensign of Ephraim, my own idea is that the Engles were that tribe, but this is merely an opinion, and I am not prepared to embellish it with bounce. There is, however, one fact to be noted in its favour. The author of the article in your contemporary complains that "English" is often used where "British" is meant. Exactly, and the Tribe of Reuben, or Zebulon might have complained with equal force that God often used the expression, "Ephraim," when Israel was meant. Ephraim is spoken to and prophesied of as the head and representative of Israel, while to-day England is, in the eyes of the world, the representative of the British Empire. This is not "darkening the purposes of God," but fulfilling them to the letter, and it is just this fulfilment that seems to trouble the *Messenger*, although it professes to be a magazine for "demonstrating the fulfilment of the Scriptures in the British." And so it is! But the North British are not alone in this calamity. Saxons, Danes, Frisians, Normans, Welsh, Jutes, and Irish are all swallowed up in the same remorseless fashion, and they might all growl in the same way as your contemporary, if they were all as bilious. Of course the Editor has a right to his views, whatever they are, and he also has a right to make himself obnoxious if he so pleases. But he is not at liberty to bring discredit on the Identity through an Identity organ, and the sooner this is understood the better it will be, both for the *Messenger* and the cause it represents.

Yours faithfully,

Oct., 1886. SASSENACH.

"BLIND EVIDENCE.

To the Editor of the "Banner of Israel."

SIR,—In 1840 that voluminous writer, Charlotte Elizabeth, wrote her "Personal Recollections," which I have been lately reading, and find much "blind evidence" that we are Israel. On her return from Ireland, where she had been for some time staying, she took up her abode at Clifton, where, much secluded, she pursued her literary avocations. "Clifton," she says, "is one of the most beautiful spots in England; the river, winding its graceful way beneath St. Vincent's picturesque rocks, on the one side, on the other the noble plantations of Leigh rising as it were out of the water, and overhanging it with grove and garden, is enchanting; while the constant succession of vessels of every variety, size, and character passing to and fro fills the mind with a picture of commercial greatness the more striking from its locality. The number of steamers was then small; the ungraceful chimney, with a long pennon of black smoke, had not superseded the tapering mast and swelling sails, nor given a hurrying rapidity to the slow, gliding movements so peculiar to a ship in smooth water. Every one of these *sea-kettles* ought to be inscribed with the motto, 'Death to the picturesque.' They now send their dark vapours curling up S. Vincent's cliffs, and by continually agitating the waters destroy the transparency of that elegant river. But believing, as I do, that these 'swift messengers' have a special commission in the divine purpose, to bring from all parts of the world that acceptable present unto the Lord of hosts—His own peeled and scattered Israel—to the holy mountains of Jerusalem, I am reconciled to the temporary sacrifice of effect, as I should indeed be to the sacrifice of all earthly good, in the prospect of that blessed event. Every steamer launched, every rail laid down in the highways, is a step towards the accomplishment of those glorious things that are promised to crown the tribulation of these latter days; and while Satan will, doubtless, avail himself of them for cruelty and devastation, they shall ultimately fulfil all the Lord's pleasure, when He says to Jerusalem, 'Thou shalt be built.' and to Zion, 'Thy foundations shall be laid.'" She writes again: "No weapon formed against England prospers, Protestant England is very invincible, abroad victorious in every clime; at home enabled to crush every insurrection. A little insulated spot in the world map. She was as the city of David. Alike the repository and the fortress of God's pure faith. How could I with the Bible before me cast a glance over the history of England and question for one moment that my country's strength lay in her Protest?"

There is much unconscious evidence given throughout this book that the British are Israel; but the author very much confuses Israel with Judah.

Yours truly,

H. HUDSON RUGG.

Alpha Villa, Grove-road, St. John's Wood, N.W.,

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SINCE our last report, four Cards of Membership have been sent out. As we are still using cards returned by a local secretary, the number issued remains as before—1,405.

All subscriptions for the *Monthly Comments*, by Philo-Israel, should in future be paid up to January, 1887, inclusive, as that number will complete the second series.

The Card of Membership will be sent on receipt of three stamps. The *Comments*, prepared by Philo-Israel, will be sent post free monthly for 1s. per annum; two copies, 1s. 6d.; three copies, 2s. For less than a year the cost is 1d. per month for one copy, post free. The "Prayers for Daily Use," being a prayer for each day of the week, by Philo-Israel, are 1d., or 9d. per dozen, postage extra.

The prayer of the Union, as on the Card of Membership, may now be obtained printed in larger type, price 1d. for three copies, post free; or 1s. per 100 for distribution.

The bound volume of *Monthly Comments* (first series) may be had in paper covers for 1s., postage 2d.; or in cloth, 1s. 9d., postage 3d. Address:—Miss J. Lawrence, Rosslyn, Upper Teddington, Middlesex. J. LAWRENCE, *Hon. Sec.*

THE ANGLO-ISRAEL FREE DISTRIBUTION FUND.

THIRTY-FIFTH MONTHLY REPORT.

THE following donations and subscriptions, from Sept. 18, to October 16, are very gratefully acknowledged:—

Received by Hon. Treasurer, Miss J. Lawrence: Mrs. H., Cheshunt, 2s.; Mrs. T., Sheffield, 2s. 6d.; L. E., 1s.; Miss K., Wandsworth, 2s. 3d.; Mrs. T., Notting Hill, 3s.; H. G. (monthly subscription), 1s.; D. P., Brimington, 1s.; J. S., N.B., 5s.; Captain F., Wimbledon, £2 19s. 6d.; Miss L., Horndean, 4s.; Mrs. H., Dorchester, 1s. 3d.

By the Hon. Sec., Miss E. M. Rush: G. R., Silvertown, 2s.; U. H. L. H., 3s.; E. M. R., Lee (for BANNER Free Distribution Fund, 10s.; C. T., 1s.; Mrs. T., Barbadoes, 5s.; N. R. D. W. (for BANNER Free Distribution Fund), 10s.; Mr. C., of Natal, per Messrs. Banks, 5s.

A valuable gift of "Britain's Inheritance," and leaflets from the Liverpool British-Israel Identity Association.

By the Secretary: A Friend, North Shields, 2s. 6d.; H. E. T., Dorking, 10s.; P. G. C., Sheffield (and kind note), £5; Mrs. C. B. (monthly sub., &c.), 6s.; a collection by H. B. T., North Shields, £5. Total—£16 17s.

The Secretary acknowledges, with many thanks, a parcel of 122 BANNERS from Miss D. These will be dispatched to a quarter where they will be appreciated.

BANNERS, one to two weekly, are forwarded to Ohio, U.S.A.; Rugby; Free Library, Wandsworth; Maesteg; Hatfield; Birkenhead; London. Also *Messengers*, monthly, to London, St. John's Wood, Hatfield, Richmond, and Wandsworth Free Libraries.

Parcels of literature have been forwarded to the following places by the Secretary:—Two parcels to North Shields, ditto to Maesteg, ditto Richmond, Wimbledon, Barnsley, Shrewsbury, Wandsworth, Upper Teddington, Sheffield, Abergavenny, Dalston.

By Miss E. M. Rush: 106 BANNERS, weekly, and 46 parcels have been sent to the following places:—Rome, Malta, Cairo (India), Peshawur, Trimulgherry, Secunderabad, Ahmedabad, (Burmah) Moulmein, Fiji, (New Zealand) Auckland, (South Africa) Etshowe, Barbadoes, (Canada) Toronto, H.M.S. *Himalaya*, Dublin, Tipperary, Edinburgh, Glasgow, Fort George, Stirling, Carlisle, Caterham, Blackfen, Aldershot, Westminster, Lee, Stoughton, Dover, Devonport.

A correspondent writes to the Secretary:—"Dear Sir,—As a token that the Anglo-Israel 'craze' is not the contemptible 'thing' our opponents would have us believe, I beg to hand a cheque, value £5, collected by H. T. B., as a little help to the Free Distribution Fund."

Up to the present time two responses have been made to our appeal for an increased staff of workers, and in both cases are working men, who have expressed their willingness to do what they can, notwithstanding the limited time at their disposal.

Much might be done by every believer to circulate our literature. The ways are many. Consider how, even in a casual manner, the news might be spread if every traveller deposited a few leaflets in the waiting-rooms at railway-stations, and in the carriages; also in coffee-rooms at hotels.

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Then, more systematically, by leaving them at various houses in the localities where our friends are dwelling, or where they may be visiting.

To induce friends to undertake this simple method of distribution, the Secretary has prepared packets of selected leaflets numbering one hundred in each parcel. These will be furnished to those applying for them, and when their stock is exhausted it will be cheerfully replenished.

CHARLES HORNER, *Secretary.*

Contributions to the Fund will be thankfully received and acknowledged by the Hon. Treasurer, Miss J. Lawrence, Rosslyn, Hampton-road, Upper Teddington, Middlesex; by the Hon. Secretary, Miss E. M. Rush, 103, Burnt Ash-road, Lee, London; or by Mr. Charles Horner, 34, Sheen-park, Richmond-on-Thames. Grants of literature will be made, as far as funds allow, on application to the Secretary, or Miss E. M. Rush.

A NEW BADGE FOR ANGLO-ISRAELITES.

Dr. H. HODSON RUGG has designed a new badge for "British-Israel," and has obligingly sent us a specimen, for which we thank him.

The badge is intended to cover a button, or it can be worn as a ribbon. It can be stamped in colours on paper and envelopes. The price of each badge being 1s. 6d., postage extra. Application should be made to Dr. H. Hodson Rugg, at Alpha Villa, 1, Grove Road, St. John's Wood, N.W., who alone will supply all particulars. Meanwhile we may say that the badge is stamped in three colours, red, blue and white. The red is the outside circle, intended to represent "The valiant men of Israel" (Nahum ii. 3). The next circle is of azure blue, to portray the "Royal House of Judah," from whom our Queen is descended. The inner circle has a white ground representing "Purity, Innocence, Truth, and Hope." In this is a triangle, symbolising the "Trinity," with the far seeing eye of the Lord Jehovah in the centre.

The badge thus depicts further the British-Israelite national colours, red, white and blue. The device, therefore, not only presents to our notice the national colours of the United Kingdom combined in a circular form, but illustrates the colours of Israel and Judah.

The ten knobs around the rim of the badge suggest and represent the Ten Tribes.

Such is the Israelite Badge which Dr. Rugg has designed. We cannot say we are much in favour of badges in general, by which Anglo-Israelites may proclaim their belief and make themselves known. We fail to see what we gain by so ticketing ourselves? To those who differ from us in this respect, however, and desire a badge whereby, like the advocates of total abstinence, they may be announced and recognised as holding Identity views, we would recommend an inspection of Dr. Rugg's design, and they will then be able to decide whether they think it will be useful to our cause or not.

We look on the device as very neat, and the workmanship of it, as good. Dr. Rugg has published a leaflet explaining the different parts of the Badge in full, from which the above has been abridged.

We are requested to add that the badge cannot be procured through the trade, but only through himself.

HOW ISRAEL GROWS.

"THE rights and privileges of English citizenship are valued for one reason and another by a good many subjects of foreign States. The subjects of the Queen were augmented by naturalisation in the 13 months ending in August by 481 persons, the most notable being Prince Henry of Battenburg, who has obtained the right of sitting in the House of Commons, and being sworn of her Majesty's Privy Council. The most remarkable feature in the nation is the large number of Russians who have exchanged allegiance to the Czar for fealty to Queen Victoria. The names of these new citizens are nearly all *Hebrew:* want of freedom in Russia being the cause of their expatriation."—"*Standard*," *Sept.* 5, 1886.

THE TERRITORIAL LOSSES OF TURKEY.

"THE *Novoe Vremya* gives the following summary of the territorial losses of Turkey during the last two centuries. Since the capture of Constantinople in 1453 they had gradually seized the whole of the Balkan Peninsula, excepting Montenegro, the Peloponnesus, the northern shore of the Black Sea, and of the Sea of Azov. In 1711 the Ottoman Empire possessed more territory in Europe than any other power except Russia, her possessions extending westward to the Adriatic and the Danube, and eastward to the Dniester, the Dnieper, the Don, and the Kuban. Thus, Bessarabia, the Crimea, and other Mongolian regions were under the dominion of the Turks, whose possessions on the Continent of Europe covered an area of 15,454 square miles. But from this period the decadence of Turkey commenced, and, with the exception of her temporary success against Austria in 1739, she went on losing territory to such an extent that upon the eve of the war with Russia she had only 9,456 square miles of territory, of which 2,948 miles were governed by princes, who merely owed her suzerainty. The Berlin Treaty deprived her of 4,558 miles, so that from 1700 to 1878 the Ottoman Empire lost in Europe 10,666 square miles, out of which 8,902 were conquered by Russia, who has annexed 4,816 square miles. After the war of 1877-8 Russia annexed 468 square miles in Asia Minor and 167 in Europe, while Austria annexed 1,073 (Bosnia and the Herzegovina), and England 174 (Cyprus)."

The above appeared in *The Times* of Dec. 14, 1885. It forms a clear fulfilment of the words of the prophecy in Rev. xvi. 12; "And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the Kings of the East might be prepared." The figurative language of the Apocalypse may be taken to mean this. The great river Euphrates is the Turkish Empire which had its rise on the banks of that river. The "water" of the river represents the people, nations, and languages, which compose that Empire. These are to waste away and "dry up," the object being "that the way of the kings, those coming from the East" might be prepared, or got ready. The *Russian Journal* shows us how Turkey is drying up and dying for lack of provinces!

IMPERIAL FEDERATION.

By MARTIN TUPPER.

"That they all may be one!" that mother and daughters,
Tenderly linked like the graces in love,
Girdling the globe, over lands, over waters,
May be united, beneath and above;
Here on this orb's upper hemisphere olden,
There on that younger half-circle beneath,
Everywhere shall one sweet union enfolden
England's fair scions in olive-trained wreath.

All to be one! what a blest federation,
Britain, Imperial Queen of the world!
Seal'd as one heart, one life, and one nation
Under one Cross, one standard unfurled,
Owning one law of religion and reason,
Speaking one language, and rich in its wealth:
Proud of the past, and the bright present season,
And the grand future of hope and of health.

So may the whole world's glorious communion,
Nature and science and commerce rejoice,
Growing together in one happy union,
Filling the welkin with gratitude's voice—
Canada, Africa, Zealand, Australia,
India, continents, isles of the sea,
Adding your jewels to Britain's regalia,
One with Old England, the home of the free.

From *Morning Post*, 28th Sept., 1886.

NOTE BY THE EDITOR:—Well may the correspondent who sent us the above, remark: "This is full of evidence, and a text might be found for every line of it!"

ERRATA.—Page 426, second column, last paragraph, for twenty-fifth read *twenty-fourth*, and at end of article erase (*To be continued*).

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NOTICES.

All communications intended for the Editor, to be addressed: — "Philo-Israel," Woodcot Villa, Tyndall's Park, Clifton, Bristol.

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LEAFLET No. 1, 1s. per 100, of ISAAC LOVELAND, Shoreham, Sevenoaks; F. W. PARRY, 29, Paternoster Row, E.C.

W. H. GUEST (late of Paternoster-row), 77 and 78, RED LION STREET (one door from Holborn), Bookseller, Stationer, and Music Seller, has opened the above, and will be glad to supply the public at Discount prices. Orders by post punctually attended to. Note the address:—77 and 78, Red Lion Street one door from Holborn).

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"HEAVEN'S LIGHT OUR GUIDE."

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"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."—MICAH v. 8.

"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx 4

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THE BIRTH OF ISRAEL'S NEW AFRICAN STATE.

"THE National African Company," which during the early part of July, 1886, received a Charter from Her Majesty in Council, and thus commenced an existence parallel to that of the East India Company, and the North Borneo Company in recent days, marks thereby an important step in the history of God's people British-Israel. It tells of the birth of a new State, and that State an Israelitish one. It adds a new empire to our Queen's dominions, and, like that of India, will not cease to expand till it embraces all Africa in time. This new Company was formed in London about four or five years ago with a capital of one million sterling, its object being "to carry on a general business as merchants, bankers, traders, agents, shipowners and carriers in Africa: to erect the necessary stations, factories, and depôts there." The Company was thus just in the position the East India Company occupied in Hindostan before a Royal Charter gave them a position of stability. The African Company chose the magnificent basin of the Niger and its affluents as the scene of its commercial operations, and has lately monopolised all the trade of that region, as well as that of the Benuive River, a branch of the Niger. The Company became possible when Lord Granvile, as the exponent of the late Government's policy, refused to allow the question of the Niger to form the subject of deliberation and decision by the Congo Conference, and proceeded forthwith virtually to annex to the British Empire the country by proclaiming a protectorate over it. The small Glasgow Company is now, by the operation of the Royal Charter, to become "a national" one. The terms of the Charter were described by the *Glasgow Herald* on July 24 in the following words:—

The charter conferred upon it last week enables it to acquire by treaty the territories of the kings and chiefs in the district of the Lower Niger, to become the sole European traders in the district, and to undertake the task of government, protection, and preservation of order in all the territories already ceded or to be acquired. The company must always be British in character, and domiciled and be managed by British subjects, and it shall not have the power of transferring any of its benefits or privileges. It shall use every means to discourage slavery among the natives, and shall not permit any Europeans within its jurisdiction to own slaves. It shall not interfere with the religions or customs of the inhabitants, except in so far as may be necessary in the interests of humanity, and it shall maintain perfect religious freedom. It shall administer justice with a careful regard to the customs and laws of the classes or tribes affected, and all its governmental and judicial proceedings shall be subject to the revision and veto of the Secretary of State for Foreign Affairs. Otherwise the powers of the Company are very full and comprehensive, and the Company is authorised to use a distinguishing flag. The purposes for which Customs duties may be imposed are strictly defined—no restrictions on importations are to be imposed other than those applicable in the United Kingdom, and Free Trade is to be maintained without differential treatment or reciprocity. The regulations as to Customs are to be from time to time submitted, with relative accounts, to the Secretary of State. The expenses of Executive and administration of the whole territory are to be borne by the Company, who are furthermore to undertake all the obligations and stipulations of the several treaties relating to the river Niger and district entered into by the Imperial Government.

Here we have the germ of an Empire which we have no doubt is to be Israel's in the future. The British Empire in Asia requires a counterpart in Africa, and no one can deny that the formation of "The National African Company," patronised by the British Government and strengthened by a Royal Charter, gives us a grand opening indeed for the realization of the idea. Our Israelite Empire in India was begun in a very small way—even by the acquisition of single Gates, such as Bombay on the Western Coast, and Madras on the Coromandel Coast of South India. These small beginnings have ended in the acquisition of an Empire 1,500 miles by 1,000 North and South, and East and West, which is to day the wonder of the whole world. The Empire of Israel in Africa commenced with the proclamation of a British protectorate "over 500 miles of coast, from Lagos to the Rio del Rey, and inland to the junction of the Niger with the Benuive at Lokoja, 300 miles from the sea, and thence up both banks of the Benuive as far as Ibi."

When we know that our Protectorate over Lower Egypt is already a reality in fact, though not yet in name, that our South African possessions are enormous in size and enlarging towards the Zambesi and the Equator, that our trade occupies

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all the coasts West and East, and that our influence is rapidly spreading, who can doubt that the British-Israelite Empire of Africa has already begun to form, and that the National African Chartered Company gives notice of the birth of a new Anglo-African State, which will grow and grow till it swallows up all Africa, as India, Australia, Canada, New Zealand and Tasmania are already swallowed up by the omnivorous pushing race, God's people Israel. The incorporation of the cheaper races into Israel's body politic is really for the benefit of those absorbed. It gives the subject-races the knowledge of the Gospel, God's Word, His Sabbaths, the pure religion of Jesus, wealth and commerce, civil and religious liberty, and the countless blessings, spiritual and temporal, which lie at the right hand of God Almighty, the God of Israel. Our race thus fulfils the prophecies by becoming a blessing to all the nations, families and kindreds of the earth. It "blossoms and buds, and fills the face of the world with fruit," which no other race on the globe either attempts or is able to carry out. (Isa. xxvii. 6; Gen. xxii. 18; xxviii. 14; Acts iii. 25). We look on the birth of the New African, Anglo-Israel State as a most important sign to us that we see "the beginning of the end" of the present dispensation. We see that the British-Israelite nation is highly favoured by the Lord. It lengthens its cords and strengthens its stakes," and every step it takes in pursuance of this its destiny is to prepare for the day when the kingdom and the dominion and the greatness of the kingdom under the whole Heaven shall be given to the people of the saints of the Most High, whom we, called Anglo-Israelites, know to be the British people.

ANOTHER CLERICAL OPPONENT.

A FRIEND near Manchester has been doing his best to interest a minister of the Wesleyan body in the subject of our nation's identity with the Lost Ten Tribes. He sent him a double No. of the BANNER (October 6, 1886), a copy of the *Résumé* a catalogue of our literature, besides three pages of his own manuscript on the subject, recommending him to study it. The result was the following:—"I have read your little tract on Anglo-Israelism. Perhaps you will regret to hear that I think it exceedingly weak and inconclusive. A much better case was made out years ago by Dr. Grant for the Nestorians. Please do not ask me to pursue the enquiry. I really have not time for speculative questions, and this is eminently such in my judgment."

So far the reverend opponent. What can be made of such a verdict? There are no grounds assigned for the decision and the whole matter is shelved by a minister of religion and an Englishman, on the grounds that he considers the subject "speculative." We wonder how he would have described the theory that "the Nazarene carpenter's Son was verily the Messiah, the Son of God"? He would have styled the whole story "speculative," and concurred with the Jews in deeming the claim of the Nazarene to be "exceedingly weak and inconclusive." That case and ours regarding the nation, depend upon precisely the same kind of cumulative evidence! It is the testimony of the prophets of the living God, and of many facts separately answering to the prophecies in every jot and every tittle! Our opponent may say that the evidence relating to the Lord Jesus Christ concerned "the way of salvation," and that the statements of the prophets regarding Israel are quite unimportant in comparison. How can any one dare to so assess the value of any truth which God has put in the very forefront of His Holy Word? Besides, this one, which concerns the return of Israel, with Judah and Manasseh, to their land, is a stupendous truth that God Himself, the Lord Jehovah, has declared, in Jer. xxxii. 42, is one He means to bring to pass "with His whole heart and His whole soul." Can our Dissenting Minister venture to depreciate as a "speculative question" what occupies "the whole heart and soul" of the great Jehovah?

Our minister must have read his Bible to little purpose if he fails to see that Israel exists for this object—among many others—namely, to prove to the world the faithfulness and truth of God Almighty in preserving these, His chosen people; in using them for His own glory; and in restoring them in spite of apparently insurmountable, insuperable difficulties, to their own land. This occupies the Lord's mind and heart, nay, "His whole heart and His whole soul"! But our minister being practically one who refuses to believe all this, calls our case "weak exceedingly and inconclusive," and the question itself "speculative." If we knew on what points our evidence had failed to convince our opponent, we might hope to give him some satisfaction; but it is impossible to meet the general and indefinite objections brought against it by our minister. He contemns our subject because, as he alleges, a "better case was made out years ago by Dr. Grant (*not* our Cheltenham fellow helper!) for the Nestorians."

But Dr. Asahel Grant never proved that the Nestorians were in enjoyment of the blessings of Abraham! He could not show that they occupied "the Isles of the West," or were located in the "West," as Israel was destined by the prophecies to be (Isa. xxiv. 15; Hosea xi. 10). He could not prove that they were "multitudinous," or "a great and mighty nation," owning "the Gates," preaching the Gospel "to all the nations, families and kindreds of the earth;" that they were therefore wealthy beyond their neighbours, "lending to many nations, borrowing from none," "reigning over many nations but subject to none;" (Gen. xxii. 17, 18; Hosea i. 10; Deut. viii. 18, xv. 6). He could not show that these wretched Nestorians, who are "ready to perish in Assyria," were "A nation and company of nations," like the House of Joseph (Gen. xxxv. 14, xlviii. 19). These things, and others like them, being God's sworn promises of blessings to "Israel obedient," Dr. Grant could not, and did not, show were the possessions of the Nestorians. But they *are* the possessions of the British races, as all men admit, and as we have shown not twice nor thrice, and therefore we maintain that the Ten-tribed House of Ephraim or Joseph are not the handful of Nestorians in the Khurdish mountains, but that they are the "great and mighty nation," doing God's work in the world, to His glory and praise, in the British Islands and in the Empire appertaining thereto!

Ours may be a "speculative question" to the rev. minister who has no "time" to look into it. But God has time to ponder it, and He is engaged in "forming" this noble race, "in order that by them He may show forth His praise" (Isa. xliii. 21). Our minister will not hear of such a channel for the discovery of the glory of the Lord, and he refuses to give it even five minutes of his time for careful, prayerful consideration. But whether he be right in so withstanding his Maker, and in refusing to recognise the only means that God Himself has appointed to confound the Atheist and to prove "that He is God," let the Word of God itself witness against this our new opponent (Isa. xliii. 10—12; xliv. 8). Our adversary calls our arguments "inconclusive." But surely our case is founded on a solid and logical basis, which neither he nor any other minister of God has yet succeeded in overthrowing! It is this.

1. God Almighty, who cannot lie, gave to Abraham and to his seed for ever, and therefore without abeyance, certain blessings and national privileges, exclusively.

2. We British have all those same blessings and national privileges to-day, exclusively.

3. Therefore, we British are the seed of Abraham, the heirs, for ever, of all the said blessings and national privileges.—Q.E.D.

Let our minister ponder these weighty words. If we are wrong, a thousand voices can prove the error! But if, after

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study, the statement stands, and has for ten years stood, without contradiction, then must our opposing minister with shame acknowledge that *he* is wrong, and must perforce accept the glorious truth that we present for his acceptance—namely, that the British nation is Ephraim-Israel indeed, the chosen of God, the heir of the world, the heritage and inheritance of Jehovah-Jesus, their God and King! Amen.

COLONEL R. D. OSBORN ON BRITISH POLICY AS RESPECTS CONSTANTINOPLE, EGYPT, AND AFGHANISTAN.

COL. R. D. OSBORN has written a long letter to the *Scotsman* of Edinburgh, under date Oct. 8, 1886, discussing the policy of our Governments of recent years in respect to the Eastern Question, and Constantinople, as well as regards our continued occupation of Egypt. He believes we have gone wrong from first to last; that we ought not to oppose Russia respecting Constantinople; and should have departed from Egypt long ago, though he sees clearly enough, with Lord Randolph Churchill, that it is too late for us to do so now. In Afghanistan, too, he believes we have acted quite erroneously, and should have endeavoured to make friends with the Afghans and respected their independence, instead of threatening them with the occupation of Candahar. He admits we have always acted for the best; but then our actions have had an erroneous motive.

We have ever desired in all we did to safeguard our Indian dominions, but by a perversity which Col. Osborn can see, but no one else in responsible positions ever saw before, we have always done the wrong thing, and so defeated our own desires and purposes. This led to the folly of the Crimean war; and now we are involved in an insane and impossible undertaking, since we have pledged ourselves to defend the Turkish dominions against Russia, and have occupied Cyprus as a retaining fee that we will certainly perform our part of the bargain! Meanwhile Constantinople is not the way to any British possession, and it is no concern of ours if Russia does desire that peerless Port! It is rather Austria's concern to keep Russia out, not ours.

We ought, the Colonel thinks, to have striven to put down Turkish misrule and to set up free Christian States where Russian ambition could have had no play; instead of which we have striven ever "to bolster up Turkey and to depress the Christian populations." If we had acted differently to what we did at the Berlin Congress, and not insisted on cutting Bulgaria into two parts, the present troubles would never have arisen (?). We have ever given our sympathy and support to the moribund Turkish rule, but leaned heavily against the rising Christian populations. The result, he declares, is what we see to-day. "The Turk is incapable of preserving his integrity and independence, and the Christian States, weak and divided, are unable to oppose a resolute front to external aggression; and South-eastern Europe, the theatre of so many cruel wars, is, as seems probable, about to become the theatre of a war *more terrible than any it has yet known*."

In this war, which Col. Osborn, it will be seen, describes almost in the language of Rev. xvi. 18, he thinks our duty will be to take sides, if at all, with Russia, against Austria (!) because "if Russia is allowed to expand freely towards the Mediterranean, her pressure on the Indian frontier will proportionately diminish! (We suggest a doubt here if Russia's object, like our own, be universal empire, and especially also the dominion of the Indian Peninsula).

So far the Colonel's comments on our policy in respect to the Eastern Question, and to the possession of Constantinople. As to Egypt, he believes we have been wrong altogether. The Suez Canal is no use to us! If we should be engaged in a war with France, for instance, our ships could not travel by the Mediterranean route. We should have to adopt the long sea voyage *via* the Cape, which after all, he declares, would only take a week longer than *via* the Canal! (Col. Osborn forgets that the voyage only to the Cape in fast steamers occupies about 3 weeks now!) By clinging to Egypt we have made France our enemy, and it had been better to have let her have Egypt and the Canal, we suppose, rather than incur her hostility!

Now, however, things have gone too far there to mend. "We cannot evacuate the country," he says, "because we are afraid of the anarchy that would follow our departure. We cannot annex it because such a breach of our privileges would involve us in a war most probably with more than one Power. And yet we do no good because we must work through a corrupt Government, omnipotent to obstruct, but powerless to initiate any reforms."

As to Afghanistan, Col. Osborn foresees that when the next difficulty occurs the Afghans, who "*are Russians at heart*" (!) will let them seize Herat and join the Czar against their own Ameer and ourselves, leading thus to a war to save India, which will have only two alternatives for its possible conclusion—namely, we shall either have to submit to Russia's incorporation of Afghanistan, or we shall have to conquer and annex that country, while Russia is at its back to help it with all the resources of the Russian Empire!

Such is Col. Osborne's truly pessimist view of the whole situation! We may rejoice that he is not Israel's Prime Minister! We see, however, that the points in which his opinions are most vulnerable are these—that he is not aware that this nation is Israel, and that God rules in all matters concerning His people. There is no wisdom or reason (in Col. Osborn's opinion) in any of our past policy respecting Constantinople, Egypt, and Afghanistan. Yet Minister after Minister has come into power, Liberal as well as Conservative, and each and all have shaped their policy with a view to prevent Russia seizing the great Gate, and to keep the Turk there as long as possible. One and all have seen the impolicy of our retaining Egypt, yet one and all have so acted that we cannot leave it now! How can this be accounted for save on our principles?

In respect to Afghan politics, Col. Osborn forgets Shere Ali's approaches to Russia, and that our sole aim from first to last has been to prevent Russia getting any footing at all in Afghan territory. It is because we cannot trust the Afghans, we have to take material guarantees to ensure our own safety. Anyhow, the nett result of all our leading statesmen's policy has been that we have our hand upon Afghanistan, and are resolved to-day, as we have been for 25 years past, that Russia shall not enter there if the sword can prevent it.

How do we account for all this perverse action as it appears to Col. Osborn? We reply that God's hand is apparent in it all! This our nation is Israel; the Russians are Gog. The bones of contention between us are—(1) The Gate promised to Israel by God Himself, and (2) the land of the inheritance, to secure which for Israel the condition precedent must be, in a military point of view, the possession of the Dardanelles, the Bosphorus, and of Egypt, too. The return of Israel and Judah cannot be effected, humanly speaking, unless Russia be kept back by the barred Gate of Constantinople, the key thereof being in our own hands; nor unless Egypt be ours to make sure of free access from India, from the East, and from the South-west for the returning Tribes.

Here we have military and national problems, of which Col. Osborn has taken no account, but which must be reckoned up, if the Bible be true, and if we be, as we know we are, the Ten Tribes of Israel, God's "dominion" and "inheritance" (Psa. cxiv. 2; Deut. ix. 26—29). But even on Col. Osborn's narrow line of argument, we can see he is wrong, because Constanti-

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nople in Russia's hands will make Israel's passage to the East, *via* the Canal, intolerable; and if Egypt be in France's possession (since Egypt cannot stand alone) the freedom of the Red Sea will be gone. To give Israel free access to India and to the East by the Canal, God has given her Gibraltar, Malta, Cyprus, and Egypt, besides Perim and Aden; and Col. Osborn may rest assured that in the event of war the power of this country will be found quite adequate and sufficient at sea to keep open the way for all nations, and especially for ourselves. The power of the Gates will suffice in all contingencies; but as regards Russia, Israel's safety in her future home in Palestine demands that Russia shall not have free access into the Mediterranean at all times, to harass and destroy *by sea*. Her strength on land is vast enough. If she were free also at sea to carry out her objects as well, then indeed ere long the dominion of the globe would be hers. But we thank God that that blessing is British-Israel's! Let them therefore praise His holy name!

Since the above was written, Colonel Osborn has been answered on some points by J. R., whose words we quote, as they express our own sentiments. On one point we beg to explain. No one seriously proposes that *we* should oppose Russia by war. Israel has no call to do that. But God is on our side, and will so arrange, we believe, that we shall secure the Gate in peace, *Russia notwithstanding*. J. R.'s letter, as it appeared in the *Scotsman* of Oct. 14, was concluded as follows:—

Colonel Osborn thinks that Russia ought to have our good wishes for the success of her designs in Europe, on the ground that success there would divert her attention from our Indian frontier. If it did so at all, it would only be for a short time. A military and despotic Empire like Russia is incessantly impelled to fresh conquests, and having achieved her destiny in the West, what proof have we that she would not turn, with increased power and whetted ambition, to pursue it in the East? A succession of ruinous campaigns in Europe would do more to cripple her resources and moderate her desires in Asia than the acquisition of fertile provinces and the pride of victory over a powerful and ancient rival. It is, indeed, probable, that if Russia be allowed at the present time first to isolate and then to defeat Austria, her next antagonist would be, not the Anglo-Indian, but the German Empire. In that case, Prince Bismarck's successor would have to pay a heavy price for that statesman's folly in refusing to support the sister State. Placed between a jealous Russia and a revengeful France, with Austria defeated and indignant, Germany would literally be at the mercy of her enemies. But there is little fear of such blindness on Bismarck's part. He is not the man to be misled by Russian promises or moved by Russian menaces. Even the threat of a Franco-Russian alliance is not likely to move him from the side of Austria. His only hope of being able to face such a combination is with that Power as a vigorous ally. Russia will strive to detach the German Powers from each other in order that she may defeat them in detail, but we may be pretty sure that she will strive in vain. The consideration that she will have to face their united strength may lead her to pause in her present movement, to postpone for a little her designs in the hope of finding a more favourable opportunity for prosecuting them. Or is it possible that, rather than endure the loss of prestige involved in withdrawing defeated from Bulgaria, she may choose to risk a war in which, if Germany supported Austria, she would secure the support of France. Such a struggle must take place sooner or later, and when it does come, our sympathies must be on the side, not of the Russian, but of the German people. Whether Russia conquered in such a war or not, the exhaustion consequent on such a deadly struggle would prevent her for many years to come, from seriously threatening our Indian Empire; yet still our sympathies are against her, not only because the exhaustion of defeat is always more thorough than the exhaustion of victory, but also because her triumph would be the triumph of a half-civilised despotism over the educated and comparatively free races of Germany.—I am, &c., J. R.

GREAT indignation is being expressed by the Protestant press of the country at the appointment of a Roman Catholic as Home Secretary.

SOWING THE SEED.

By E. M. RUSH.

PART II.

IN the former paper concerning Seed-sowing, lately published in the BANNER, mention was made of the generous aid afforded at a special time by the Liverpool British-Israel Identity Association; but our whole indebtedness was, and ever must remain, insufficiently acknowledged, for the help rendered has been invaluable. Large supplies of several editions of the broadsheet, "Britain's Inheritance," and thousands of leaflets, have been freely given, thus enabling us frequently to provide many of our Sowers with good things when the Free Distribution Fund has been at a low ebb.

It would be a pleasure to give here in detail, were it possible, and within our province, an account of the very wide and systematic distribution of Identity literature, published by "The British-Israel Identity Association," Liverpool, as it is probable that many readers of the BANNER are not aware of how much is being done. The publications referred to are sent out direct from Liverpool, the distribution being quite independent and far exceeding all similar work accomplished in and from London; but it is only within our power thus to draw attention to the distribution so energetically carried on in the North-West, and to prove how we benefit thereby.

Of the Liverpool Leaflets, No. 1 has been, and is doing good service outside our own circle of Identity believers, it having been distributed at the time of the late election by a Conservative body in a district in Kent, and five hundred copies have been accepted by the "Imperial Federation League" from the Anglo-Israel Free Distribution Fund; thus new ground has again been taken up, and it should be carefully observed that the political questions which the various Identity publications have brought before the public through other agencies are those upon which it is now seen both Liberals, and Conservatives can be agreed.

It may be that in the near future the light of Our Identity will illumine many matters which stand before the Country and Parliament for settlement, but for which now there is no agreement between the different political parties in the State. Being assured, as has been before stated, that the fact of the British people being Israel touches the foundation of all vital questions that concern us in this life, it seems reasonable to be equally certain that sooner, or later, when these questions are tested in the light now to be thrown upon them, it will be found that many difficulties which at present disturb and separate men will be cleared away, thus giving us a brighter hope of attaining a true union for all things that concern the good of the Empire.

And now, from political considerations we may turn in quiet thought to note the effect the good Identity news has had upon the mind of the Missionary to our brethren of Judah in Rome, who has already been mentioned in the BANNER. Once and again he has told of his new study, and then came mention of reading "New Testament Truth" (J. G. Taylor) as he was walking in the streets of Rome, and being so deeply interested that, losing count of time, he consequently lost an appointment. This valuable little work seemed mainly instrumental in removing difficulties that stood in the way, for shortly after the Missionary wrote: "I glance through the BANNER regularly, and read whatever attracts my attention on points on which I am still seeking further light. To my mind it (the Identity) is no longer a theory, but a glorious truth which alone accounts for the pre-eminence of the Anglo-Saxons. I feel much indebted for all the help kindly given me. I hope some day to be in a position to make some small return. Henceforth we shall be co-workers in spreading the knowledge of this grand truth, confirmatory of the inspiration of the Word Divine, and of God's faithfulness to His promises to

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Israel and the world." A postcard just received from this same co-worker states: "I hope this season to deal with the subject in a course of meetings, and to circulate the papers, etc., you have sent me."

From Port Nolloth, South Africa, comes the following report of distribution work: "I am very glad to inform you that traders from Great Namaqualand, and Damarland thank me very greatly for the BANNER OF ISRAEL, leaflets, etc., which I have sent them from time to time. I am only sorry that more of my countrymen do not take or subscribe towards the BANNER. You may depend that it is of great value here. Oh, what a blessing to us! I, with many more, thank God for the day we received it. Gradually is the fire kindling amongst us, darkness is turning into light; it has opened the Bible to the poor, and given us poor people a great insight into what we never knew."

Many and heartfelt are the thanks which the letter above quoted contains. The welcome given here to all that the Free Distribution Fund is able to send out greatly increases the desire that the work of our Seed-sowers should be amply supported, and greatly extended through the broad lands open to them.

From the wide Indian field are received many good words that spur us on to greater effort. A Sower dates from Bolaram, Deccan, writing: "I do not know how to thank you for the very many packets of tracts, leaflets, books, etc., you have sent, especially the two large packets. I must apologise for not writing earlier. (Our Sower, we know, is always full of work). Be assured that I am doing my best to propagate Our Identity amongst the troops here by placing the weekly BANNER OF ISRAEL into studious and diligent hands, in hospitals especially, where the pamphlets also go from hand to hand, and the leaflets I am casting abroad indiscriminately in barrack-rooms and hospitals, in order that they may provoke further inquiry, thus leaving the leaven to penetrate the mass. Mr. W. is making good use of his packet by sending to a relative in Bangalore, where it is received with much acceptance."

From one who labours for our soldiers in Poona, India, came the following welcome of a specimen packet: "Many, many thanks for the parcel of papers you so kindly sent me. I shall be thankful indeed to have the paper (the BANNER) you offer." This correspondent is now added to our list of Sowers, and will duly receive a share of supplies; but he is feeling, as many others do, the desire that the Gospel work in which he is engaged should—aye, *must be* continued; and we know well how the Identity work runs hand in hand with it. He adds: "Do you know of any person, or Society who would send me out tracts, or even old periodicals, fit for general distribution? I have so little to give the men."

If any friend will be willing and able to help in this work by sending direct to this new Sower, the aid will be most acceptable. Name, address, and further particulars will be gladly given on application to the Hon. Sec., as below.

With this thought we may fitly bring the present account of Seed-sowing to a close—that with thankfulness we recognise that Identity work is true Missionary work, which all leads on to the glory of our heavenly Father.

London, June 25, 1886.

Donations to the Free Distribution Fund will be gratefully acknowledged by the Treasurer, Miss Lawrence, Rosslyn, Hampton-road, Upper Teddington; by the Hon. Sec., Miss E. M. Rush, 103, Burnt Ash road, Lee, London, S.E.; or by the Secretary, C. Horner, Esq., 34, Sheen Park, Richmond, Surrey.

Rev. J. Albert

WE are glad to learn that a second edition of the late Mrs. Rogers's pamphlet, entitled "Where is the Firstborn," is now in the press. It is a very able work. A fourth edition of Mrs. Rogers's work, "The Coronation Stone," has just been issued.

"MEN'S HEARTS FAILING THEM FOR FEAR."

THE *St. James's Gazette* on Sept. 25 last published a paragraph from the *Spectator*, of which the following is a copy:—

THE WAR CLOUDS.

The *Spectator* observes that there is now more fear abroad in Europe than there ever was since the First Napoleon fell, and more reason for fear. The nations are crushed with defensive armaments, the annual military expenditure representing the interest at 4 per cent. on 3,000 millions sterling; yet there is not a country in Europe, except England, which is not waiting for a great war as for something as unavoidable as winter, or which at heart feels itself beyond the danger of a war of subjugation. For it is no "adventure," no short and sharp campaign, of which the nations are dreaming, but that gigantic calamity, a "European war," in which whole nations will be engaged, and first-class armies almost as large as peoples will slaughter one another, and the industry of a quarter of the globe will be mortgaged for half a century. Imagine Russia, Germany, Austria, Italy, and France all at once involved in a great war—and that is the anticipation—and where in Europe, except perhaps in this little island, will there be any peace, or at least any peace that will allow industry to proceed? Europe, without wishing war, is listening for it. The worst of it is that this is no passing phase of affairs. And it is by no means certain that the war fever, at least in the form of panic, may not spread here.

We look upon the above as an important and, no doubt, true statement. It cannot fail to be seen that the *Spectator's* anticipations are exactly in accordance with the prophecies of the Lord as contained in Luke xxi. 25, 26.

There is "distress of nations with perplexity." For the European nations are weighted down with enormous expenses for warlike preparations, the cost being, according to the *Spectator's* calculations, at least £120,000,000 a year! These preparations have been made in order to prevent war, and for defensive purposes, as respects Germany and Austria; but the *nett* result is that there is no national security gained for the vast outlay, and "men's hearts are failing them for fear," and "for looking after those things that are coming on the earth." The nations (our own being the bright exception) are "waiting for a great war," which they know to be "as unavoidable as Winter." There is "fear" abroad in Europe, more than even when Napoleon I. fell, and there is "more reason for it," says the *Spectator*. Our Lord declared that the nations should fear, because of "the things that are coming on the earth," and by reason of their "looking after them."

This is the very reason assigned by the journalist for the tremors of the Continental nations to-day! They are, he says, "waiting for a great war," nay, "a war of subjugation"—"a gigantic calamity"—in which whole nations will be engaged, and first-class armies, almost as large as peoples, will slaughter one another"! No wonder "men's hearts are failing them" to-day. No wonder there is everywhere "distress of nations with perplexity"! The *Spectator* mentions the very five Powers we have always believed will be the principals in the coming "great earthquake woe"—namely, Russia, Germany, Austria, Italy, and France. We believe the first and last-named in this list, will be pitted against the other three—"two against three, three against two;" a tremendous but not unequal contest, which will destroy the peace of Europe, its wealth and commerce, and leave one power alone as the survivor, to strive finally with Israel for the dominion of the world.

The journalist's expressive words are that "Europe is listening for war," without wishing for it—a sentiment which is the exact paraphrase of Luke xxi. 26, R. V., "men's hearts fainting (or expiring) for fear, and for expectation of the things which are coming on the world." This the modern writer declares is "no passing phase of affairs," but a dread certainty; and the Lord's prophecy affirms in almost the same words that the crisis is sure to come, for "the powers of heaven shall be shaken" (ver. 26).

We are living in momentous times, when the only comfort

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we ourselves can derive under the circumstances is presented to us by reason of Our Identity with Israel. Even the journalist, pointing to facts, declares that "England" alone of all the nations is free from the terrors of the coming woe, and does not anticipate the impending war. While peace will be banished from Europe, "this little island," says the *Spectator*, will perhaps be quite at ease, enjoying the peace which "will allow of industry to proceed." We may have panic, but of the real thing and its horrors, nothing at all! Surely, here too, this nation being Israel, the words of the journalist echo those of our Redeemer exactly. What said He who looked forward 1850 years, and foretold what should be the events of the present hour? "When these things begin to come to pass, then look up, and lift up your heads, because your redemption draweth nigh" (Luke xxi. 28, R. V.). The coming troubles will give us no pain and cause no sorrow. They will be the signal to us as Israelites that our nation's redemption and restoration to the Land and to God's favour at the same time are drawing nigh.

We shall therefore "look up and lift up our heads," assured that the terrible events in progress are making for God's glory and for our own return to "the inheritance," there to meet our King, Jehovah-Jesus. Ere that glorious event this nation's meetness for that blessing will be secured by the new covenant bestowed upon the whole House of Israel, as described in Jer. xxxi. 33, 34, and Heb. viii. 10—12. Made ready for the Lord, we shall thus by His grace and mercy be fitted for our future destiny as the messengers of His love to all the world; and so shall "the earth be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Hab. ii. 14). Israel, praise ye the Lord!

THE CHURCH AND THE GREAT PYRAMID.

By F. Gass.

The fulfilment of prophecy required that before the ecclesiastical polity of the Jews finally set in the blackness of darkness caused by the destruction of the temple and the temple worship at Jerusalem, the sun of the Gospel of Jesus the Christ should rise, as a Church, in the isles of the West, Great Britain, the retreat of Israel, and home of the throne of David.

According to the historian Gildas, as recorded in the Banner, the Christian Church was established in Britain, probably in A.D. 61, nine years before the taking of Jerusalem and burning of the temple by the Roman soldiers under Titus, in A.D. 70. The thought will, doubtless, be pleasing to all who accept the "Pyramid religion," which is the counterpart of that taught by the Bible, that the length of the Headstone at the apex of the Grand Gallery, 61 inches, represents on the scale of an inch to a year, the binding link in the continuation of the Church of Israel in union with the sceptre of Judah (see letter in Banner, No. 473, p. 35). This Great Step-stone, as has already been explained, gives in the sum of its arris, 721 inches, the date in years B.C. of the exile of the Ten Tribes of Israel from Palestine. So that in one way the Stone gives the time of their punishment for the awful crime of idolatry, and in another, the time of the rising of the "Sun of Righteousness" in these islands, as an expiation and cure for Israel's manifold sins and disobedience. But my object in writing this paper is to direct attention to other important measures, as I deem them, connected with the Great Step, and both the North and South ends of the Grand Gallery.

The horizontal distance from the North wall of the Grand Gallery to the South side of the Great Step-stone (accepting the angle of rise of floor as 26° 18′ 10″) equals 1688 inches, which, in years, gives the date of the great revolution of A.D. 1688, when James II. was cast from the throne, the Papacy defeated, and the fatal blow aimed at the Established Church turned against its enemies to their destruction. The horizontal distance from the North edge of the Great Step to the South wall of the King's Chamber, 536 inches, gives the years B.C. of the time of the end of the 70 years' captivity of Judah in Babylon, and the edict of Cyrus encouraging the Jews to return to Jerusalem to rebuild the temple. It is noteworthy that this horizontal flooring, the inch measurement of which agrees with the time of the fall of ancient Babylon, is connected by the regular inclined-floor chronology of the Grand Gallery with the present time, when the majority of Christians are expecting shortly to hear the crash of the fall of modern Babylon, the Great Babylon of the Apocalypse (Rev. xvii.). This fall, by violence (ver. 21) is intimately associated, as to time, with the final triumph of the Protestant Church of Israel, the destruction of the Papacy, and the junction of Judah and Israel as one nation before the Lord for ever.

The inclined distance from the foot of the Great Step (at floor angle) to the South wall of the King's Chamber, equals 598 inches, which gives the date that the Rev. Grattan Guinness records as B.C. 598, the time of the full commencement of the "times of the Gentiles" (2 Kings xxiv. 14). "All Jerusalem carried away captive." Hence "seven times," or 2,520 solar years, expires A.D. 1923. It can hardly be a mere coincidence in numbers, that this date is given by the distance from the North wall of the Grand Gallery, measured over the Great Step, to the place in the passage beyond the South wall (about 12 inches) where the floor-plane of the Gallery, carried onward, intersects the horizontal flooring above. By referring to diagram in Banner (vol. ix., No. 458, p. 399) it will be seen that this point of junction marked K, is of great geometrical importance. The distance between the two points, when measured as described, exceeds 1,922 inches by a fraction of an inch, and therefore chronologically represents the year A.D. 1923.

There is another length connected with the Great Step that demands special attention and reflection. The inclined distance through the solid bulk of the Step, from its foot to the South wall of the Grand Gallery, is 70·83 inches. Accepting the Feast of Tabernacles as the time of year that our Lord was born, Herod's Temple (as it is usually designated) was burned 70·83 years after Christ's birth. It was burned on the tenth day of the fifth month (Louis or Ab) corresponding to August 4-5. That is, by the Nativity date allowed by general consent, A.D. 70·83.* Hence there are two right lines, one inclined from the foot of the Great Step, and the other horizontal from its North edge, converging to a point at the South wall of the Grand Gallery; the first giving the date (A.D. 70-71) of the final cessation of the Mosaic ritual at Jerusalem, and the second, the date (A.D. 61) of the establishment of the Church of Christ in Britain. This convergence, and consequent junction of the two chronological lines, when the first disappears in the second, which proceeds onwards without interruption on the highest level within the Pyramid (with the slight exception of the floor of the King's Chamber) symbolises neatly the transference of the only faithful worship of God amongst the Hebrews, from Palestine to Britain, and from recalcitrant Judah to repentant Israel. It may be that the raised flooring of the King's Chamber, above the level of the passage, symbolises a higher standard of perfection yet to be attained, when the Twelve Tribes will be joined together, as one nation, in the worship of their Lord and Saviour Jesus Christ.

Leaving the Great Step and passing to the North end of the Grand Gallery, there is an important measure, the meaning of which has not yet been explained. I refer to the inclined distance from the North wall of the Gallery to the centre of the Well-mouth, 38·3 + inches. While preparing this paper I read the review in the Banner of "The British Church the

* Perhaps exactly correct, but certainly correct within a few days.

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Oldest Church in Europe," in which the author "John Bull," informs us that Gildas says, that Christianity was introduced into Britain five years after the Crucifixion. Five years, or more nearly four years and eleven months, added to 33·4 years, the age of Christ at death, equals 38·3 years, a period exactly corresponding with the number of inches in the inclined distance from the North wall of the Grand Gallery to the centre of the Well-mouth, 38·3 +. This inclined distance is equivalent to a horizontal distance of 34·3443 inches, or the period in years, that for excellent reasons may be accepted as the time that elapsed between the Incarnation and the Ascension. It is quite in agreement with an Israelite's sense of the fitness of things, that the North end of the Grand Gallery and the Well-mouth should give the time of the incarnation, birth, and ascension of Christ, and of the subsequent introduction of Christianity into Britain; and the South end, the date of the establishment of the succession of the Church of Israel, and its union, according to the Scriptures, with the sceptre of Judah, in the adopted home of the Ten Tribes of Israel, the Isles of the West.

SHEFFIELD ANGLO-ISRAEL ASSOCIATION.

On Wednesday evening, Oct. 13, the opening lecture of the season was given in the Cutlers' Hall, Sheffield, by Mr. W. H. Mason, on "Prophecy and History on the Westward Wanderings and Settlement in the British Isles of Exiled Israel."

The President, Charles Wardlow, Esq., was in the chair.

After briefly referring to the distinction between Israel and Judah, and to the captivity of the former House, the lecturer showed that according to Isa. xiv. 24—25, Israel would obtain freedom after the destruction of the Assyrian army in Judea, B.C. 710. Two years later, the Medes, who had long been struggling for liberty, appointed their first king, and the Tribes of Israel as their neighbours and fellow subjects would naturally take part with them and share their success; thus gaining freedom in the way and at the time foreshadowed by the prophet, although full freedom would only be gained half-a-century later at the break up of the Assyrian power. Herodotus spoke of a Scythian nation migrating from the shores of the Caspian to the shores of the Black Sea, which was settled in his day on the River Sereth, and were a mighty people. Esdras described the movement of the Ten Tribes in a like direction—*i.e.*, by the head waters of the Euphrates, and their settlement in Arsareth. The route was studded with Israelitish names of rivers, mountains, &c., while there were no Scythian-like memorials. Were not, then, these two peoples one and the same nation? The history of this people on their way to Britain verified Hos. ix. 17, and their subsequent history, for many centuries, Ezek. xx. 32—37. They had been brought into the "bond of the covenant." In 1813 they compelled the East India Company to cease encouraging Hindu idolatry, and in 1815 Britain took the place which she has since held of "the chief of the nations," assuming at the same time the position of the first missionary power. Britain, with her daughter-nations and American-Manasseh, had thus a glorious future—even that of restored Israel in the latter days.

A cordial vote of thanks was given at the close.

Kingsley on the Spanish Armada.—"One brave blow at the big bullying phantom, and it vanishes in sulphur smoke, while the children of Israel, as of old, see the Egyptians dead on the sea-shore. They scarce know how, save that God has done it, and sing the song of Moses and the Lamb. From all Europe, from all mankind, arose a shout of holy joy, a shout which was the prophetic birth-place of North America, Australia, New Zealand, the Pacific Islands, of free commerce and free colonisation over the whole earth.—*From Westward Ho!*

THE GROWTH OF GLASGOW.

A report on the vital, social, and economic statistics of Glasgow, has just been issued by Mr. James Nicol, the City Chamberlain. This report, which forms a bulky volume of 304 pages, extends from 1881 to the present year. In the chapters dealing with population, Mr. Nicol shows how Glasgow is overflowing into the suburbs, a migration favoured by the growing facilities for reaching the distant parts of the city, including tramcars and river steamers. The City Chamberlain, in estimating the population, takes in the contiguous suburbs only technically beyond Glasgow and really forming a part of it. On this basis he gets a tolerably trustworthy total of 760,307 persons, of whom 544,922 reside within the municipal boundaries and 215,385 within the suburban limits. This supports the claim of Glasgow to be regarded as the second city of the Empire, in population, if not in all other respects. Liverpool comes next, with a population of 573,202, followed by Manchester and Salford, the population of which taken together reaches a total of 535,449, or less than Glasgow without its populous and rapidly-increasing suburbs. Mr. Nicol shows the remarkable fact with regard to the rental of the burgh, that it is less now than it was four years ago, the figures being £3,417,255 for 1881-2, as against £3,406,370 in 1884-5. In other towns which have not advanced in the same ratio as to population, rental has increased in greater measure. The City Chamberlain explains this by the fact that other towns have not been feeling the pinch of shortened boundaries, and have not, therefore, an overflow population existing under separate jurisdictions. The report further deals with the parks and galleries of Glasgow, the shipbuilding industry, public baths, law and crime, commercial shipments from the Clyde, &c. Other chapters deal with distinguished burgesses of the city and with departed citizens who have served in the Town Council. It appears that with regard to 35 Councillors named, the average duration of life was 73 years, and in two instances the municipal worthies died at the patriarchal age of 96 and 92, with faculties unclouded.

Times, Nov. 26, 1885.

JEREMIAH XXXI. 35, 36.

The enclosed appears to the sender suitable for insertion in the Banner of Israel. The jubilee song as an illustration of Jer. xxxi. 35, 36. The newspaper cutting is from *The Times*. Query: Why should Englishmen, more than others, be interested in the doings of the "Patriarch Joseph"? Answer: Because of the Identity.—A. B.

Extract from "Echoes of the Week," by G. A. S. (See "Illustrated London News," Oct. 9, 1886.)

The truth is that the jubilee of 1810 had been heavily discounted by the splendid fêtes which had taken place twelve months before, when the king entered on the 50th year of his reign. Among the "curios" of the jubilee of 1809, I note a memorable "jubilee song," of which one stanza may be quoted:

"The sun rules the day, the moon rules the night;
The king rules the land, by *the very same right*;
His lawful succession just heaven will assure
As long as the sun and the moon shall endure.
And so say all of us!"

"The interest excited by Mr. Cope Whitehouse's papers read at the Oriental Congress on the situation of Goshen, and the prophecy of Jacob in Gen. xlix., has induced the chaplain of the British Embassy to invite a number of representative scholars to listen to a repetition of them. Among those present were Colonel Fraser, the British Military Attaché; the American Chargé d'Affaires, Dr. Krall, who has deciphered so many of Archduke Rénier's Fayoum papyri; and Captain Glenworth, now in the Austrian army. The lecturer's explanation of the local Arabic traditions, which ascribe to the patriarch Joseph the construction of the great Lake Mœris and the draining of the Fayoum district, were thought to throw much light upon many obscure allusions in Genesis and Exodus."

The Right Rev. Bishop Titcomb is the new President of the Metropolitan Anglo-Israel Association.—The Socialists have decided not to follow in the Lord Mayor's procession, but to hold a great meeting in Trafalgar Square.

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NOTICES.

All communications intended for the Editor, to be addressed: — "Philo-Israel," Woodcot Villa, Tyndall's Park, Clifton, Bristol.

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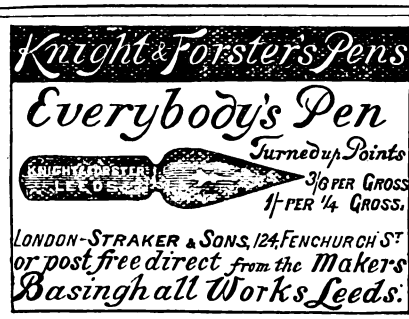
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V. L. CONRAD, Esq., Editor of "Lutheran Observer."
JUDGE FLANDERS, of New York.
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"HEAVEN'S LIGHT OUR GUIDE."

(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"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."—MICAH v. 8.

"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4

VOL. X., No. 516. Entered at Stationers' Hall.] WEDNESDAY, NOVEMBER 17, 1886. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

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ISRAEL "HIDING" HERSELF.

IN Isaiah xxvi. 20, R.V., we have a prophecy clearly connected with the latter times, especially with the judgments which God is about to pour out upon the Gentile nations for disobedience and "iniquity." The words are these, "Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself for a little moment, until the indignation be overpast. For behold the Lord cometh forth out of His place to punish the inhabitants of the earth for their iniquity. The earth also shall disclose her blood and shall no more cover her slain." The words seem to indicate that God means, ere long, to overwhelm the inhabitants of "the earth" for their iniquity; and, at the same time, bids His people, Israel, to hide themselves, as He did before on one momentous occasion in Egypt, when the Lord passed over their houses because of the blood, and destroyed all the firstborn in the Land of Egypt. On this occasion, as on that, the children of Israel, His people Ephraim, are directed to enter into their chambers and "hide" or efface themselves. They are directed to shut their doors or gates about them, "to fortify and close their foreign and home ports," as we read the passage, and for a "little moment" to wait in political concealment and self-effacement God's dealings with the Gentile non-Israelite nations who surround them. On them He means then to pour out "His indignation," coming out of His place to punish them for their iniquity. Such being the Divine purpose, and this nation being Israel, His chosen, we expect in these, the "last days," to find the fulfilment of the prophecy appearing in the history of our people. It is a remarkable fact that, within the last few days, we have an intimation from Paris, published in the *Standard* of October 23rd, deploring "the disappearance of England from the map of Europe"! She has, it is said, renounced "all continental policy!" She "no longer counts" in the affairs of the nations for more than "platonic sentiments." The notice, so strangely corroborating the prophecy of Isaiah above referred to, was to the following effect:—

ENGLAND AND FRANCE.

(Through Reuter's Agency).

Paris, Oct. 22.

In connection with Lord Randolph Churchill's return to London, the *Temps* this evening publishes an article upon England's present position in Europe. The journal says that it can very well understand that his lordship did not see Prince Bismarck and Count Kalnoky, since he had no stake to lay upon the table, and had in his pocket only a copy of his Dartford speech, which declared that England renounced all continental policy. "This disappearance of England from the map of Europe," adds the *Temps*, "is a misfortune for the cause of liberty, and consequently for France, whose political isolation is thereby rendered more serious." The journal, however, recognises the justifiableness of the resolutions announced by Lord Randolph Churchill, and states that they are the outcome of events which England applauded, and the full significance of which she does not yet appear to understand." The *Temps* then continues as follows:—

"The destruction of the European equilibrium, and the preponderant influence of a great military Power, have led to the formation of standing armies, the immensity of which causes England to be no longer on a par with the other Powers. She has for a long time past been living on her prestige, which was no longer proportionate to her effective resources. England suddenly recognised at the time of the Afghanistan incident, and more recently with regard to Bulgaria, the impossibility of coping with the land forces of the continent. She has therefore accepted the necessary sacrifice in officially notifying to the Powers that, in their differences, they should no longer count upon more than platonic sentiments on her part."

The policy of non-intervention in continental quarrels and disputes, which the *Temps* evidently despises us for announcing, is the natural outcome of the outrageous armaments which the nations abroad are forced to keep up as a matter of self-defence. We cannot cope with them, because these armaments eat the life out of all national liberty and prosperity. Our policy, therefore, dictated by prudence, common sense, and caution, is to leave these pugnacious nations to fight their own battles out among themselves—if fight they must—and to have nothing to do with them in their angry moods. We have our own possessions, and these we mean to safeguard, locking ourselves up inside them. There we shall "hide" ourselves, crying, "*Nemo me impune lacessit*;" not suffering any one to molest us there, what time the great earthquake woe shall desolate "yonder ill-consolidated," war-oppressed "Europe."

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Then, it will be seen, as we ourselves do see even now, that our policy is that prescribed for us by the Lord God of Israel, and that we are, after all, only doing what God has commanded us to do—to preserve and save us (like Israel of old) from the impending ruin of His fiery indignation (Zeph. iii. 8). We are under divine compulsion to obey. We must perforce do so; for God Himself commands! "Come, My people," He cries, "enter thou into thy chambers, and shut thy doors about thee and hide thyself for a little moment." We cannot, therefore, but declare a policy of non-intervention. We cannot but fortify our foreign and home Gates. We cannot but secure Egypt and Port Hamilton, Perim and the various other Gates we possess throughout the world, and wait with patience, in obedience to God's will, for "the little moment" to expire, when He will bid us "come forth" and take possession of the earth, of which He tells us we are, as His people Israel, the heirs! Praise ye, therefore, thy Lord, O Israel, and rejoice before your King, exceedingly!

The nations of Europe, in their mad iniquity, are preparing by their vast armaments the just retribution for their neglect of God's Word, of His Gospel and of His Day. They rejected the Lord Jesus, their King and Saviour, and the day of wrath will find them out, to their own terrible undoing. France, in her folly, thought to overwhelm Germany in 1870, but she was overwhelmed herself! Germany thought to put France down for ever, when she fined the nation 200 millions sterling and robbed her of her two fairest provinces, besides her fortresses—Metz and Strasbourg. But that very act will bring on her a war of revenge, when, if France be joined by Russia and Austria be first crippled, it may go very hard indeed with Germany. The bloated armaments, whose immensity the French *Temps* holds up to throw scorn at Britain, are the whips God has prepared for the destruction of Europe! But for Israel He has nothing but love, pity, and mercy, as of old, because of the blood! and God will, when the cataclysm comes to destroy Europe, hide His own people in the hollow of His loving hand for the very same reason.

Y CYMRY FO AM BYTH.

We are informed that among the Welsh there is a common expression used when they are excited, and nationally exhilarated, "*Y Cymry fo am byth*," meaning "The Cymry shall be for ever!" Surely this is a national response to the Scriptural promise to the House of Israel. "If the ordinances, the sun, and moon, and stars, and sea and waves, depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever!" (Jer. xxxi. 36).

The Welsh being a part of the House of Israel declare in their patriotic moments, "The Cymry shall be for ever!" just as we Anglo-Saxons of the same House, responding to another prophecy, shout out, "God save the Queen," "Long live our noble Queen!" (Jer. xxxiii. 17—26). Our opponents will pass by such inferences as these by a summary decision that since "the language of the Cymry has no affinity with Hebrew," therefore it can be no support to our contention that the Welsh have a common saying which appears to point to a blessing God granted to His people Israel, conferring on them everlasting national existence. Here, then, the issue is joined on a point of philology.

Has the Welsh language no affinity with Hebrew? and if it have not, does that fact cut off the entail, and prevent the possibility of the "Cymry" of Wales being after all the remnant of the Cimbri of the Romans, of the Cimmerioi of the Greeks, of the *Beth Khumree* of the Assyrian inscriptions, as well as of the Israelites of the House of Omri, or "Joseph"? We cannot repel this argument of our opponents better than in the words and admirable reasoning of the Rev. Robert Douglas, in his late able work, "Ephraim-England" (pp. 198—205). There he maintains the fact, first of all, that there is a strong affinity between Welsh and Hebrew. He tells us that a Jew lately admitted it to him.

A talented philologist, who had made Hebrew his study, stated to the writer of these lines some years ago, that so strong was the connection between Welsh and Hebrew that he found he could not obtain a good acquaintance with the latter without acquiring the former language!

The late Rev. Dr. Margoliouth (a converted Jew) was a great Hebraist, and he was always decided on the point that the basis of Welsh was Hebrew. But allowing the opponent's allegation regarding the alleged lack of affinity, Mr. Douglas declares that the inference drawn is incorrect. Even in the language of a fixed people like the English, the changes in language have been so vast, by reason of the mere lapse of time, that the "English of the Ninth Century and of the Nineteenth, differs as much as English now does from German!" If that be the case with a stationary people, "what must be the case (he asks) when the nation is broken up into fragments, for the necessaries of existence, and has no written literature worth the name? The language of such a people must go! Nothing can save it." "Language is entirely the creature of circumstances." "It is no test of race, but only of social contact." The case of the African race in the West Indies is, he says, in point. "In the Island of Jamaica they constitute about $\frac{5}{6}$ of the population, and yet Mr. Grant Allen stated in the *Fortnightly Review* some time ago, that *it took him three years to find out there a single word of African origin!* A short period had sufficed to obliterate the original mother tongue of this people!" Mr. Douglas shows what the effect of social contact was upon the Jews in their short expatriation to Babylon, lasting only 70 years; whereas "All-Israel," or the Cymri and Saxons, have been away from their Hebrew home over 2,500 years! He answers the inquiry in the words of Dean Prideaux (part ii., book 8): "Common people, by having so long conversed with the Babylonians, learned their language and forgot their own."

It took two generations to effect this change! Whereas Israel has been 80 generations associated with races using the Aryan stock of languages; and yet men demand that if we are Hebrews we should show traces of that origin in our present vernacular! After the Babylonian captivity Hebrew actually became a dead language to the Jews, and Ezra, when he read the Book of the law to them, had to employ interpreters "to cause the people to understand it" (Neh. viii. 4—8, R. V., *margin*, also "*Ephraim-England*," p. 201).

The fact is, then, that the Welsh, as well as their Anglo-Saxon brethren, dropt their Hebrew and adopted "the language of the Medes, or Old Armenian; and this, as Max Müller points out, was an Aryan or Indo-European tongue, but not a Semitic." Our opponents deny that we can be Semitic by race because we speak an Aryan or Indo-European type of language. But they forget that God declared Israel was to become "wanderers among the Gentiles," "Sifted among all nations as corn is sifted in a sieve;" "Scattered among nations and countries," "swallowed up among the Gentiles," "buried amidst the people of other races" (Hosea ix. 17; Amos ix. 9; Ezek. xi. 16, 17; Hosea viii. 8; Ezek. xxxvii.). They must then have "mingled" with the Aryan or Indo-European races, and learnt their languages during their long migrations. Such Israelites at that time must have been consequently Semitic by race, but Aryan by language! thus proving the false and delusive guide philology becomes in such a subject as ours!

To sum up. Those who would deny the Israelitish origin of the Cymry of Wales, and therefore of their brethren, the Anglo-Saxons of the rest of Great Britain and Ireland, must meet the facts which oppose them—namely, that these races originated in Central Asia, where Israel of the House of

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Joseph was cast out captive, and at the very same time; that there is an affinity between Hebrew and the languages these races speak, in dialectic texture and idiomatic structure; that the British folk are to-day enjoying all the Abrahamic blessings, spiritual and temporal, God granted to that patriarch, and "to his seed for ever," and that they have them all, exclusively, with reference to the other nations of the world. These are facts which cannot be explained away or passed over; and they constitute a body of evidence which should satisfy reasonable minds reasonably exercised, that the British are indeed Israel, God's chosen ones, His heritage and inheritance.

A FRESH INSTANCE OF SPIRITUAL BENEFIT DERIVED FROM IDENTITY READING BY AN INFIDEL.

We are always glad to publish cases in which our literature and the facts of our case have, by God's mercy, been used to open the eyes of the careless and the scoffer. We have now before us the letter of one, 71 years of age, who for 25 years of his life ranked himself as an "Infidel." During that long period he does not recollect having ever entered a place of worship! During those long years, a quarter of a century, he never read the Word of God! But in 1863 he was brought to the Lord who bought him. He then resolved not to read the Scriptures of the Old Testament, because he tells us that the perusal of those same Scriptures first drove him to Infidelity! He believed, when his eyes were opened to his condition as a sinner saved by grace, that the New Testament contained everything needful for salvation, and he determined to content himself with that! In the year 1870, or thereabouts, he was led to peruse Mr. E. Hine's 27 Identifications. And then and there he adds, "Glory be to God," the Bible as a whole became to him and his an unsealed book. From that time he has done all he can to spread the knowledge of Our Identity, and gives of his humble means to distribute the literature which has done himself so much good. To prove his earnestness in this cause, the aged disciple we are alluding to has printed and circulated leaflets in his neighbourhood, in which he makes such statements as these. (We suppress the name of the individual, because we have no wish to do more than publish facts.)

Mr. —— having been an Infidel for 25 years through not understanding the Bible, feels deeply interested in helping his neighbours to understand that the Bible is the literal history, past, present and future of the British people, and the Jews, that is of the English, Welsh, Scotch, Northern Irish, and Americans.

Mr. Bradlaugh would not have been an Infidel if he had not had an inquiring mind, and finding the Bible to be a book of confusion, and no one able to enlighten him upon it, gave it up.

Tom Paine would not have been an Infidel if he had understood the difference between the Ten Tribes of Israel and the Two Tribes of Judah, or those called Jews.

In another leaflet he testifies that "Mr. ——, the writer of this paper, would not have been an Infidel for 25 years, could he have understood the Bible, as the history of this nation, which it is."

This zealous Christian worker is now a preacher in the streets, and also a large distributor of the Identity literature. On this subject he makes some practical remarks as to his plan regarding the distribution of works, on which he affixes a notice to this effect:—

Mr. ——, next door to the chapel, intends calling every Sabbath afternoon and exchanging this book.

He also invites anyone wishing for information kindly to meet him at his house, between seven and nine, on Thursday evenings, and if enquirers would write their questions upon a slip of paper and place it in his letter box it would give an opportunity of getting information together and save much time.

Lest people should charge him with preaching Identity, but omitting to proclaim Christ and His salvation, he circulates some of the Dublin Tracts with the Identity literature, one to each parcel, and thus proves that he does not allow the glorious news of Israel's discovery to eclipse the other "good spell" regarding the message that "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life" (John iii. 16).

This aged sower of Identity literature thinks a division of labour in the distribution would be good for the cause. Some (he thinks) should distribute the parcels from door to door, while others less active might prepare the parcels for circulation, pasting on the outside of each a notice that "this literature is left for perusal, and will be called for again by the distributor," naming his address in full. The plan seems to be a practical and easy one. We hope those who read these details may carry them out in practice, and thus largely increase the publication of Our Identity among the people.

We also trust that our clerical friends, who look for spiritual results from Our Identity teaching, will see that it meets Infidels on their own ground and silences them. It does more. It shows the Atheist that the Bible, after all, is a Book of truth, and that, being sinners themselves, they have in the Crucified One the Saviour they need, even the King of Israel, the Christ.

ISRAEL IN BRITAIN

By Maude Whatham.

Before attempting to prove that in the Anglo-Saxon race we find the Lost Tribes of the House of Israel, let us satisfy ourselves that those Tribes were lost and are lost; for we must not forget that there are many who affirm that the Ten merged into Benjamin and Judah at the return from Babylon, and that after the destruction of the Holy City the tribal distinctions of the twelve sons of Jacob were lost in the ruin of the downtrodden Jews of past centuries and our own time. We take the highest authority first: the Inspired Word. (2 Kings xvii. 18, 23). All commentators are agreed upon one point: if Ezra, who with Nehemiah led back the Jews to Jerusalem from Babylon, did not actually write the book of Kings, he certainly revised it, and he, in verse twenty-three of the chapter already quoted, uses these words: "So was Israel carried away captive out of their own land to Assyria, unto this day."

Again, in 1 Chron. v. 2, we find this same Ezra stating emphatically that the genealogy was not to be reckoned after the birthright—but the birthright was Joseph's. Yet in the book of Ezra mention is made only of the Princes of Judah and Benjamin. Now it stands to reason that this was because Joseph was not represented at Jerusalem at that time, as indeed in the book of Kings it is stated he was not. Again read with care Zech. x. 6, 10 (bearing in mind that this prophet wrote at this period—Ezra v. 1), and ask yourself could Joseph have been in the land of promise when this was written? A negative reply is only reasonable to such a question as this. A great deal has been made of the statement in St. James, "The Twelve Tribes scattered abroad." To begin with, this epistle can scarcely be said to be addressed to scattered Judah, as it was written A.D. 60, and the Jewish nation was not scattered until some twelve years after that date, when Titus took and burnt the city. Those who compiled the Reference Bible did not certainly take the passage to mean what our opponents do, for they connect it with St. Peter, who (A.D. 60) greets strangers in Pontus, Galatia, Cappadocia, Asia, and Bithynia, and for the meaning of "strangers," from here reference is made to John vii. 35. Once again our Bibles connect both James i. 1 and 1 Peter i. with Isa. xi. 11. "His

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people," &c., who were, as all students of the Bible know, outcast Israel. Can we, however, venture to say that St. James, St. Peter, and St. Luke (Acts xxvi. 7), knew of the existence of the scattered Ten Tribes, since our Lord spoke of the "lost sheep of the House of Israel."

Since the Jews spoke of the dispersed among the Gentiles, they certainly did not think that they had merged into the two remaining tribes. On the contrary, they must have known what Josephus did, viz., "The Ten Tribes did not return to Palestine; only Two Tribes served the Romans after Palestine became a Roman province" (Antiq. xi. 3, 10 and v. 2). He also said, "So Ezra read the epistle of Xerxes at Babylon to these Jews that were there . . . . and sent a copy of it to all those of his own nation that were in Media . . . . Many of them took their effects with them, and came to Jerusalem, but then the entire body of the people of Israel remained in that country, wherefore there are but Two Tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond the Euphrates till now, and are an immense multitude." Jerome says: "The Ten Tribes inhabit to this day the cities and the mountains of the Medes." Kitto: "After the captivity we hear very little of the territories of the Tribes, for Ten of them never returned."

In the face of such authority as this how can the Biblical or historical student declare that the Ten Tribes never were lost? History, sacred and profane, states that the House of Joseph was cast out of her dwelling place. If so, where did she disappear? In order to search her out, we must make sure that we shall know her when we meet her upon the pages of history, and for this purpose we must get us to Holy Writ to learn who and what she is, why she was thrust out, and for what she has been preserved alive among the nations.

MR. L. E. DE RIDDER'S LECTURE AT CLIFTON.

On Oct. 29, Mr. L. E. De Ridder, of Clifton, lectured before the local Israel's Identification Association, on the subject of the "Federation of the British Races—that is, of British-Israel." There was a fairly large attendance, and the lecture was a useful and able exposition of the subject. The following is a summary of the points dealt with.

"Confederation," said the lecturer, is the largest, grandest question of the day. It concerns an Empire which is the most splendid and extensive the world has ever seen. Comparing the Britain of 50 years ago, in 1837, when the Queen came to the throne, with what it is to-day, what do we see? These Islands then were Great Britain, and the Colonies Lesser Britain. But to-day the order is reversed. The Colonies are Greater Britain already, and we Lesser Britain! And what will the contrast be a century hence, when Australia alone will contain its 100 millions? In 1837, the population of the United Kingdom was 25,648,008. That of the North American Colonies 1,472,000, and of the Australasian, 134,059. But in 1885, what is the contrast? Britain contained in that year, 36,331,300; while the North American Colonies had on the 4th April, 1886, estimated, 4,776,000, and Australasia 3,278,934! That is, the population of the United Kingdom had increased 41 per cent., the North American Colonies, by 219 per cent., but Australasia by 2,345 per cent.! Another point is this: in 1837, at the Queen's accession, our Colonial possessions were occupied by trading companies only; to-day by nations, small in size as yet, but self-governing and rapidly increasing in numbers. Taking a bird's-eye view of the British Colonial and Indian Empires, what we see is this:—First Heligoland and the Channel Islands close by our shores. Gibraltar and Malta first-class Mediterranean fortresses, provisioned each for seven years in case of war—the first acquired in 1704, the last in 1800. We see also Cyprus in the Levant, which is not exactly a part of our Empire yet, but is virtually so, since we hold it by a treaty, just as long as Russia shall hold her Armenian fortresses, and that we know from Scripture will be till Russia is destroyed by the coming of the Lord to fight for Israel (Ezek. xxxviii.).

Then we see Egypt, where we are exercising a protectorate distasteful to France; and Aden occupied in 1839; and Perim at the entry of the Red Sea, seized in 1857 by the British nation, dates which tell us how recently those Gates have been acquired, and how new our Eastern Empire is. Further Eastward is the great Peninsula of India, acquired first by a company of 213 merchants, with a capital of £70,000, whose charter dates only in A.D. 1600, but which now is the brightest jewel in Queen Victoria's crown!

India acquired, led to the annexation of Ceylon, the Laccadive and Andaman Islands; Lower Burmah in 1852, and now Upper Burmah; the Straits Settlements, Hong Kong, and the Treaty Ports of China and North Borneo. The size of India and Burmah alone, all added to the Empire in quite recent days, is 1,452,375 square miles; but Upper Burmah, with a territory as large as France, is not included in these figures. The trade of India, China, and the Straits Settlements, he showed, had grown since the Queen's accession, in 1837, enormously—*i.e.*, from £22,800,000 in 1842, to £206,000,000 in 1885, or equal to the entire trade of the British Empire 50 years ago!

The lecturer next reviewed the Dominion of Canada, and the splendid accession of strength it brings to the Empire. The new Gate Esquimault in Vancouver's Island, situated at the terminus of the newly-finished strategic railway which connects the Atlantic with the Pacific, enables the British to throw military forces and guns on to the shores of the Pacific in 16 days, and thus forms an efficient counterpoise to Vladivostock, the Russian Sebastopol to the North of China. The Russian port, however, is under this disability, that for three months in the year the harbour and the land approaches to it from the heart of Russia as well, are impassable for ice. Federation, the lecturer went on to say, has been growing as an idea since October, 1864, when the confederation of the Canadian Provinces was mooted, and in July, 1867, the union was proclaimed throughout four provinces, which became the Dominion of Canada. After that, Rupert's Land, the North-west Territory, and the Hudson's Bay country, were all added to the Dominion, such additions amounting to 2,700,000 square miles, an extent of territory nearly twice as large as all India and Burmah together. In July, 1872, the Dominion of Canada, as we now see it, was completed with a grand united area of 3,820,000 square miles of territory! The lecturer gave statistics showing the enormous increase of Canadian exports and imports during the last 50 years, and passed in review the condition of the British West Indian Islands, and South Africa with the recent acquisition of Bechuanaland—a most productive and fertile country; a land as large as Spain, and added to the Empire within the last few months. He spoke also of the Mauritius, the Seychelles, and then of Australia.

The growth of that Confederation of States, for such it is, he said, had been very rapid. The country had at first been used by us as a convict station. In 1851, Melbourne was a town of tents. Now it is one of the finest cities in the Southern Hemisphere. Parliamentary Government was granted to it in 1856; to Tasmania in 1859; to New Zealand in 1853, and 1875.

The growth of the trade of these Colonies had been simply enormous. Statistics to prove these facts were fully furnished by the lecturer. Before long—he went on to say—Australia will contain many millions of free-born British folks. Is it likely that they will submit to be treated as if they were an inferior race to those who inhabit these islands? They are now loyal to a man. But will they continue to recognise the supremacy of the British Crown if they are allowed no voice

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at all in Imperial questions which affect them, such as the national policy which involves war and peace with foreign nations? The lecturer quoted from several issues of the BANNER OF ISRAEL, the opinions and speeches of Lord Dufferin, the Viceroy of India, of Mr. Howard Vincent; of Mr. Dallas, the Australian statesman; of Sir John Macdonald, the Canadian minister, and others, to shew the high estimation these great men have formed of the subject of Federation and of all that it involves, as well as of the magnificent future of the British people; of their language; their power; and their Dominions. He concluded a very interesting and instructive lecture by showing how the Federation of the British Empire would be only a fulfilment of the Word of God, and of God's promises to Israel that their race should become in these our latter days, "A nation and a company of nations" (Gen. xxxv. 11), in furtherance of God's design that eventually to them should belong "the kingdom, and dominion, and the greatness of the kingdom under the whole Heaven, as the saints of the Most High"—that is, as "the children of Israel" (Dan. vii. 27; Psa. cxlix. 1, 2; clxviii. 14).

OUR NEW GATE, PORT HAMILTON.

THE subject of "the Gates" is one which has the closest connection with Our Identity. Our existence as a "great and mighty nation," such as Israel was destined to become, depends on our possession of these strategic positions. The Overland Route to India would be closed against us ere long if we were to lose or surrender Gibraltar, Malta, Cyprus, and our tenure of Egypt. If the French held these positions, and the Russians were masters of Aden, Perim, Socotra, and the Mauritius, what would be the value of our East Indian trade, and how long would India itself be ours? No British steamers could navigate the distance between our home ports and Bombay, for instance, without the help of these coaling-stations, because none of these vessels can carry coal to last a voyage of twenty-one days. It is, of course, conceivable that in time of peace foreign nations would sell us coal at these spots, if in possession, and so give us access to our Heathen Empire and Colonial possessions beyond, in the far South and South-east.

But we should, then, at best, be living only on the sufferance of the nations, and the first great war would at once close the route, and leave us without access to our own Colonies and foreign settlements. There is, however, another consideration, and that is that, supposing foreign nations to be the owners of "the Gates" on the road to India, they would not be able to store them with coal fit for the consumption of our ocean steamships, which is another reason why, in time of war or other difficulty, our route to the East would be closed if we were without the possession of the Gates. For, in fact, the coal used for ocean steam navigation comes principally from British or Welsh ports and mines, and foreign nations having little of this commodity, would be unable to supply us except on the very unlikely supposition that they would buy the coals of us to store them in the Gates, in order, at last, to sell them back again to us on our voyages to and fro! It is clear, therefore, that our very existence as an Eastern, Southern, and Western Power depends upon our possession and firm hold, too, of "the Gates of those who hate us," and we find, accordingly, that God has given them all to us, and is adding to them constantly, as He sees we nationally want them. Almost the last addition was in quite an unlooked-for direction! Who ever thought we should require a fortified spot in the far distant China seas in a narrow strait between the Corea and Japan? and who ever imagined that our interests in those parts would grow so largely that we should have to defend them against any possible interference from the side of Russia? Yet that is the grave fact which calls for our attention at the present hour?

A Gate was needed to the North of the China seas, and the object of the Gate was to safeguard our growing Chinese commerce from the attack of Russian men-of-war assembled in Vladivostock to the far North. This being the nation's need, we see how God has met it by giving us just the very spot we wanted in the very situation needful for the purpose, at the very time when the Gate was required! Port Hamilton is a veritable strategic position. It is insular, to begin with, and its approach is by a single deep entrance only 400 yards broad. It is situated off the Southern point of the Corean Peninsula, 420 miles from Shanghai and 210 from Nagasaki. It is only 150 miles from the Southern Island of Japan. The place, therefore, commands the Straits and the Yellow Sea as well.

"Port Hamilton was purchased by the British Government in March of last year, through the mediation of Sir Henry Parkes, at that time our Ambassador at Berlin. It was then stated that no better coaling station, nor no better shelter for ships, existed round the stormy coast of Quelpart. The port in question is formed by three islands, called the Nankow group, which lie about 38 miles N.N.E. from Quelpart, a large island off Corea. Two of the islands, which are large and deeply indented, nearly meet at the North, and a third and smaller island lies between their South-eastern points. The three enclose the spacious harbour of Port Hamilton. It stands almost at the converging points of the sea routes between the Yangtze-kiang, the Northern ports of China, and the treaty ports of Japan, and also commands the Corean Strait and the Southern approach to the Russian arsenal of Vladivostock. At the time the arrangements for its acquirement were being made, the promoters of the scheme hoped it might become the "Gibraltar of the East," just as Vladivostock forms the Sebastopol of the East. It is 1,100 miles nearer Vladivostock than Hong Kong, being only 700 miles from the Sebastopol of the East, which, therefore, if we give up Port Hamilton, will be 1,800 miles from the nearest British station." —*Bristol Times and Mirror*, Sept. 7th, 1886.

Judged by another standard, it will be seen that Port Hamilton answers well to the ideal of one of Israel's naval Gates. It is placed at just such a distance from our next great Chinese Gate, to the South, that a man-of-war fully coaled up could run to it and back from Hongkong without taking in a fresh supply. It is situated, as we have seen, 1,100 miles from Hongkong, and, therefore, at only $4\frac{1}{2}$ days' steaming distance from it. Our ships can run nine days without coaling, with ease. As a coaling station, Port Hamilton is thus needful to enable us to put a check on Russian advances Southwards, and we require a coaling station to the far North in the Chinese Seas, independent of Chinese, Japanese, or Russian control. The stores at Shanghai and Nagasaki could not be relied on in time of war, because those ports would be neutral in such seasons, and the Russians have an establishment at each of these places.

By holding Port Hamilton without fortifying it, as we also do Perim Island, we should be incurring no responsibility, but we should secure "a Gate" for present peaceful purposes, which Gate, in time of war, like Perim, would doubtless be speedily converted into a "place of arms" impregnable by other nations.

The Times considers that the importance of Port Hamilton is greatly enhanced by the completion of the Canadian Pacific Railway, and we would add, by the resolution to fortify Esquimault, our Vancouver Gate, regarding which we are sure to hear more as time goes on. The railway is a strategic line, which adds immensely to our nation's power and influence in the Pacific Ocean, and will cause new openings to be made for mail and trade routes in that great highway of the world. These routes will require new protection and new Gates to safeguard them. The naval power of Israel will need strong *places of arms* as *rendezvous* for our fleets, and as coaling stations for our ships of war. The one which dominates the Corean Straits is in a strategic position of the first-class, and will one day

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(declares the leading journal) take rank with Bermuda, the chief Gate of the West Indian possessions of Israel!

The importance of Port Hamilton as a Gate is testified by the fact that Russia, in order to compensate herself for the loss of prestige by our hold of this new Gate, desires to occupy Port Lazareff, in the Eastern coast of Corea, 480 miles North of Port Hamilton, and 390 miles South of the great Russian naval arsenal, Vladivostock. The latter port, however, labours under the disability which most of the Russian harbours also suffer from. It is ice-bound for about three months in the year, and therefore Russia is only too glad of the excuse which makes it needful for her to seize upon Port Lazareff, in Corea, by force of arms, and convert it into a *place d'armes* to threaten our trade and naval power in the China seas. Port Lazareff, however, though a strong place, is not so strong as our new possession. It is, in the first place, on the main land, and will require large fortifications to defend it adequately from attacks by land.

It is, further, at a great distance (1,560 miles) from the Russian station of Nicolaieff, and 1,200 from Yokohama.

But for Russia it probably means this advantage: that their new gate, if she secures it, will give her the whole of the Corea in time. This would be the result, probably, in our own case under the general law of "the Gates," but whether it will stand good in respect to the Russians, remains to be seen.

Our opponents, no doubt, will urge that the national greed which seeks a new point of departure in Port Hamilton will defeat itself by putting on us burdensome responsibilities which we cannot meet or afford, and that it is immoral to take possession of places with the sole object of increasing our influence and enlarging our territories. The argument, however, will not bear investigation. Our Gates have been acquired sometimes with the free consent of the late owners or have been the fruit of victorious wars, honourably waged. They have all been the gifts of God to His people, according to the promises, and Port Hamilton is no exception. It has been acquired by negociation, and yielded by the Government of Corea for some fair equivalent, either to that or to the Chinese Empire. It was purchased.

Our commerce on the China seas is now enormous, and calls for the increase of safeguards and protection from the attacks of an unscrupulous Power like Russia, our real enemy, whose aim is to destroy our trade and to seize for herself the wealth and strength that commerce brings to its fortunate possessors. Being the gift of God to our race, according to the promises to "Abraham and his seed for ever," we find the Gates are multiplying on our hands. To-day it is Esquimault, yesterday Port Hamilton, and to-morrow it will be some fresh island or harbour which God sees to be now needful to strengthen our Power, as the heir of the world, and to weaken that of our enemies. Being His people Israel, these things are happening to us. The Russians, the Germans, the French and other Gentile nations, not being Israel, it is no matter to them to whom the Gates belong, since the world is not destined for them; but they are themselves to fall to Israel, "the heir of the world," to whom also "the kingdom and dominion and the greatness of the kingdom under the whole heaven" has been promised by the solemn determination and oath of their God, the Lord Jehovah, for the world's benefit.

That the Russians and French are, in fact, Israel's enemies of the future, if they be not their enemies to-day, is manifest from the tone of their public Press at the present hour. The *République Francaise*, of Sept. 3rd, declares, without any evasion, that "there is no longer any identity of interests in the Mediterranean, except between Russia and France, and we should consequently not hesitate to aim in the Mediterranean, as in the far East, at coming to an understanding with Russia, against the British invasion." These words divulge what the true feelings of these nations are, and how distinctly they are in Scriptural language "the enemies" of the British nation. The "Gates" of these enemies are to be in British hands, and therefore we see Port Hamilton, a Gate which Russia desires to possess, in the safe keeping of God's people, whose enemy Russia is already, and is destined to be more distinctly hereafter (Ezek. xxxviii. ✱).

As we are writing, a report has been published originating, it seems, with some official in Port Hamilton, that that stronghold was about to be abandoned by the British Government on account of the expense which its proper fortification would have entailed on the nation. We are glad to see that on Sept. 7th, 1886, the subject was brought before Parliament by Dr. Tanner, and that his question was answered by the Government in the following satisfactory terms:—

PORT HAMILTON.

In reply to Dr. Tanner,

Sir James Ferguson said that no decision had been taken to abandon Port Hamilton. It had been occupied by her Majesty's naval forces since May 12th, 1885.

NORTON ISRAEL'S IDENTIFICATION ASSOCIATION.

ON Wednesday evening, Oct. 6th, the half-yearly Tea Meeting was held in connection with this association in Mr. Cammell's Schoolroom, Norton Woodseats. There was a good attendance, and the chair was occupied by the President, Mr. Edward Lister. The proceedings after tea commenced with the singing of Dr. Watt's beautiful hymn, "Shine, mighty God, on Britain shine." After prayer had been offered, Mr. John Bramall gave an address on the subject, "The oath of Jehovah, the sole guarantee for the fulfilment of the divine covenant with Israel." References were made to various portions of Holy Writ to show that throughout the whole course of Hebrew history Jehovah has ever borne in mind the oath which He sware unto Abraham, that He remembers it still to Israel in exile, and that it also remains to-day our hope for the fulfilment of what we are looking for in the future.

Mr. Wrigglesworth followed on "The stone kingdom;" and the Chairman spoke upon the present aspect of political questions, as affecting foreign policy, viewed from Identity standpoints. Mr. D. Linn gave a reading from "Oceana," and Mr. W. S. Cavill an address upon "Israel's Training in Exile." Hymns were sung at intervals, and the evening passed away, as a whole, very enjoyably.

A CORRECTION AND A CHALLENGE.

CAPTAIN G. P., of the Royal Navy, whose words we quoted on page 401 of this year's BANNER in connection with *The British Protestant* has written to us privately, protesting against our statement that he had been guilty of "evil speaking as against believers in Our Identity with Israel." He declares that he had no intention at all of "speaking evil" of any Anglo-Israelites, and that he used the words we quoted "to express his own opinions of the theory which is that, especially with regard to language, that great and almost only test, it has not a leg to stand upon." In reference to the above, we beg to say, that we have no desire at all to pain our correspondent, and gladly hereby withdraw the word which offends. Captain G. P. has not "spoken evil" of the believers. But he has spoken very disrespectfully of the thing they believe, and thus thrown discredit on their judgment and discretion. Wishing that our opponent would give his views to the world, we met his request that we should afford him room for two letters in the BANNER, by suggesting that he should send us the two of reasonable length each, and couched in moderate terms; on the understanding that when published, we should do our best to show the weakness of his arguments, whatever they might be. We await our opponent's reply, and hope he will enter the lists with us for a friendly discussion under his own proper name, and not under the pseudonym, G. P. of the R. N., as heretofore. Since the above was in type Capt. G. P. has declined to appear in the BANNER, but trusts he may be able some day to publish against us on his own account.

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PROGRESS IN TUNBRIDGE WELLS.

We are glad to hear that Mr. Reuben Harris of Rotherhithe, London, has delivered a very successful lecture in the Town Hall, Tunbridge Wells, on the subject of Our Identity. There was an animated discussion after the lecture, and no difficulty experienced in regard to the expenses. We are glad to learn that Mr. Reuben Harris has been among the Kentish hop-pickers, teaching them the truths of their Israelitish origin. He was, we are informed, very well received, and the Identity was gladly accepted by several of his hearers.

Correspondence.

To the Editor of the "Banner of Israel."

Sir,—Upon sending one of the Anglo-Israel tracts, entitled, "A Résumé of the Scriptural Argument," to a clergyman in our district, along with a concise letter, and one of the "Anglo-Israel Identity Catalogues," I received an answer from him to this effect:—

"That the arguments used in the tract, were 'weak and inconclusive.'

"That he considered Dr. Asahel Grant's case for the *Nestorians* a much better one.

"That Milman, in his 'History of the Jews,' says: 'The American-Indian Theory was a favourite with some Spanish writers, and has been received by some wild American authors.'

"That the common-sense conclusion of the whole world seems to be that many of these exiles, not intermarrying with the neighbouring tribes, would retain their features, character, manners and institutions.

"That Bassuage may be right, to a certain extent, in speaking of the Babylonian Jews as their descendants, and that Dr. Grant may have found many of them among the modern Nestorians.

"That Dr. Grant's was, in his opinion, the most plausible theory, if adopted with some reserve and not exclusively."

* * * * * *

Now, sir, as a student of A. I. Identity Truth, I should take it as a great favour if you would review in the pages of your journal the sentiments of this clergyman who does not want to have any further argument with me upon the subject.—Yours faithfully, C. E. P.

Manchester, 21st Oct., 1886.

Note by the Editor.—We have already, on p. 446 of this year's Banner, made some remarks on the views of the clergyman in question, whose words are quoted by C. E. P. The Nestorians may be, and very probably are, a remnant of Israel "ready to perish in the Land of Assyria," as described in Isa. xxvii. 13. We only demur to the statement of Dr. Asahel Grant that they are the Ten-Tribed nation or House of Ephraim, whose *habitat* must be the Isles of the West and the North country, as God is true (Jer. iii. 18; Isa. xxiv. 15; Hosea xi. 10). The Babylonian Jews cannot be "the remnant of Israel," because though "the Jews are Israelites," the House of Joseph being Israel, "were never Jews." Milner states "that many of the exiles of Israel, who did not intermarry with neighbouring tribes, would retain their features, character, manners and institutions." Granted; if the exiles were destined to remain always in one spot. But what if God intended them, as the Scriptures show us He did, to be "mingled among all the nations of the earth and yet not a stone or grain of them was to fall to the ground?" Milner's theory, adopted by the "clergyman," does not agree with such texts as Amos ix. 9; Ezek. xi. 16, 17, 18, which describe Israel's prescribed *wanderings* as distinguished from those of Judah, or the Jews. If the Israelites remained in one spot, with features, character, and the rest unaltered, there could be no chance of their being "lost," as God intended them to be, as proved by Ezek. xxxvii. 1—15; Hosea viii. 8; Matt. xi. 6, and xv. 24, &c., &c., and no difficulty in now finding them. They were to become God's "Lo-Ammi" (not His people), yet "the sons of the Living God," His "multitudinous, Christian Israelites" (Hosea i. 9, 10).

What Dr. A. Grant's case for the Nestorians may have been, we now cannot recollect, as the book has not been in our possession for many years, and is said to be out of print. We have given reasons, however, on a former occasion, to show that these poor dying-out families, who claim only to be a remnant or part of one of the Ten Tribes (Naphtali), cannot be the great and mighty nation, the House of Joseph, as the British nation and its Empire are.

The clergyman's reasons for deeming our arguments "weak and inconclusive," we have already dealt with, and need not now repeat (page 446).

To the Editor of the "Banner of Israel."

Dear Sir,—The distance, according to Mr. Flinders Petrie, from the original North commencement of the basement-sheet of the entrance doorway (now destroyed) of the Great Pyramid, to the South end of the floor of the descending passage, is 4,138 inches. It is curious that Clinton, who has been truly termed "the prince of chronologists," gives B.C. 4138 as the date of the creation of Adam, which, taking an inch to represent a year, is in exact agreement with the length of the passage.—Yours truly,

F. Gass.

IDENTITY LECTURE.

To the Editor of the "Banner of Israel."

Dear Sir,—You will be pleased to learn that the Perth folks have once more had the subject of "Our Identity" brought before them; this time by one of their own clergymen. I refer to the Rev. Archibald Alison, of Prestwick, in Ayrshire, a talented minister of the United Presbyterian Church of Scotland. Mr. Alison preached for Rev. Mr. Lyon of the North United Presbyterian Church here, last Sabbath forenoon, and afternoon; and in the evening to a large congregation in the same church, gave a popular lecture from the subject, "The British the Descendants of the Ten Tribes of Israel," which he treated in a very full and able manner, to a most attentive and earnest audience.

I have reason to believe that many who were sceptical have been convinced, and that others who were halting have been confirmed. We have now a good many Presbyterian Ministers in Scotland, who have accepted the "Identity," but, so far as I know, only three have the courage to lecture upon it—viz., the Rev. Mr. Falconer, Parish Church, Denny; Rev. Mr. Mackay, Original Secession Church, Glasgow, and Mr. Alison already referred to. What we want now is a Free Church Minister to come forward, and the Presbyterian ring would then be complete. And I might remark that no one need hesitate or be afraid to declare his convictions in the matter when a minister of the Original Secession Church has done so; the Original Secession Church, of all denominations or sects in Scotland, is the *straitest* and most orthodox.

I heard that the Very Rev. the Provost of St. Ninian's Cathedral (Scotch Episcopal Church) here, made favourable mention of the subject the other Sabbath evening, in the course of his discourse. I am, dear Sir, yours very truly,

A. D. Johnman.

Lothair Villa, Perth, October 20, 1886.

To the Editor of the "Banner of Israel."

Dear Sir,—Would that the rulers of our Church and State had more of the faith you and many of your contributors display in the belief in the perpetuity of both until God's purposes concerning Israel are fulfilled in the world! We should not then witness the perplexity which troubles so many instead of the carefulness for nothing which our Lord would have us enjoy, especially in these latter days, so big with signs of His second advent; a coming not to destroy his nation and Church, but to cause them to triumph.

Truly, the nations that will not serve Israel, to which nation is given God's Church, shall be destroyed. I am in part led to make these remarks from the address in the *Times* to-day, of the Archbishop of York, on *pros* and *cons* as to Church disestablishment. I maintain, with you, that, in the words of our Lord, "the Kingdom of God, being taken from the Jews, rests with us, the other Israelitish nation, and cannot be destroyed; but is, with it, to blossom and bud, filling the face of the world with fruit." And though, in the meantime, "the enemy may, and has come in like a flood, the Spirit of the Lord will lift up His standard;" and repel all such attempts to overthrow. Hence we should take courage, first in God's promises, and further when looking around us, contemplating the furtherance of Imperial Federation, and other projected schemes, so earnestly now advocated and supported in Church and State.

I feel I could say much on present matters; but am almost blind. May God preserve you and your band of writers in the further accomplishment of your great work.

Ever yours truly, and gratefully,

Chas. J. Hadfield, Colonel.

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NOTICES.

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"HEAVEN'S LIGHT OUR GUIDE."

(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"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."—MICAH v. 8.

"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4

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EDITED BY PHILO-ISRAEL.

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THE NEW PROTECTORATE IN SOUTH AFRICA.

AGAIN we have to record a fresh enlargement of British-Israel's responsibilities, and a new protectorate in Zululand that may be taken as a large instalment of the whole. This last is what our Natal colonists desire, but under present circumstances it seems quite unattainable. An arrangement has, however, been made by our present Government, through Sir Arthur Havelock, the Governor of Natal, whereby the Boers, who have attempted to seize the whole of Zululand for a new Republic, are to share the territory with us, taking the Western (but most fertile part of the country) for themselves, and leaving the Eastern for the Zulus, who will have there a British protectorate, if they desire it.

The coast-line of Zululand will be secured to British influence, and thus we have now the whole coast from the Orange River to the North of Port Nolluth, on the West coast, right up to the South of Tongaland on the East, placed under the undisputed jurisdiction of the British Government. This is an enormous addition to our responsibilities; while it will, of course, add to our opportunities for the creation of trade and commerce with the new subjects of the British Empire in Zululand. That the Boers gain as much as they do is no fault of the present Government. Lord Granville and Mr. Gladstone must divide between them the discredit which attaches to us as a nation for the necessity of sacrificing the most fertile of the lands we ourselves have ruined by the shameful way we have treated the Zulu race. The result is that the Zulus as a nation are greatly reduced in numbers; their territory is for the most part in the possession, with our sanction, of a despicable people, who will never improve it or do it justice; and we have reserved as our protectorate a portion only of the country; sufficient now, alas! for the remnant left of the Zulus, once a very powerful South African nation.

The point that strikes us in this new departure in South African politics and annexations, is that our Government undertake the duty (for it is one) of protecting the Zulus and their remnant of country quite unwillingly. They would be best pleased if they could leave the whole matter alone! But God has willed it otherwise. The Gospel must be given to the Zulus. The missionaries who have gone there to preach it must be protected. We find, accordingly, that one of the stipulations of the arrangement now made is that "the protection of European missionaries throughout Zululand is absolutely guaranteed."

The masterly exposition of the situation given by Mr. Stanhope, Secretary of State for the Colonies, to the deputation that waited on him on Nov. 3rd, is too long for our columns, but we cannot resist transferring to them the last few sentences of his reply, which deals with his proposals for the benefit of the Zulus. He said:—

Now, with regard to Eastern Zululand, which is to be reserved to the Zulus, we recognize that our responsibility to the Zulus would not be fully discharged by leaving them in unsupported possession of that country. (Cheers). We believe that the Zulu population is generally very anxious to come under British protection, and we are therefore prepared, when satisfied of the desire of the Zulu people, to advise her Majesty to declare her protectorate over the whole of Eastern Zululand, from the Reserve down to the borders of Tongaland. (Cheers.) Now, let us see what the general effect of this settlement is. We have satisfied beyond the shadow of a doubt, the two essential conditions with which I set out. We have obtained sufficient territory for the maintenance of the remaining Zulu people. We shall, with their consent, secure them in the possession of the rights so reserved to them. We have secured a free outlet from the Reserve into Eastern Zululand and the countries beyond. We shall place the whole coast-line to the border of Tongaland under British protection. We have secured the rights of the missionary bodies throughout Zululand. And, lastly, we have obtained these results, we have satisfied what we consider to be the essential conditions of the problem, without any breach of the relations which exist, and which, God grant, may long exist between the two principal races of European extraction in South Africa. My answer, therefore, gentlemen, to the special demand which you have called upon me to-day to urge, is that we do not hesitate to assume such an amount of responsibility, in the name of her Majesty, over those portions of Zululand, as we consider essential to our Imperial position; and we submit our settlement of Zululand, effected under circumstances of extraordinary difficulty, to the judgment and the common sense of the English people. (Cheers.)

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We are glad that the day of shams seems now at an end as respects the South African native States. Our Government has spoken out, and told the Boers, and all whom it concerns, what they mean to do, and what they do not mean to attempt. Of course these arrangements are not final, because the British, being Israel, have yet to inherit all Africa, and bring the whole territory to the obedience of Christ.

It is a remarkable thing that Mr. Chesson, the mouthpiece of the "Aborigines Protection Society," being one of the deputation, spoke strongly in favour of the annexation by the Home Government of the whole of Zululand. There seems likely to be no option in the matter by-and-bye, if his account of the Boers' proceedings are correct. They are murderers and exterminators of the Zulus on a large scale, even now, and have recently murdered Dubalamanji on British ground, in the Reserve, merely because he appealed to, and desired to appear before, a British magistrate with his captors. A people who behave like that are not likely long to regard this paper convention just made, and they will have to be met by force and put down.

For the present the thing for Anglo-Israelites to notice is that the British Empire grows, and that continuously and enormously. A while ago it was Bechuanaland. Then Upper Burmah. Now East Zululand, and presently the turn of the Transvaal and of Egypt will come again! Surely those who watch these events, and yet withhold their belief respecting our Israelitish origin, ought to pause at last and to inquire how it is the Empire is for ever advancing, but never recedes, in extent. How is it that in spite of an unwilling people and Government at home, the tide of Empire is always flowing, but never ebbing, even for an hour? But if they would consider who the British are, and what God's promises to them have been, as recorded in His Word, because they are Israel, His people, they would find that this race is destined to "blossom and bud, and fill the face of the world with fruit," and that theirs is to be (for that very object) "the kingdom, and dominion, and greatness of the kingdom, under the whole heaven, as the people of the saints of the Most High." Why should we wonder, then, when we see the constant enlargement of the Empire—since we know that by this means the British are preparing the kingdom for their coming King, what time "the kingdom of this world shall become the kingdom of our Lord and of His Christ" (Rev. xi. 15, R.V.).

Israel is acquiring the whole world, piece by piece, in order that when the Lord returns He may find His kingdom, which is that of the planet, ready for His reception, subservient to His royal rule, and prepared to obey His lawful sway.

Our opponents ask us "what good Our Identity will be to anyone?" "The Lord has need of us," is our reply, "to make ready for Him the universal Empire of the world, which is His inheritance, but is as yet under the horrid usurpation of Satan, the enemy of Christ, and of His people Israel." Here is the most important of all results and all events contingent on the discovery of Israel, and yet men laugh this thing to scorn, when we tell them that "Israel is found!" Ignorance, no doubt, is the moving cause of the opposition we encounter; but the time is surely at hand when the enormous magnitude of the British Empire, ever on the increase, must arrest even their apathetic observation, and lead them to inquire why all the Abrahamic blessings are ours; and, among the rest, why our Empire, already the largest the world has ever seen, is yet still growing abnormally now in all directions, and nations like the Zulus, who have most right to detest our rule, by reason of our past lamentable, heartless, cruel failures, are yet strangely anxious, as Mr. Stanhope says they are, to accept a British protectorate to-day against their persistent enemies, the Boers of the Transvaal. Israel, praise ye the Lord for all His distinguishing mercies to your blind and foolish race!

HOW THE EGYPTIAN TROUBLE SHOULD BE SETTLED.

THE correspondent of *The Times*, at Cairo, wrote to that journal on Oct. 21st, a letter published on Nov. 2nd, pointing out how the Egyptian complication might be settled, if only France were agreeable to the plan.

The correspondent started with the statement that British interests demand that there should and must be some Government in Egypt, to be furnished by one of the European Powers, since Egypt herself had nothing of her own wherewith to supply the need. The next point was that the British can permit no other Power to occupy Egypt, and therefore that it follows we must occupy it ourselves. The necessity for a British occupation, he contended, was proved. We have India and our communication with it to guard, and no one can guard these like our own right arms. The occupation is needful to maintain the free passage of our troops by the canal or by rail through Egypt, and the necessity is laid upon us of making the occupation as little burdensome to ourselves as possible, and as little riskful as possible in the matter of foreign complications leading to war or to rumours of it. The correspondent considers that we can lessen the expense of our occupation by arriving at a definite decision, by stating we are responsible for the preservation of order, and by declaring we mean to stay for an indefinite period. But how, in the face of such strong measures as these, is French hostility to be overcome and pacified? Our Cairo friend, writing to *The Times*, tells us. And this is what he says:—

> The interests of France in Egypt are connected with her claims to predominance in Syria, and with the Suez Canal. As regards the former, I am not aware that her pretensions have any more legal basis than our own in Egypt; but her influence in the one is as likely to be as beneficial as our own in the other, and there can be no objection on our part to France assuming in Syria a similar position to that we claim in Egypt. The boundary between the two provinces is at present an imaginary line to the East of the Suez Canal, but the natural separation of the two provinces, as of the two continents, is the Canal itself. England predominant in Egypt, and France in Syria, would thus command each one of the two sides of the Canal, which might be neutralized under their joint protection.

This, then, is the plan. The writer would give Syria, Palestine, the holy places, and all the land from the East bank of the Suez Canal, Eastwards, to France; but would retain all Egypt, and the territory up to the West bank of the Canal, ourselves. No European nation would object to this arrangement, he believes; and as to Turkey, she can be pacified by a pecuniary settlement, which would make the British answerable for a sum annually payable in ready cash, in place of the tribute, which is already hypothecated to the loans raised by the Porte on the security thereof. But if the Sultan proves obstinate, and refuses these gilded promises, what then? Why then we must, says *The Times* correspondent, proceed without Turkey's consent! He concludes in these words, to justify the strong position he has taken up:—

> Nor, if the Porte did object, are we any longer bound by any moral engagement to save her from her inevitable fate. Our sacrifices during the Crimean war, our attitude at the Treaty of Berlin and, more recently, towards Greece, have been met with the proverbial ingratitude of the Moslem, with the result that she has now thrown herself into the arms of Russia. We have struggled to prevent the disintegration of the Ottoman Empire, we have even succeeded so far as was possible, and in any case have staved off the evil day; but the unfortunate victim has performed the happy despatch, and there can be no object in our out-Heroding Herod. The adversary has been Turkey's rather than ours, and we should do well to agree with him quickly. So long as we hold Egypt we may deplore, but can view with indifference, the fate of the rest of the Empire which the Sultan has immolated.

So far the Cairo correspondent. We see, in the remarks to which we have drawn attention, much that commends itself to

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our judgment. We cannot leave Egypt now if we would, and we would not if we could. The interests we have in India and the colonies beyond, forbid our giving up the key of the Gate of the road to our true rivals and enemies, the French; once in possession they would shut the Gate in our faces, and bid us travel by the Cape route if we wish, but not by the shortest route to our Indian possessions.

The remedy proposed, however, seems ridiculous and far-fetched, as viewed in the light of Our Identity. To give up Palestine and the holy places to the French would be a desecration and a betrayal of our trust as to the land of our own inheritance, which we are sure will never be permitted or even contemplated. We believe that our hand is now upon the Bible lands, Palestine included, and that events yet future—perhaps the war of the Great Earthquake Woe, will set us free from French entanglements, and render us less sensitive to their absurd susceptibilities. Then we shall find that it will be our duty to assert a final and decisive protectorate over Egypt, quite without reference to the so-called claims of France.

In regard to the East bank of the Canal, and to the land of Israel, that is ours already by the gift of God, as our own inheritance; and it will be quite out of the question that we should transfer to France interests there which have been secured to our nation, to the Jews, and to Manasseh, by a conveyance God Himself made nearly 4,000 years ago to Abraham, our forefather, also to his seed for ever!

Apart from the promises of God to Israel, we see that the plan proposed by the Cairo correspondent has much to recommend it. But in the light of God's unconditional promises and gifts of the land to His people (British-Israel), we are confident that the territory cannot and will not be alienated to the French; but will, in God's good time and way, devolve upon Israel, Judah, and Manasseh, according to the promises. Egypt we cannot leave, and it is ours already to serve God's purposes in respect to the glorious Return of the Thirteen Tribes, and Palestine is the land to which the return will be directed, and therefore never can be, and never will be, transferred to an alien Gentile race like the French.

BLACK INGRATITUDE.

By H. R. Shaw.

History is said to repeat itself, and if we may accept the view of the editor of the *Daily Telegraph*, in his issue of October 30, 1886, a very severe case of historical repetition must now be taking place in and about the land of Egypt. We have all read that many years ago this land was in trouble; its ruler had dreamed two dreams of a portentous character, which were, only after some considerable enquiry, interpreted by an interesting young foreigner, then languishing in prison upon a false charge, but who had already gained some celebrity in the matter of dreams and their signification. There is no need to dwell upon the sequel; the interpreter, Joseph, was proved to be quite correct; seven years of plenty were duly followed by seven years of famine; and he himself, having modestly recommended the authorities to make provision for the expected events by appointing a discreet person to take care of the abundant harvests, and see to their proper distribution, was rewarded by being taken out of his prison to receive the appointment to the office suggested; and thus he became, in fact, the Saviour of the land of Egypt, as well as of all the then known world, from actual famine and ruin. And during his lifetime and that of his immediate descendants we may be sure he was regarded as such by these fortunate Egyptians, whose national exchequer was filled to repletion by the money which came in from all quarters in payment of the famine prices demanded in exchange for corn which could only there be purchased. But after a few generations a king arose who knew not Joseph, and being engaged in extensive building operations, he afflicted the unhappy descendants of his nation's benefactor with grievous slavery, to the extent of forcing them to manufacture bricks without straw, and in many other ways so persecuting them as to compel them to revolt, and finally to bring down upon ruler and kingdom the most signal divine judgment and spoliation.

This was undeniably black ingratitude, but scarcely more so than the picture drawn by the journal above mentioned, of the treatment now being accorded by modern France, a nation believed by some writers to be descendants of the ancient Egyptians, to modern "England," which we know is descended from ancient Joseph, who interpreted King Pharaoh's dreams. After remarking on the indefensible tone lately taken by the Paris organs of public opinion, as regards the English occupation of Egypt, and suggesting that the only possible cause for French assertion of any right to compete with us for influence in that country lies in "the mere fact that the great French soldier who went near to conquering the whole of Europe attempted to conquer this portion of Africa and failed," the journalist goes on to say:—

> We have shown the utmost tenderness for the somewhat artificial susceptibilities of France, and have treated her shadowy claims with as much courtesy and consideration as though they had a basis in reason and fact. We admitted her without protest to a position of equivalent influence with us on the Nile—a position which, as we have again and again had to remind her, it is her own fault that she does not retain to this day.
>
> Having resigned it, however, of her own free will, she has, as a matter of course, fallen back into line with the other Continental Powers, whose concern in the reorganisation of Egypt is avowedly a financial and commercial matter alone. The only difference—and this is a difference on which it is now more than ever necessary to insist—is that the financial and commercial interests of France in Egypt far exceed those of any other Continental nation. She is a much larger creditor of the Egyptian Government; and, in the form of shares in M. Lesseps' great undertaking, the savings of her people are also very extensively committed in Egypt. No State—with, of course, the exception of our own—would be a heavier sufferer by the bankruptcy of Egypt than France; and if she has not already had to face that disaster it is to England, and to England alone, that she owes her escape. At the crisis in which, although a partner with us in the Dual Control, she refused to bear a hand in the rescue of the country from disorder, its complete financial collapse, and therewith the ruin of many thousands of French investors, was within measurable distance. We, however, interfered, and at our own sole costs and charges, by the lavish outlay of English money, and no stinted outpouring of English blood, we succeeded in averting the threatened calamity. How much has been saved to Frenchmen by that interposition there is an easy method of computing. That most prosaic, but most incontrovertible of records, the price-list of the Stock Exchange, may be consulted on the point; and it will be seen therefrom that, between the day when Arabi's batteries had to be destroyed by the British fleet, and the present hour, the value of Egyptian securities has risen in the stock market by some five-and-twenty or thirty per cent. The financial redemption—for it is nothing less—has been accomplished for Europe in general, and for France in particular, without the expenditure on her part of a single centime; and now, when we only ask to complete the work with which we have made such satisfactory progress, a French journal of high repute informs us by way of a great concession, that it thinks there may actually be a "middle course" between allowing us to remain "indefinitely"—meaning merely until the aforesaid good work is completed—in Egypt, and endeavouring to expel us therefrom by force of arms. We have no hesitation in saying that so cynical an act of ingratitude has rarely been committed by one European State towards another. France has stood, and still stands, to win everything by our Egyptian labours, and to lose nothing. As soon as we have settled the Government of the country on a firm footing, and are assured of its capacity to stand alone, we shall evacuate Egypt with, we may almost say, a sigh of relief. The *status quo* of ten years or so ago, before the deposition of Ismael and the establishment of the Dual Control, will then be restored: and it will be quite open to France to endeavour by all lawful diplomatic means to acquire whatever

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influence she can in the councils of the Khedive. Politically, she will be no worse off than she was before "the troubles;" financially, her position will differ from what but for us it would have been, by all the difference between the position of the creditor of a solvent debtor and that of a petitioner in bankruptcy. Yet this is the nation which has been heaping reproaches upon us for having served her, and threatening us with all sorts of terrible consequences by way of reward. It is a case, we repeat, of the blackest ingratitude, and presents a spectacle which we cannot but believe to be exciting the astonishment and scandalising the moral sense of Europe.

The historical parallel here is very obvious. France may or may not be the literal Egypt; but, by the testimony of the *Daily Telegraph*, her conduct is truly Egyptian in its "blackest ingratitude" towards British-Israel, who has alone effected "the financial redemption of Egypt, for Europe in general and France in particular;" and this after being refused all assistance from France and others of the European nations, at the period of crisis. Of course there is another side to the picture about which the journal is discreetly silent, but which is probably as apparent to the French people as it is to the readers of the BANNER, or as was the manifest destiny of the Israelites to Pharaoh of old and his people. Those ancient Israelites, besides being probably endowed with some of the talent of their gifted ancestor, were noted for being lively in the birth, and doubtless threatened to swamp their neighbours by mere weight of numbers, just as the British people must appear to-day to their neighbours and consequently we may excuse although we cannot admire, this French "ingratitude," which thinks it sees England only saving Egypt in order to eventually swallow it up as a British colony. No doubt they are correct; and as the whole of the land from the river of Egypt to the great Euphrates is the God-given heritage to the latter seed of Abraham, narrowed by successive entails to the progeny of his grandson Jacob, we may pretty safely predict that the sigh of relief which the *Daily Telegraph* is saving up for the day when we shall evacuate Egypt will never be breathed.

24, Ludgate Hill, E.C., November 2, 1886.

THE NEW GOLD-FIELDS IN SOUTH AFRICA.

IT is a remarkable fact that God has given to the Anglo-Saxon race all the treasures of gold hitherto hidden in the earth, and now brought to light in these our modern times. This was distinctly a promise to the House of Joseph, and one to be fulfilled to them in "the last days" (Gen. xlix. 1). "The precious things of the lasting hills, and the chief things of the ancient mountains," were to be theirs, and these precious and chief things include, we believe, the auriferous and diamond mines which are being continually discovered in or near their God-given modern territories, but nowhere else. There have been recent discoveries of gold in small quantities in South India, and again in Queensland. But the recent opening of new gold districts on the East of the Transvaal, and in the Swazie country, promise a yield of the precious metal second and inferior to none discovered hitherto, even in Australia and California! The gold is found, it seems, in "auriferous quartz reefs and lodes, extending over a considerable area," and yielding, it is said, "as rich returns of the precious metal as have been found in any part of the world." This is a report of a Cape correspondent, published in the London *Times* on Sept. 23, 1886.

These new fields of gold mines are not, however, exactly on British territory, but they are worked by British capital and British enterprise. As time goes on it will be found, we believe, that the discovery of gold in those regions will attract an enormous concourse of British settlers, who will practically take possession of the land. Already the De Kaap district, where the gold is found, has attracted a large population to the town of Barberton, where, in the spot that two years ago there was only "a tiny shed," "there are now 2,000 inhabitants, 300 buildings, four hotels, a club-house, a share exchange, two banks, and a newspaper!" These new mines, if they turn out only half as productive as they promise, will make an enormous difference in regard to the future of South Africa. Gold has raised Australia and California to the very height of prosperity, as "by leaps and bounds," and there appears no reason why South Africa should not attract immediately an immense Anglo-Saxon population from the Mother Country and from the Colonies, and so settle the question of Boer and native supremacy in the very way that New Zealand has settled it—namely, by the creation on the land of a vast population of hardy British workmen, bent upon the finding of gold and diamonds. The yield of the new gold-fields at the Cape is well described in *The Times*, and we quote the passage for our readers' information:—

Our correspondent mentions one case in which two brothers made £200 a week by sinking a shaft in their ground and simply crushing the quartz with a "dolly," the field giving the magnificent return of 25 to 100 ounces to the ton. These fortunate brothers lately parted with their property for a sum of £60,000 in cash to a syndicate of South African and English capitalists. Yields of eight ounces to the ton are not uncommon in other parts of the field, and the produce of the several workings mentioned by our correspondent varies from 10dwts. to as much as 10 ounces. The significance of these remarkable figures can only be fully appreciated by a comparison with the yield of other gold-fields. In Siberia the yield of washings ranges from 12 to 36 grains per ton, while even in the lodes which are more difficult and costly to work the average proportion is not more than 8dwts. to the ton. In the alluvial deposits of California the average yield is about 12 grains, and in similar deposits in Australia it amounts to about 25 grains. But a still more significant comparison is afforded by the yield of auriferous quartz in Victoria. Gold-washing can hardly be compared directly with gold-crushing, as the latter precess is by far the more costly of the two. But in Victoria, it is found that quartz, which requires crushing, yields on an average 9dwts. 21 grains per ton, though, of course, in exceptional cases, the yield is often considerably higher. As a general rule it may be said that it is remunerative to subject auriferous quartz to the crushing process if it contains as much as 5dwts. of free gold per ton—that is, of gold not associated with pyrites. When it is associated with the less tractable forms of pyrites, a yield of from 1½ to 3 ounces is necessary to render the process of crushing profitable. . . . Victoria has made its fortune out of gold deposits which yield on an average less than half an ounce per ton. The poorest yield of the De Kaap gold-field seems to be equal to the average of Victoria, while its average yield may be taken, on the most moderate computation, as at least five times as great.

So far the correspondent of *The Times*. Of course the yield of gold has not yet come up to that of Victoria in 1876, when 963,760 ounces of gold, valued at £3,734,570 sterling, were produced from the Australian mines. The De Kaap mines are yielding yet at only the rate of £183,000 worth a year, which indicates as yet a day of very small things there. But if gold be found, even as it is now being found, and the Transvaal itself be shown to be, as is likely, a great gold-field, we may conclude that the day of the Boers' misgovernment is over, and that there, as elsewhere, gold-fields will bring Anglo-Saxon enterprise, emigration, and Anglo-Saxon capital and capitalists, to be followed by Anglo-Saxon towns, railways, commerce, and rule, which will solve the South African question, making that part of the Empire as prosperous as the Australian and the Canadian. Verily, God is working for His people Israel, and in the most unforeseen and unexpected ways is "giving us the heritage of our father Jacob"—namely, "wealth," and dominion, and power, and extended Empire, that He may thus establish His covenant which He sware unto our fathers, as it is this day (Deut. viii. 18). Where the Anglo-Saxons go (attracted just now by "the veritable Eldorado," which is beckoning them to establish their Empire in South Africa), there freedom and liberty, the Gospel, the missionary, the Bible, and the religious tract will follow, as cause precedes effect, and fulfilment succeeds prophecy. We look for blessings

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to come of this great discovery of gold in South Africa, which shall far exceed any that war, or open annexation, could possibly produce, for thus the land will be appropriated by the multitudes of Israel in a natural, easy, and lawful way—a way that has succeeded so simply and wonderfully in New Zealand, Australia, and Tasmania, testifying that these lands have been given by the Lord Jehovah to His people Israel as His blessing on their increase—exactly in accordance with such prophecies as Isa. xlix. 8, and xxvii. 6. Israel, therefore, praise ye the Lord!

SOME OLD OBJECTIONS REVIVED.

AN opponent who professes to have read many of Our Identity publications, comes forward now with the following objections, which seem to be new to him, but clearly are not new to our BANNER readers in general.

His objections are these:—

"I am unable to see what good the Identity of the British with the Lost Tribes, if established as a fact, can do to any one. The true Israel of God," he adds, "are all the true believers in Christ (not the mere professors). What more do we want? Supposing that it is really possible to prove that the Teutonic race, speaking a branch of the Aryan language, could ever have been a Semitic people, of what advantage would it be, except to solve an interesting problem?"

Such is the chief argument of our new opponent. It is our old, and many times repeated friend:—

CUI BONO?

What is the use of the thing! Our opponent does not see the "good" of finding Israel, and cannot imagine his God and ours can possibly have any object in finding them, or has anything to do with, or for them, when He has found them. Therefore, he cries, away with the subject! The true "Israel of God" are men like himself, the true, real, *bonâ fide* believers in Christ, not the sham ones; these last are excluded. God never could have them in the circle of His chosen people. He never had such in the wilderness or Palestine; there were no sons of Belial or wicked Israelites there. Saul, Ahab, King Manasseh, Judas Iscariot, Demas—these were not Israelites, of course. "Wicked people" who are not "believers" cannot be Israelites now. What we would wish to know is, whether our opponent ever reads his Bible? There he will read that God has set His heart on finding and restoring Israel and Judah to their land, together. In Jer. xxxii. 30, 32, 37-41, he will perceive that "the children of Israel and the children of Judah," will yet be the object of the Lord Jehovah's love and pity, that He will rejoice over them, and do them good, and will plant them in the land, assuredly "with His whole heart and His whole soul." What God has set His heart upon ought not to be a matter of scorn and disdain to one of His professing people? But why does the Lord so earnestly desire to bring about this restoration, and why in Hosea i. 10, 11; Jer. iii. 18; Ezek. xxxvii. 15—28, and Amos ix. 15, does God represent Himself as having made full and particular arrangements for the return of the Tribes, which our opponent despises? It is because He swore "to Abraham and his seed for ever" that the land of the inheritance should be theirs by an everlasting covenant, and God's faithfulness and truth are at stake, but are now in doubt, till the return has been carried out according to the promises and prophecy. Our Identity established will be one step in the necessary direction to prove God's faithfulness and truth.

This "bonum," or "good," ought to be sufficient for any true believer, but God gives us yet more satisfaction. By the discovery of the House of Joseph in the British people, it is seen that God has been faithfully fulfilling all His promises to Abraham, Isaac, Jacob, and Israel according to the prophecies, and has not been transferring all He promised to give to the Semitic Israelites to Japhetic British Gentiles, as our opponents thoughtlessly declare is the case. This discovery, too, silences and converts the infidel, and shows him he has been wrong in rejecting the Bible, because (as he says) it is a false and deceiving book. It assures him, on the contrary, that it is a true and divine message from the Lord, accurately foretelling, 4,000 years ago, the events which are transpiring at this hour. Another "bonum" which our opponent surely has overlooked is that, being Israel, this nation is finally secure in the possession of the following national blessings—namely:

1. A continuing monarchy, the most ancient in the world.
2. A secure island home, where no invader's foot shall ever tread.
3. "The Gates of their enemies;" and their own home Gates secure and inviolate for ever.
4. Abnormal wealth, to be used for God's glory.
5. "Nation" Colonies, West, East, North, and South, confederated with the mother-nation in "the isles of the West."
6. A Heathen Empire, the envy of the world.
7. The Sabbath, God's sign to His people Israel.
8. The Word of God, entrusted to "His chosen ones."
9. The privilege of world-wide evangelization.
10. The honour of being the subjects of the King of Israel—subjects to whom He has promised the baptism of the Spirit of the living God.

These are splendid spiritual and temporal blessings, such as no nation on the face of the earth is the least entitled to possess; but which Israel, and therefore the British people, shall obtain in full fruition, for Christ's sake, as they already enjoy them all in large measure. These are benefits which are world-wide in their extent, greatness, and operation; no other race possesses even one of them. The British alone enjoy them all; and they enjoy them exclusively. We have proved our case; there is real "good" attached to Our Identity, of which our antagonist has not the least idea, because he has not searched the Scripture to discover it. Our Identity serves to promote God's glory, because it proves the truth of His word, silences the infidel, witnesses to the fact that God exists and rules, and is the testimony to which He Himself appeals, to establish His own almighty, glorious Godhead (Isa. xliii. 10—12; xliv. 8). By means of Our Identity it becomes possible by human means to tell "the world lying in the wicked one" that "God so loved it, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life" (John iii. 16). For only by a nation endowed as the British are could the Gospel be universally proclaimed among the heathen nations of the world. The Identity is not, then, a selfish thing, such as our opponent imagines, when he asks "what good it would do to any one? Since we are the Israel of God, what more do we want?" Israel is "preserved, and formed, and created" by the Lord, not for their own benefit so much as for the world at large, to do the latter good, and bring the knowledge of salvation to their doors. This is Our Identity; it has God's truth and faithfulness to support it, as well as His love to sinful man to justify its existence as a fact. Israel was to be (and thank God the British people are) a race who "blossom, and bud, and fill the face of the world with fruit" according to the prophecies (Isa. xxvii. 6); and therefore as a nation we should, and do, praise the Lord for His loving kindness to His heritage and inheritance, the British, Israelitish people here!

THE ANGLO-ISRAEL ALMANACK for 1887 will be ready by the end of the present week. A reference to our advertisement pages will give a description of the varied contents given in the new issue.

ERRATUM.—No. 515, page 449, col. 1, foot-note, read, "the late Rev, G. Albert Rogers."

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ISRAEL'S EVANGELIZING MISSION.

By F. Gass.

In 1786 British-Israel had not commenced to fulfil their divine mission of Missionaries to the heathen, and the world at large. Darkness brooded over the nations. No lips, touched by the fire from the altar, exclaimed, "Here I am, send me." But the heart of one Englishman burned within him; exactly one hundred years ago, the evolution of modern missionary enterprise received a remarkable development in a humble parlour at Northampton. The Baptist ministers of the district were assembled there for comforting converse and mutual encouragement. Being somewhat at a loss for a definite subject of edifying discourse, the elders of the company suggested that the younger members should propose a subject for discussion. Silence ensued, which was at length broken by William Carey, a young man of twenty-five, a shoemaker by trade, who, in the midst of toiling for a livelihood, had found time to educate himself sufficiently to be chosen as a local preacher, in the surrounding villages. In a hesitating, but earnest voice, he propounded the question, "Whether the command given to the Apostles, to teach all nations, was obligatory on all succeeding ministers, to the end of the world, seeing that the accompanying promise was of equal extent?" * The warning tremble of a coming earthquake could scarcely produce greater consternation than did this simple question. The president, Mr. Ryland, was very angry. "You are a foolish enthusiast," said he, "for asking such a question. Certainly nothing can be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, will give effect to the commission of Christ as at first."

But the enthusiastic William Carey was thoroughly in earnest, and of too stern a mould to be turned aside from his cherished purpose by the discouragement met with on every side. Seven years later he sailed for India, to raise the "Standard of the Cross" among the unnumbered millions of heathen and Mohammedans. To our sorrow, be it said, the Established Church scoffed at the pioneer missionaries, as unfortunately it, as a body, does now at the pioneers of the Identity. Southey declares the anti-missionaries called them fools, madmen, tinkers, low-born and low-bred mechanics, without learning or proper training. So our opponents say, with equal untruth, of the missionaries of the Identity truth, that they are crazy, devil-inspired, and utterly deficient as "trained scholars." It is literally true, that when the Northamptonshire cobbler formulated his question, there was not a single native of Britain engaged in preaching Christianity among the heathen. But the foolish abuse of mistaken men could no more stay the fulfilment of prophecy than the primordial atoms could form the world, apart from the will of the Almighty Power. From Dr. Carey's day to the present time, the nations of British-Israel have gone forward, in fulfilment of their prophetic mission, as evangelizers of the heathen.

The subjoined table, for 1885, shows at a glance the glorious position of Great Britain in the world as the chief support of Christian Missions:—

TOTAL MISSIONARY INCOME TABLE.

No. of Societies		Income in £.
58	British Empire	1,316,798
35	European Churches	193,553
33	United States of America Churches	606,450
20	Independent Missions (mostly British) ...	26,000
146	Total	£2,142,801

* *Quarterly Review*, July, 1886. Article: *Modern Christian Missions.* The statistics in the paper are from the same source.

It will be seen that the missionary efforts of British-Israel exceed those of the European Churches by nearly 7 to 1. Even this is not a fair comparison; the population of Europe, 340 millions, exceeds that of the British Empire by more than 7 to 1, and taking the average between the British people and the same number of Europeans, the missionary work of the former overtops the latter, in the enormous proportion of 50 to 1! The Word of God is printed in 267 languages, and still the number increases.

The present population of the globe, taking the mean of some half-dozen estimates, is about 1,430 millions. Of these 430 millions are Christians, and the remaining 1,000 millions non-Christians, comprising, 820 millions of heathen, 172 millions of Mohammedans, and 8 millions of Jews. A thousand millions for the Churches of Israel to convert to Christianity! Here is stupendous work indeed, and the population of the world increasing yearly. But, on the whole, notwithstanding the magnitude of the work to be done, the future wears a cheering aspect. In A.D. 250, the proportion of Christians to non-Christians was one to 149, but now, in A.D. 1886, it is one to about two and one-third. Is not this wonderful advance an effective answer to the taunts of the sciolists of the day, that the religion of the Cross is worn threadbare, and the belief in miracles an impossibility?

Our hope in the future rests not so much on what has been accomplished as in the extent of prepared ground that lies open to receive the seed of the word of God. Of all the mission fields, India is the grandest, with its 270 millions of human beings. Since Carey commenced his pioneer missionary campaign, the progress has been great. At present there are about 750 stations spread here and there throughout the country, with a male staff of 1,400 ordained ministers, of whom half are natives, and 3,000 native lay helpers; a female staff of 500 Europeans and Eurasians, and 2,000 natives; with a mass of converts numbering nearly 700,000. What a splendid prospect this opens before the faithful British-Israelite, who knows in his heart that the universal conversion of the countless millions of India must come to pass, as God's word is true. May the Lord, in His own good time, hasten the period when Israel will receive, as their well-earned crown, "The heritage of the heathen."

EXTRACT FROM THE REFLECTIONS IN "BROWNE'S BIBLE," PRINTED A.D. 1815.*

By the Rev. Denis Hanan, B.D.

Gen. xlviii.:—"But rejoice, my soul, that the Lord hath made us Gentiles fruitful in the land of our affliction. He hath blessed our Church with numbers and privileges far superior to those of Israel, His firstborn."

Here is a statement, refreshing, because of its distinctness. How many of our opponents are ready to endorse it? The chapter tells of the blessings bestowed upon Joseph's sons. Ephraim is recognised as God's firstborn, and yet the writer saw nothing incongruous in stating that all the blessings attached to God's covenant with His firstborn had been transferred to *Gentile* England and her Church. Evidently he did not perceive any difficulty, for he gives no explanation or reason for this change of purpose. Ephraim's covenant and Ephraim's blessings were inseparably interwoven. England, a Gentile people, had the blessings, and Ephraim had been cast out. God had not kept covenant. This was in 1815. We have multiplied since, "as fishes do increase;" we have become the "*m'lo haggoyim*," the fulness of the nations; the England of that day was diminutive, when compared with the position of the race to-day. We fill the earth, we leave no room for Ephraim's multitudinousness, or for his promised "nation and company of nations;" and according to this hypothesis, every blessing given and continued to us

* The design and execution of the illustrations in this old family Bible, are evidence of the great advance that there has been in art since it was printed. But a far greater advance has been made in our conception of what the accomplishment of the promises to Israel involved, and greater advance and knowledge awaits us.

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since has been but a further evidence that God has cast off Ephraim, and failed to fulfil the inspired utterances of Jacob.

There are many minute circumstances recorded in Holy Writ, as having been brought about, that the word spoken should be fulfilled, so jealous has our God been of His truth. But the stupendous events of the past seventy years are, according to those who would endorse the statement quoted, but fresh evidence that the covenant with the firstborn has been abrogated; and thus the age, which has been pre-eminently blessed of God in its missionary witness to the covenant in Christ, has been, at the same time, the witness to His non-fulfilment of the promises to Joseph! This is all the more disconcerting when it becomes evident to even the humblest human capacity that the promises to Ephraim and the blessings in Christ need not clash, if only Ephraim became Christian; and it is all the more unaccountable when Hosea's prophecy is recalled, wherein it is plainly stated that Ephraim, in the "wilderness" state, is to know God as He is revealed in the Christian age; and when our Lord's direction concerning the lost sheep of the House of Israel, and His purpose concerning the other "nation," are remembered. And yet there are those who are willing to accept the hypothesis with all its difficulties, and to reject the simple explanation which harmonises every utterance, and magnifies the faithfulness of God. But although this is true of all who reject the oneness of the Anglo-Saxon race and Ephraim-Israel, and although we who teach it have many difficulties to overcome, yet I firmly believe that no commentator would venture now to make the bold statement that I have transcribed. The teaching of Anglo-Israel truth, although, as yet, comparatively, but little regarded, is steadily influencing even those who oppose, and, at least, makes men more guarded in their expression of the difficulties into which their theories lead them. The total omission of any comment on verses 17—21 of this same chapter, in the "Speaker's Commentary," is evidence of an advance in the caution which indicates a suspicion of ignorance, and which, at least, prevents a modern work from committing itself to a statement that probably was accepted by our ancestors, without the slightest suspicion of its true import.

Review.

"*The Ancestry or Origin of Our East Indian Emigrants;*" *being an Ethnographical and Philological Paper read before the Young Men's Christian Association, Georgetown, British Guiana.* By H. V. P. Bronkhurst, Wesleyan Missionary, formerly of the Tanjore District, South India. Price 2s. 6d. The Argosy Press, Georgetown, Demerara. 1886.

We have here a remarkable and original work by a gentleman educated in the Tamil country, South India, and now a missionary of the Wesleyan body in Georgetown, Demerara, where Tamil coolies are constantly arriving to take part as labourers in the sugar cultivation of British Guiana. The object of Mr. Bronkhurst's book is to show the great probability, which he believes exists, that the British people, or Anglo-Saxons, are identical in origin with the Draudian or Tamil-speaking Scythio-Semitic inhabitants of South India. He admits that his theory is opposed to the conclusions of Max Muller, Bopp, Grimm, and others; but he nevertheless maintains that his views are not a new theory, but an old one in a new shape.

The Hindoos, he tells us, were of two races, or families, not of one, as is usually supposed. They were the Tchandalas, Mlechchhas, Dasyas, or Pariahs—meaning "barbarians," "outcasts," and wanderers, who entered India first, through Beluchistan and the Indus from Central Asia, followed by the Aryans from the same region. The latter drove these Pariahs, called also the Tchandalas, into South India, occupying themselves the North, or Arya-Vartha. The Tchandalas were Scythian hordes, and were the ancestors of the Tar-Aryans or Tar-Anyans, who are the modern Dravidians, or Draudyans, of South India. When these Dravidians originally occupied the Hindu Kush, and the regions of the Himalayas, they were attacked there by the Sanskrit-speaking *Japhetic* Aryans, and driven South; the country they thus abandoned being called *Bharata*, *Bhrata*, or *Bhrita*. The conquered race, Draudyans, or Tararyans, were Semitic by race, and their Tamil language Semitic too, as acknowledged by Bishop Caldwell, of Tinnevelly, Professor Rask, and others. The high Tamil is called Shem, or Shen Tamil—pointing to its origin. The Tamil (or Tam-mizh) language itself is called the "Tem-mozhi," "the Southern language," as distinguished from the Vada-mozhi, or Northern language, Sanskrit; and these two were the two original languages of India, from which all the rest have been derived.

Our author next seeks to establish the connection between the Sacas, or Saxons, and the Tararyan. Scythian Tamilians. The Vishnu Purana, a sacred book of the Hindus, mentions the Sacas, or Sakai, as associated with the wandering and fierce Mlechchhas; and in Turanyan Tamil, the word "Saka" is used to indicate a worshipper of Bouddha, the "Woden," or "Boden" of the ancient Britons, whose priests, the Druids, were also Buddhists. In the Varada and Matsya Puranas (ancient Hindu books) the "Sacas," or "Sacs," are said to have left India in consequence of persecution, and taken possession of an island (*dwipam*) to the West of India, many thousands of miles away, "where a large number of them found an asylum, and called it Sacâna, the abode of Sacas (Saxons?), or the White Island, evidently referring to England," or Albion.

Professor Huxley (says our author) tells us Britain was peopled by a dark and a fair race—the dark race settled to the West, and the fair to the East, of Britain. First came the dark Puranic Sacas; then came the fair Sakas, both branches of the same family. The latter were the Ten Tribes, but our author thinks (and we believe erroneously) that these Israelitish Sacas "found their way also to South India, and after considerably mingling with the already existing Scythic and Tararyan races there, gradually found their way to Bretashtan or Sacâna (England)." We incline to the belief that the Ten Tribes, as described by Esdras, departed Westwards for Britain without this alleged circuitous journey first to South India; though it is quite possible small remnants of them may have gone to India and either been absorbed by the Draudyans there, or migrated to Europe to join their brethren on their way to "Bretashtan."

Our author compares many Tamil and Hebrew expressions, names, and words which he believes point to a common linguistic origin, quoting also one of our own paragraphs in the "Inquiry," to prove that the English language is of the Shemitic or Tararyan type, but not of the Aryan. The conclusion that the author would ask us to arrive at from his learned little work is that "the descendants of the ancient Aryan-Hindus may claim relationship with the Germans or Gemanic races of Europe" (we hope the Rev. Robert Douglas will take this into consideration), "and the descendants of the ancient Tararyans, or Scythio-Semitic Draudyans, or the Tamil population of South India, will claim relationship with the English, or the Saxons of Great Britain." In confirmation of his view he points out what is perfectly true, that "the British in India have now and then met with fierce opposition from the Aryan descendants of India, but have in South India invariably found the inhabitants a peaceable, friendly, and docile people, cheerfully acknowledging the pacific Government of their beloved Victoria, "the Empress of India" (page 68).

Mr. Bronkhurst considers that if the British be the Ten Tribes, as we allege, then we cannot belong to the Sanskrit-speaking Aryans of North India, who were Japhetic in origin, but to the Tchandala races, the Par-Aryans of South India, the Semitic Tamilians of our own times. Such is this little volume which comes to us from British Guiana in South America, with a refreshing corroboration of our views; though the writer is apparently no very strong or enthusiastic believer in Our Identity with the Ten Tribes. We look on the work as very important; because on ethnical and philological grounds he recognises the Semitic origin of our race and language; discarding the scientific opinion which prevails, that ours being an Aryan (!) or Indo-European, Indo-Germanic, Japhetic, tongue, it has no connection with Hebrew; and therefore (?) disposes of the assertion that the British are Semitic Israelites.

We think that the author's book will prove greatly interesting to many of our readers, and especially to Mr. H. Brittain, and Mr. E. Wilmshurst. We trust that when these friends to our views have had an opportunity of reading it, they will favour the readers of the Banner with their opinion of it.

We cannot conclude our notice of Mr. Bronkhurst's very interesting and instructive book without quoting a passage on page 16 respecting the Puranic account of the distribution of Noah's sons in India. "Satya-Vrata," the preacher of righteousness or truth (*Noah*), according to the Padma Purana (a famous work among Southern Hindus), about 4,000 years B.C., had three sons. The eldest was named Jya'peti (Yapati-*Japheth*), "Lord of the earth," and the others Charma (Karma) and Sharma

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(Cham, or *Kham*, and *Shem*). To Jya'peti, or Yapati, Satya-vrata gave all the regions North of the Himalayas (answering to the Aryan Sanskrit-speaking people). To Sharma (*Shem*) he allotted all the countries South of these mountains, even as far as Kanya Kinnari (Cape Comerin). This country is called "Dakshina" in Hindu writings, or "Deccan" by the British, meaning the South. The Tamil language, as above stated, means "the South" language (or Ten-mozhi) or TAMIL. "Charma (Cham or Ham) was cursed by *Satya-vrata* because of his laughter, and was driven away to become a servant." The Semitic origin of the South Indians, but the Japhetic origin of the North Indians, is here plainly asserted; and if we British are partly represented by the Dravidian or Tamil (or Ten-mozhi) races, we are Semitic in origin, but not Japhetic; the Sacas who joined us were also from South India as well as from the Sakai of the Assyrian captivity, and therefore Semitic beyond question, on both sides.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—With reference to the determination of the Gladstonian Separatists, if possible, to disestablish the Church in Wales, as alleged in *The Times* leader of the 5th inst., will you permit me to quote the Revised Version of Psa. lxviii., as being a remarkable, divine prohibition of that idea; for God says, in the 16th and following verses, with reference to Israel His inheritance, and the great man of the earth who would destroy the Church:—"Why look ye *askance*, ye high mountains, at the mountain which God hath desired for His abode? yea, the Lord will dwell in it for ever," &c. His ministering spirits, His holy angels defend it; while "God will smite through the head of His enemies," &c.

Referring to the word "*askance*," Dr. Johnson says it is a Dutch word (squint), and alludes to Milton's usage of it, where he describes Satan turning aside from a view which he could not *steadily behold*.

Yours truly,
CHARLES J, HADFIELD, *Colonel*.

Lichfield, November 7.

To the Editor of the "Banner of Israel."

DEAR SIR,—It has been said that history does not repeat itself. I know not if others have noticed the great similarity between the last three of our reigning dynasties, or houses—Tudor, Stuart, and Guelph—which cover the most important period of our nation's history. It will be seen that there are six of each house, for although Lady Jane Grey did not exactly reign, it was settled by Edward VI. that she was to succeed him, and she was proclaimed queen upon his death. That the first sovereign of each house brought *Union* of the Roses—England and Scotland, and England and Hanover. That the second brought *Revolution*, Ecclesiastical, Political, and Royal (the Stuarts). That the last male but one of each house were much alike as to moral character. And that the last monarch of each house was, and is at the present time, a female. There are other points of similarity between the events under the three dynasties: and if the same curious coincidences should be carried out in their entirety, we may be nearer the end than even the "watchful" suppose. In which case, God grant that our Queen may live until He comes who is not alone the rightful King of England, but of all the world; and under His Divine Government, it may be, that our Albert Edward and his descendants, will be permitted to rule over old England for another thousand years.

Yours truly,
JOSEPH P. D. CAMP.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—In regard to "Ephraim-England" of the Rev. R. Douglas. Thanks for your review of it. While many of his brother clerics of the Church of England are trying very hard to turn the stones into bread; he seems to have the truth, but adulterates or manipulates it so as to render it utterly unpalatable to those who love it pure from its Maker.

For instance, he contradicts a most important historic fact, which goes to show that from the Israel of these isles is to be sounded forth the Word of God to the Continent of Europe, when he says, "first John Huss" when he ought to have said, first John Wycliffe, who lived 1324—1384, strongly supported by the Royal House, and warmly patronised by the Dowager Princess of Wales, whose son, Richard II., married in 1382, Ann of Bohemia, afterwards called the good Queen Ann, because she embraced the reformed doctrines taught her by her mother-in-law. Her courtiers and attendants followed her example, and on returning to their native land, became royal missionaries to second John Huss and his countrymen.

Magna est veritas et prevalebit. I beg leave to call your attention to this, because the fiction receives the very same support from the verses of the "Foreign Aid Society." And it is not the first time I have met and combated the error where least expected.

Yours truly,
VICTORINE.

To the Editor of the "Banner of Israel."

SIR,—Personally I deeply sympathise with the Rev. H. Roe, and I am heartily glad your correspondent has brought it forward, coupled with some momentous suggestions. This is a specimen of the Dissenting intolerance to which some, like myself, who are connected officially with one of the Nonconformist bodies may be subjected at any moment, while giving what we believe to be the only intelligent rendering of God's Holy Word.

Yours, W. T. W.

A FEATURE OF COLONIAL LIFE.

To the Editor of the "Anglo-Israelite."

"SIR,—It has often occurred to me, that although hardly an identification, it is yet a notable feature in the British Colonies that there are so many other nationalities intermixed, not, however, indiscriminately, since some preponderate far more than others, as for instance Germans, Swedes, Danes; but of whatever, nationality they may be, they all seem to form one homogeneous whole in a very short time.

We are told in "the Book" that Israel should "be sifted among all nations, yet should not one grain fall to the earth," or be lost, and that, in the latter days, they should again be brought together and be one people. Is not the present addition of nominal foreigners the bringing together the scattered and sifted grains of wheat, as a continuation of the previous collection of the main bodies of the various tribes when the British first began to assume the importance of a distinct nation.

Not having seen any reference to the above facts in Anglo-Israel publications, I should be glad to hear any *pros* or *cons* thereto.—Yours, &c., E. B.

Anglo-Israelite, Dec., 1885. Vol. vi., No. 10.
Brisbane, Australia.

"THE ANGLO-ISRAELITE" ON THE VALIDITY OF OUR EVIDENCES.

WE invite the attention of our spiritual guides to the following letter from the bush of Australia. It needs no comment from us; but we quote the words of a friend and correspondent, P. J. Holdsworth:—

"It has been said, and cannot be too frequently repeated, that if a mass of circumstantial evidence of similar strength and cogency to that which supports Anglo-Israelism was arrayed against a man charged with murder, any jury in the world would convict him. That the teaching does not, then, dominate the world seems a little astonishing, until one remembers that passion and prejudice and indifferentism have, in this nineteenth century, lost no jot of their ancient power. The ecclesiastical leaders of the people, who, theoretically, ought to be the pastors and teachers of the flock, have been mainly amongst those modern Levites, who have 'passed by on the other side.' If Anglo-Israelism be true, its truth is the greatest satire that was ever passed upon the preachers of the modern past and present. That laymen should discover and develop this doctrine; that much of the current Scriptural exegesis has been, for centuries, entirely wrong; that the Bible, instead of being a spiritualised enigma, should be a plain literal treasure-house; all these and other considerations have tended and tend to alienate the clergy. It matters little. The time is imminent when each believer shall himself be 'priest and king.' All, 'from the least unto the greatest,' shall be taught of God. And that the dawn of this day, 'more lovely and lovable than all its sisters,' may approach, is the wish and prayer of all Anglo-Israelites."—ED. *Anglo-Israelite*, May 10, 1884, vol. v., No. 3.

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"HEAVEN'S LIGHT OUR GUIDE."

(*Motto of Her Majesty's Most Exalted Order of the Star of India.*)

"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."—MICAH v. 8.

"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4.

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EDITED BY PHILO-ISRAEL.

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RUSSIA AND THE COMING UNIVERSAL WAR.

RUSSIA, in her late proceedings in the Balkan Peninsula, has fully acted out her prophetic character as the disturber of the peace of the world, in order that she may secure her own selfish interests. Her goal is, and has always been, Constantinople, the Gate of her house. To reach that she is ever scheming and striving. Each year she makes some progress towards the object she so greatly covets, and nothing that promises some advance, however small, or however hurtful to the rest of mankind, is neglected to secure the result desired.

Lately it was seen that Lord Beaconsfield's idea of a strong Bulgaria, under an independent, popular Prince, to act as a protection to the capital of the Sultan, would, if allowed to consolidate into a political fact, work the ruin of Russia's ambitious designs on Stamboul, and therefore, the object of the Czar has been to foment troubles in Bulgaria, to produce anarchy there, and so to gain a ground for further action and interference in the land, to end, finally, in the occupation and annexation of the province. Bulgaria occupied, Constantinople could be carried in time. The plot commenced with the capture and kidnapping of Prince Alexander by Russian agents, helped by Russian gold. The Prince was released, and returned to his capital, but it was only to throw up his throne in obedience to the furious mandates of the Czar, who desires nothing less than the regular government of the province, but means that no Prince shall rule it, till, by anarchy and disorder, he can get a decent excuse for the occupation and final annexation of the territory. In pursuance of this policy, we have witnessed the outrageous conduct of Russia's accredited agent, General Kaulbars, who has striven to raise an insurrection, to stir up civil war, and to make civil government impossible. The result has been what "A Resident at Constantinople" has well described in his letter to *The Times*, of October 19, 1886, in the following words, which we quote for future reference and record, when "the great events, now visibly preparing" for the world, have become history:—

It is agreed that thus far England has failed and Russia has been successful. The simple question is, whether the success of Russia has disturbed or consolidated the peace of Europe. If the Sultan has reason to fear for his capital, if he is arming in Europe and Armenia, it is not because England has disturbed the peace. If Austria is preparing for war, and all the world fears that it may come in the Spring, it is not the fault of England, or of Sir William White. Russia has had her own way. She has prevented the union of Eastern Roumelia and Bulgaria under Prince Alexander; she has got rid of the Prince himself; she has created disturbance in Bulgaria; she is supreme at Yildiz Kiosk, but all this has not secured the peace of Europe. The chances of universal war have kept pace with these successes of Russia. If she continues to be successful, war is certain. She has been the direct or indirect cause of every disturbance which has taken place in Bulgaria, and she is now the cause of the feverish anxiety which disturbs the peace of the world. If she had had her own way at the Conference of Constantinople, it would simply have plunged Europe into war one year sooner; for, however the world may sneer at the Bulgarians, they are a determined and obstinate race, and they would have resisted an attack upon their rights as vigorously last year as they have done this. They might have been crushed then, and they may be crushed now, but it will not be in the interest of peace, or in the interest of the Sultan. I am, &c.,

A RESIDENT IN CONSTANTINOPLE.

Constantinople, Oct. 11.

The fact thus stands on record. Russia is preparing carefully for universal war, and her every act is a steady advance on Constantinople, which will be the prize of victory she means to secure at the end of it. What a tremendous engine Satan has in the Russian army, for carrying out his purposes against the counsels and the promises of the Most High! Let anyone learn this who studies the size and composition of the army Russia has now ready to pour into the Balkan provinces, as soon as it may suit the Czar's purposes to set them in motion. In the item of artillery alone, she has ready for service 332 batteries of 2,652 guns. She has two parks of siege artillery at Dunaberg and Kieff, each park consisting of

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280 big guns, and 120 mortars; and by the 1st January each of these parks will be increased to the following extent—viz., by 12 eight-inch guns, 60 heavy six-inch guns, 144 light six-inch guns, 116 three-inch guns, and 130 mortars. The infantry and cavalry are on the same Titanic scale. Meanwhile, the value of Russian securities have fallen to a figure never paralleled before, and the Russian gold rouble has been depreciated in value 41 per cent., a sign that Europe begins to despair regarding the peace of the world, which is disturbed by the conduct of Russia and her emissaries. We see in all this the hand of God. He has resolved to bring upon the European Continental nations a catastrophe, which He describes, in Zeph. iii. 8, and Isa. xxvi. 20, 21, as the results of "His indignation, even all His fierce anger." This war-woe is to be "a great earthquake, such as there was not since men were upon the earth, so mighty an earthquake, and so great" (Rev. xvi. 18); one unparalleled, in short, in the history of mankind, for its terrors and its dreadful consequences. The object of the frightful collapse will be to settle "the last word in the Eastern Question"—namely, "Who shall have Constantinople?" what time the Sultan's government is overthrown "by the hand of God's people Israel" (Ezek. xxv. 14). We are not left in doubt in the Divine writings as to God's will in this matter. He has promised to the seed of Abraham "for ever": "Thy seed shall possess the Gate of his enemies;" and in Psa. lx. 9—12, we have these significant words: "Who will bring me into the strong city" (the city of strength—Constantinopolis)? "Wilt not Thou, O God, which had cast us off? . . . . Give us help from trouble, for vain is the help of man."

"NOT PEACE, BUT RESPITE FROM WAR."

A FRENCH Radical Journal, M. Clemenceau's *The Justice*, has been discoursing on the conditions of things in Europe as they affect *La belle France*, and the writer comes to the dismal conclusion, that the present situation of Europe is not peace but only respite from war"! He anticipates that between Germany and France, there can only be a truce till the day comes when the quarrel must be reopened, and the loss of France's two provinces, Alsace and Lorraine, be remedied by a fresh trial of strength between the two nations. The French have never forgotten that humiliating loss, and the German nation are well aware that by thus lopping off the provinces of France and adding them to their own territories they prepared for the world a continuation of the duel, as soon as ever France should deem herself strong enough to try to recover them. The *Justice* sees that, as all the world sees and knows it too. But the Frenchman anticipates another war in the East of Europe which will, he hopes, give his country the opportunity of striking a blow that will be all the more deadly because Germany will of necessity be implicated then in the great war looming from the East, and what war is that? Why is it to be waged? Because "there in the East of Europe, a decrepit, moribund Empire, is in possession of a point which is the object coveted by two great Powers,"

If one of these wars broke out the *Justice* is sure the other would soon follow, and therefore the urgent necessity exists that France should put her house and army in order, that when she once gets the chance she may deal Germany such a fatal blow as will destroy her. The French are perfectly well aware that the next war will be one of a most gigantic character. It will not cease till either France or Germany are destroyed. "It will be fatal to one of the two nations." The French General Boulanger declares that France will never declare war, nor wantonly provoke this most fatal and awful contest. But his prevailing impression is that as Minister of War just now he is in a position to know that France and her army are rapidly getting ready and prepared for the fight; and therefore is reported to have said "No one in France seeks war, but if it were declared against us, *Eh bien! Eh bien. petit-bonhomme vit encore, et il le prouverait.*" The struggle between France and Germany in fact is inevitable, and General Boulanger, the Minister of War, is straining every nerve to prepare his country for the inevitable!

Let those who maintain that the Germans are Israel as well as the British, take note of these facts. God declares that He will ordain peace for Israel (Isa. xxvi. 12), but here He is evidently preparing war for Germany! Will this fact not open the eyes of those who so fatally embrace the Teutonic phantom? God declared Israel was to enter into her chambers, shut her doors about her, and hide herself for a little moment, as it were, "until His indignation against the other nations be overpast." But here is Germany not at all adopting a policy of non-intervention in other nation's affairs as we British are doing, but ostentatiously preparing for a conflict which is sure to be of the most deadly character, perilous to its very existence and therefore responding exactly to the "indignation" God declares He is preparing for "the inhabitants of the earth," as contra-distinguished from "His people" of Isa. xxvi. 20, 21; and their position and condition of perfect safety in their God-defended chambers and Gates. Here is ocular demonstration to show that the German and Teutonic races are not Israel, and yet men among ourselves, seeing and knowing all this, still cling to the figment of the "Teutonic theory."

Aware of what is coming Prince Bismarck is averse to engage in expeditions abroad likely to lead to the expenditure of the bones of even one of the famous Pomeranian Granadiers he has already declared he will not sacrifice for foreign objects. He will want by-and-bye all the strength he has to hold his own, and he well knows that fact. With France on one side thirsting for revenge on account of Sedan, of Alsace, Lorraine and Strasburg, and with Russia on the other, bent on securing Constantinople, even though in doing so she may have to destroy the ally of Germany, that is Austria, planted on the flank of the Russian march to the South, the position of the German nation is to day one of extreme danger, quite unlike that described in Isa. xxvi. 20 as Israel's. In these complications, forecast and foreseen by both French and German journalists and statesmen, visible also to the whole world besides, we see the bare outline of the great war-woe impending over "yonder ill-consolidated Europe," ready in a moment to engulf it to its ruins. We see France and Russia marked out as allies to destroy Germany and Austria: Italy is sure yet to take sides in such a conflict, espousing, we suppose, the quarrel of the German races, and staying the hand of the invader, so that Israel's claim upon the great Gate may not be passed aside in the heat of the deadly conflict between these Titanic combatants.

We see in all this a silent, gradual preparation for the awful retribution that is to overtake and fall upon the European nations (including Germany) for their neglect of the Gospel and the Word of God. We see the quarrel circling round a place which the *consensus* of the opinions of the military specialists declares to be the Gate of all the Gates of the world at large. That Gate is the promise of God to Israel, and doubtless the commotion of the nations will be used by Him to give to His people this long-expected blessing, to usher in thereby, their restoration also to the land of their inheritance. And not only that; we believe the result of the contest will confirm to our country the protectorate of Egypt, freed from the fretful spasmodic interference of the French, and with the Gate in our possession matters will be in train for the return of Israel, Manasseh, and Judah to their land preparatory to the invasion and destruction of Gog-Magog and the return of our blessed Lord to reign over His kingdom, which includes His ancients, gloriously (Isa. xxiv. 23). Men say *Cui bono?* respecting Our Identity with

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Israel. But the facts concern even the return of the Lord Jehovah-Jesus to this earth, and it ushers in those glorious changes which will make this world once more the Paradise of God. Israel, praise ye the Lord!

THE LOSING AND THE WINNING SIDE.

In an admirable speech made by the Rev. James Ormiston at the Church Association Conference, held in Clifton on October 28th, he made a statement respecting the position of the Church of England and Protestant truth in general, now in the midst of a great conflict with Ritualistic and Romish error, which was of a very cheering, and to us of a surprising kind. He spoke of the need for active organization against the common enemy of evangelical truth, as well as respecting the absolute necessity for maintaining the distinctly Protestant character of the Established Church of England, by largely informing the working classes (the future dominant party in these realms) of the distinctively Protestant and Reformation foundation of that Church. Having enlarged on this, he added these words: "He would remind his hearers that they were not fighting a losing game—they were fighting on the winning side." The rev. speaker, as our readers know, is not favourable to our Identity and its teaching. He cannot endure the idea that this nation is other than a Gentile, non-Israelite race, which has been favoured with a Protestant Church and a Protestant Reformation, which has given a witnessing character to the whole race, a character they are likely to lose if the advance of Ritualism and Romanism continues at the present rate. Why, then, does he believe that such a nation as ours is fighting "a winning and not a losing game"? and from what does he derive the comfort he evidently entertains and feels regarding the future of our sinning nation? He can have no true, well-founded comfort; for God has given no promise of continuity in Christian grace and knowledge to any race, or any Church, outside the Tribes of Israel. God's declaration in Psa. cxlvii. 19—20, decides the point:—"He showeth His words unto Jacob; His statutes and His judgments unto Israel. He hath not dealt so with any nation, and as for His judgments they have not known them." And again, the Lord Jesus Himself said to the Jews: "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43). The fruitful nation is what the name of "Ephraim" implies; the nation that "blossoms and buds, and fills the face of the world with fruit," therefore Israel! (Isa. xxvii. 6.). These are "the sons of the living God" even Israel, and therefore true believers in their Lord and Saviour Jesus Christ (Hosea i. 10; John i. 12). To these, then, there is a promise of "the winning, not of the losing game;" but there is no promise of any sort of continuing in grace to the nations outside Israel, save and except to those Gentile races, who, becoming one with Israel, are engrafted among "the sons of the living God," and so become Israelites themselves.

The Rev. Mr. Ormiston does not believe we are a nation engrafted into that which is the true Israelite body, but is sure that we are a non-Israelite Gentile race, favoured with Protestantism and the Gospel for no particular reason save God's special sovereign favour. But as God has said of Israel, "you only have I known of all the families of the earth," and since St. Paul answers the inquiry: "Hath God cast away His people?" by saying "God forbid!"—as though the idea were monstrous to be entertained; and as the Lord Jehovah cannot change, and therefore declares the "sons of Jacob are not consumed"—we are shut up to the conclusion that Mr. Ormiston must be mistaken, and that this nation which he admits is on "the winning, but not the losing side," must be God's own people Israel, and our Church Israel's Church.

Every Church established since the Lord's first Advent, save our own, has been on the losing, but not on the winning side. The Pauline Churches to whom the apostle wrote have all withered away and died. The Apolcalyptic Churches are dead and gone. The Churches of Europe founded in France, Germany, Spain and Italy, are spiritually dead. The outer frames alone are left to testify that there were once true Churches planted there. The candlesticks of these Churches, and of all churches save our own, have been removed, once the light of real Gospel truth has been extinguished. Our light has also often been suffered by our careless wicked race to go out, and our candlestick ought often to have been removed like those of other, and therefore Gentile races. But God has not so dealt with us! He has repeatedly rekindled our expiring light and given us fresh leases of spiritual life. He has permitted us to say that we, and we alone of all the races, are now as ever playing a winning, but not a losing game. And why? Because being Israel, we have the promise of perpetual continuity as a Church and race. To us are given the promises which give spiritual life. He has promised always to give us His word, and to deal with us as He hath not dealt with any other nation (Psa. cxlvii. 19, 20). He has engaged that Israel, and Israel only, shall "blossom and bud and fill the face of the world with fruit" (Isa. xxvii. 6). He has declared that this nation, and this alone, (being Israel) "He hath formed for Himself, and that they shall (therefore) show forth His praise" (Isa. xliii. 21). To them and them alone hath He promised that in them and in their seed all the nations, all the families, and all the kindreds of the earth shall be blessed" (Gen. xxii. 18, xxviii. 14; Acts iii. 25), and it is because of these heavenly blessings and promises, but not otherwise, that this nation, the British people, can now be recognised as Israel, since we alone fulfil and enjoy these prophetic benedictions, granted exclusively by God, who cannot err or lie, to the sons of Abraham alone, and therefore to the House of Israel, His chosen ones. We may, therefore, well join the Rev. Mr. Ormiston in saying we are "not fighting a losing game, but are fighting" (for Jehovah our Lord), "on the winning side." Therefore, too, we may praise the Lord, by whose grace alone we nationally endure; blessed, thrice blessed by His distinguishing mercy and love towards the blood-bought redeemed ones, His nation Israel, the British folk!

M. BARTHELEMY ST. HILAIRE ON INDIA.

"M. Barthelemy St. Hilaire, in a paper on India, read to the Academy of Moral and Political Sciences in Paris on Saturday, expressed a belief that the colonial expansion of Christian nations would eventually cover the whole world, and that India, drawn into the current, would one day spontaneously embrace the faith of her masters and educators, as she had already adopted their arts, industry, and commerce. In any case it would be a disaster for mankind if any unforseen accident arrested the grand experiment conducted by the English."

So far the *Bradford Observer*, of September 28, 1886. We think that the French *savan* has taken a very just view of the facts, when he argues from the past that the future of our colonial expansion will be that the kingdom of the world will become the kingdom of our Lord and of His Christ! M. Barthelemy St. Hilaire does not quote Rev. xi. 15, it is true; but he gives expression to an anticipation which, if realised, will prove to be the fulfilment of that portion of the apocalyptic prophecy. The whole world, he says, will be covered with Christian nations, India being a voluntary convert *en masse* to the faith of Jesus, under the teaching of the British, the Christian masters and educators of their now Heathen Empire. He adds, what we highly applaud—namely, that it would be a

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disaster for mankind if British efforts, now making for the Christianisation of India and its millions, "were to be arrested by any unforeseen accident."

No "accident" can arrest what is the will of God! To us has been assigned, as the Israel of God, the duty of making known to the heathen of India the Gospel of the grace of God. We are commissioned to say to them, "Be wise now, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him!" (Psa. ii. 10—12). Whether the results of that preaching will be the speedy conversion of the nations of Hindostan we know not; but this we do know, that "the earth is to be filled with the knowledge of the glory of the Lord as the waters cover the sea;" and India, where the success of the Gospel has been so marked already, is likely to be the land where the triumphs of Christ will be most conspicuous. To the nations of India we have, as their conquerors, given peace, wealth, safety, commerce, and the blessings of Christian knowledge with civil and religious liberty. It only needs God's blessing, and the outpouring of the Holy Spirit on the native races, to ensure the conversion of the masses, and to bring them within the pale of the Gospel of Christ. Soon may the Frenchman's belief be realised, and the Indian races become one with us in the blessings of the faith of Jesus, as they are sharers with us already in the arts, industry, and commerce of "the chief of nations," British-Israel.

THE CAPITAL OF THE EARTH.

A CORRESPONDENT at Toronto, Canada, has sent us a "cutting" from a local paper, which we print below, on the subject of a "great scheme," which Mr. H. W. Monk, M.P., proposes, in order that "a capital for the whole earth" may be established in connection with our own thrice-blessed nation. Singularly enough Mr. Monk, who we suppose knows nothing about "Our Identity" and its teachings, hits upon the land of Palestine as the proper locality for the coming capital! and he is at the head, it seems, of a company whose object is to buy up Palestine and proceed to found the metropolis of the world at Jerusalem as the work of the "New British Empire Company!" The object of the company, too, it appears, is to promote "The Federation of the Empire," and to do away with war in accordance with the promise in Isaiah, that "the nations shall learn war no more!" (Isa. ii. 4).

Another remarkable point in the scheme is that the American Republic is to be asked to favour it, by the President of the United States becoming its honorary Vice-President!

We have said enough to make our readers curious and anxious to peruse the document which has been forwarded to us. And here it is:—

A GREAT SCHEME.

Henry Wentworth Monk, M.P., Proposes to Establish a Capital for the Earth.

OTTAWA, Sept. 14.—A great and splendid scheme of Imperial Federation has been perfected by Henry Wentworth Monk, M.P., of this city, who thinks now that he has obviated all possible objections to the Federation idea. He is at the head of a company recently formed for the purpose of buying the territory of Palestine, and establishing there the capital of the earth. The capital and stock of the "New British Empire Company" is $10,000,000, and it is said that $1,500,000 has been subscribed already. Mr. Monk, as president, has issued a prospectus, and next month will go to England to place the stock of his company. The names of the president of the United States and James G. Blaine, of Maine, are attached to the prospectus as honorary vice-presidents, and Her Majesty Queen Victoria is named as a patroness. Mr. Monk states in his prospectus that Palestine is the centre of the earth as well as the centre of population, and he thinks that now is the time, foretold in Isaiah, when the civilized people of the earth shall cease from warfare, and accept Jerusalem as their capital.

Mr. Monk says:

"Meanwhile, until other nations are prepared to join us, Palestine would be the most convenient central position for the capital of the proposed confederation of the British Empire, or for the English-speaking communities everywhere, for the United States would doubtless immediately join us in such a confederation for the sake of insuring the general peace of the world at the earliest possible day."

Mr. Monk further urges in favour of his somewhat startling scheme that such a federation "would doubtless overwhelm entirely every 'Irish grievance,' and cause Home Rule to prevail not only in Ireland, but in every other convenient locality also."

Our correspondent of Yonge-street, Toronto, begs us to inform him what we think of the above? In reply we have to say that Mr. Monk is an admirable blind witness to Our Identity! He sees clearly, it seems, that Palestine is "the centre of the earth," as well as "the centre of population" (we doubt these two alleged facts, however, being under the impression that Great Britain's metropolis, London, is about the centre of the inhabited earth). He is correct, no doubt, in believing that Palestine, and Jerusalem as its capital, will be the best centre for the federated Anglo-Saxon, or English-speaking races; and that, therefore, the time is coming when such a Federation being formed, its capital must be designated and prepared for its proper functions.

In the coming times of Israel's glories, we read in God's Word that the throne of the Great King Jehovah-Jesus will be in Jerusalem, and that there the throne of David for the federated "nation and company" of Hebrew "nations" will be established. The following texts are our authority for that statement: Isa. xxiv. 23; Luke i. 32, 33; Jer. iii. 17; Zech. xiv. 1—24, &c., &c.

Mr. Monk's plan, therefore, is the "great scheme" of the Lord God of Israel, and is sure eventually to be carried out. But we may be permitted to doubt whether Mr. Monk has hit upon the exact way God means to bring about His own purposes, though the idea he has promulgated is singularly in accordance with the revealed will of the Lord Himself as to the final object proposed. Palestine *is* to be re-peopled with the Tribes of Israel, therefore by the British, American, and Jewish peoples. Jerusalem *is* to be the capital of the federated races; and when the King of kings ascends His throne there over His people Israel and Judah, the capital will become the metropolis of a kingdom which will be co-extensive with the whole world; for the Word of God hath declared it! (Dan. vii. 27; Rom. iv. 13; and Rev. xi. 15).

Mr. Monk's extraordinary conclusion respecting Irish "Home Rule," and Home Rule everywhere else in the Empire, is not, however, in accordance with our views of what is yet to be, and therefore we must make an exception as to that portion of his "great scheme." We really cannot approve of it! Home Rule for Ireland would be ruin to Great Britain, and therefore we are sure it will never be granted or come to pass.

A PEEP INTO THE FUTURE.

Could we but stand aside and see
To earth's remotest bounds,
Could we but hear from every sea
What language there resounds.
One flag alone floats wild and free
On every passing breeze;
One tongue alone to every clime
Is wafted o'er the seas.
One note upon the ear doth fall,
One strain that ne'er will cease;
And that's Britannia's morning call,
Whose rolling drum is peace.

T. J. CROSSTHWAIT.

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THE LATE REAR ADMIRAL M. B. DUNN, R.N.

A MELANCHOLY interest attaches to the following Lecture, which was the last prepared by the late Admiral Dunn on the subject of Our Identity. It was to have been delivered in Clifton, on September 30th last, by the deceased, but he was then unable from severe illness to fulfil his engagement. His sorrowing friends have sent us the manuscript of the address to publish in these pages, and we gladly comply, not only because we desire to pay what respect we can to the memory of one whose friendship we valued, but because our readers will be glad to peruse the last words of a departed friend on the subject they have, with us, so much at heart.—THE EDITOR.

"ISRAEL AND THE FIFTH, OR STONE KINGDOM, IN THESE OUR TIMES."

A LECTURE BY THE LATE REAR ADMIRAL M. B. DUNN, R.N.

PART I.

To deal with this subject, it is necessary to enquire in the first place, What people are Israel, and where are they? and then, How are they associated with the Stone Kingdom?

The only Israel we know of, or that are acknowledged as such, are the Jews. But we all know that the Jews do not answer in any way to the Stone Kingdom; we all know they are a down-trodden, persecuted people, scattered in various countries, and few in number, for we know from statistics that their whole number throughout the world does not exceed about seven millions. And we also know that they do not fulfil in any way the promises that were made to Abraham, which the Almighty swore by Himself should be fulfilled in Abraham's seed through his child by promise—viz., Isaac. Now what were these promises? UNCONDITIONAL, we call them, for God said in Gen. xxii. 16—18, "By Myself have I sworn, saith the Lord, for because thou hast done this thing and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon 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." Now what I want to impress upon you is that here are three UNCONDITIONAL PROMISES made to Abraham and his seed, and sworn to by God Himself, viz.,

1. Multitudinous seed,
2. To possess the gate of his enemies, and
3. To be a blessing to all nations.

These promises, after Abraham's death, were renewed to Isaac, Gen. xxvi. 3—5, and after his death they were renewed to Jacob, Gen. xxviii. 13—15. And when his name was changed to Israel (Gen. xxxv. 10, 11,) another unconditional promise was made to him—viz. that his seed should be "a nation, and a company of nations." After the Israelites were taken out of the land of Egypt, and were in the wilderness, and when Moses was in Mount Sinai for forty days and forty nights talking with God, the Almighty then made certain CONDITIONAL promises to this same people, (see Lev. xxvi. and Deut. xv. and xxviii.) of blessings to "Israel obedient," and the reverse to "Israel disobedient." We all know how the latter have been, and are to this day being literally fulfilled in the only Israelites we know of—viz. the Jews. Now I ask you, as thinking people, is there any reason why the promises to "Israel obedient" should not be also literally fulfilled at the same time, if we only knew where "Israel obedient" is? We are told by very many good people that they are all to be fulfilled in the future, but they have no warrant for asserting this; whereas we find many passages in Scripture that tell us these promises should be fulfilled in the *latter*, or *last days*, and therefore during the Christian dispensation. I believe myself that we became "Israel obedient" at the glorious Reformation, when we threw Popery overboard, when we protested against its errors, and so became Protestants. It is only since then that we have gained all our Colonies; and it is a remarkable FACT, that as we have been faithful to the Protestant religion, or pandered to Popery, so England has risen or fallen in her position among nations.

Now the question is, Can any clue be found to enable us to ascertain where Israel is? I mean Israel of the *Ten Tribes*. For to understand this subject, you must first see and comprehend the difference between Judah and Israel; it must be a very important one, for the Bible, the inspired Word of God, which was given for our learning, and to be a guide to us, and which we were told by our Saviour Himself to search, is full of Israel, that is to say, it is a history of Israel; it gives their origin, their rise and fall,—how, after Solomon's death, the kingdom (Twelve Tribes) was rent in twain by God Himself, how Ten Tribes were given to Jeroboam, while only Two Tribes with one of the Ten (Benjamin), lent to be a light to them, remained with Rehoboam (Solomon's son); how they were after that known as the "kingdom of Israel," and the "kingdom of Judah," and they have never since been reunited. The Bible then tells us how Israel, for its idolatry, was carried captive by the Assyrians and put into the land of Media, where they were divorced from the Mosaic law, they were to go by another name and not to know their origin, or in other words, they were "lost," and became "Lo-Ammi," "Ye are not My people;" and they have not been known as Israel from that time to this. Judah (or the Jews) were many years afterwards, for their sins, likewise carried away captive, by Nebuchadnezzar, king of Babylon, but after seventy years were allowed to return to Jerusalem and re-build the temple, which is described in the books of Ezra and Nehemiah, the former telling us who returned—viz., Judah, Levi, and Benjamin, but not a word about the other Tribes. The Psalms, if you read them attentively, are full of Israel; then the prophecies from Isaiah to Malachi are full of the future of Judah and Israel, but always speaking of them as two distinct peoples. Such, in a few words, are nearly the whole contents of the Old Testament, which, as I said before, was given for our learning.

Now to return to the clue as to where Israel is, for they must be somewhere; and wherever they are they must be found fulfilling all the promises, both conditional and unconditional, for we all know that they have not been fulfilled in the only Israelites we know of—viz., the Jews; consequently, as God's Word must be true, they must be fulfilled in the other portion of the House of Israel, wherever they may be. We now know the whole world, which we did not some years ago, and if we can find any nation fulfilling them, it is only reasonable to suppose that that nation must be Israel, "for God is not a man that He should lie, nor the son of man that he should repent." He would not make promises to one nation and transfer them to another, but He would make or lead that nation, though blindly to themselves, to fulfil them in His own time. He is unchangeable! He says in Mal. iii. 6, "I am the Lord, I change not, therefore ye sons of Jacob are not consumed!" Now can we find any such nation? We can, and that nation is our own; for, through the great mercy of the Almighty, we have been led, though blindly to ourselves, to fulfil all the promises, both unconditional and conditional, and also the blessings promised to Joseph, which I will now endeavour to point out to you under three heads—viz. unconditional promises, conditional promises, and blessings promised to Joseph, which latter, if you will refer to Gen. xlix. 1, you will see were to be in the *last days*; and I think you will agree with me, that we (Great Britain) are fulfilling the whole of them, and we only of all the nations in the world.

I will now speak of Great Britain in the third person.

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FIRST, UNCONDITIONAL PROMISES.

1. She is a multitudinous race, and has spread abroad to the West, and to the East, and to the North, and to the South. See Gen. xxviii. 14.

I will here also quote a passage from Zech. x. 7—9. "And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, 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. 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."

2. She possesses the Gate of her enemies, viz. Gibraltar, Malta, &c., &c. all over the world.

3. She is a blessing to all nations,—having released the slave, and printed the Bible into every known language (I believe about 280), and sent her missionaries with it all over the world.

4. She is a nation and a company of nations,—she being the nation, and Canada, Australia, New Zealand, and the Cape constituting the company of nations; each being governed by their own Parliaments. and each being under the mother flag.

SECONDLY, THE CONDITIONAL PROMISES.

1. She is the richest nation in the world; lending to many nations, but never borrowing from any.

2. She is above and not beneath, in everything.

3. She is the head and not the tail in everything.

4. She rules over many nations, but no nation rules over her.

5. She conquers by a small army, or in the words of Scripture, "At one five shall fly, and at one hundred ten thousand shall be put to flight." Witness all her great victories, both naval and military.

And 6. I think you will allow that she fulfils all the other blessings mentioned in Deut. xxviii.—viz. the blessings in the city and in the field, the fruit of the body and the fruit of the ground, the basket and the store, &c., &c.

(To be continued.)

WHY MUST ISRAEL BE REDEEMED?

THE atonement by blood and the necessity for it is denied by some men. But if we look into the Word of God, we find that man and the unclean animals are, in His sight, on the same low level. The firstborn of all animals and of man are the Lord's; but only the clean animals were acceptable to Him as burnt-offerings or as thank-offerings. The firstborn of unclean animals, such as the ass and camel, must, if required for use by man, be redeemed; but if not redeemed, must be slain, by breaking their necks. In Exod. xiii. 12, 13, xxxiv. 19, 20; Num. xviii. 15, 16, we have this law clearly laid down, showing that in God's sight man is utterly unclean, and that without a redeemer and a redemption, such as He will accept, these sinful ones can give God no acceptable service and no sacrifice He can recognise as worthy of notice. Works of so-called "supererogation," then—offered by man, penances and mortifications of the flesh presented by man to God to atone for his sins—can be of no avail with God, whose law is, that like the unclean animals, the ass and the camel, man and these unclean creatures must be redeemed by the blood of a pure and clean and holy victim, representing, or being the precious blood of the spotless, sinless, Lamb of God, Man, and yet God; or perish. We see, then, why redemption was necessary in Israel's case before God could carry out His purposes respecting the race, or use them for His work of salvation provided for the nations, families, and kindreds of the earth. To serve God acceptably these messengers of God's grace must be first redeemed themselves by the precious offering of the blood of the innocent victim who was true but sinless Man, and yet God, with infinite capacities for enduring and exhausting the wrath of God concentrated in His own spotless soul and body, who also, once for all, made such an offering and propitiation and ransom for the sins of the whole world on Calvary. That the whole world, even the lost and unbelieving, were included in the redemption of Christ, is shown by such a passage as 2 Peter ii. 1, where God's enemies, bought by Christ, are described as men "bringing on themselves swift destruction" by "denying the Lord that bought them."

In Israel's case their redemption was effectual, because God made, created, formed, and fashioned them for Himself, that they might show forth His praise and be His messengers of the grace of Christ to "all the nations, families, and kindreds of the earth." The redemption of Israel was always united in God's purposes with the service He required of them when He created the nation, as Isa. xliii. 1, 7, 21, R.V., tells us. "But now, thus saith the Lord, that created thee, O Jacob, and He that formed thee, O Israel. Fear not, for I have redeemed thee. I have called thee by thy name. Thou art Mine!" . . . . "whom I have created for My glory. I have formed him; yea, I have made him" . . . "to give drink to My people—My chosen, the people which I formed for Myself that they might set forth My praise" (or "they shall set forth My praise."—margin).

Israel, or the British nation, is, then, a people naturally quite unfit to carry out God's purposes by reason of their wickedness and fall. But God has provided for them the worthiness He looks for in His chosen messengers—even the "communicable" righteousness of the Redeemer, the righteousness which is of Jehovah-Jesus Himself! "This is the heritage of the servants of Jehovah, and their righteousness, which is of Me, saith the Lord" (Isa. liv. 17, R.V.). We learn from these considerations some valuable lessons. The first is that "the Israel of God," the British people, are by nature just like all the other blood-bought races of the world—unclean, unrighteous, unfit to offer to the Lord any sacrifice, or thank-offering, and without ability to do for Him any acceptable service whatsoever. But the Lord has chosen, made, formed, created, and fashioned them in such wise that they benefit by the redemption, accept His service, and joyfully show forth His praise. They are endowed by their Maker with qualifications and powers, fitting them for the service He requires them to perform. He has made them (as promised) to become "a great and mighty nation," since none but such could do the allotted work—a nation so prolific that they are filling the earth, and have become already, for this reason only, "a nation and a company of nations," a portion of them having also separated and become a great and independent people in the United States (Gen. xlviii. 19). He has given them, also, wealth abnormal, to enable them to operate upon all the nations as evangelists for Christ, and a Heathen Empire, such as the world has never seen before, to furnish them a splendid theatre for their work as Christ's missionaries to all the heathen of the earth. Our spiritual privileges and highly exalted position among the nations of the world have been well described by the Rev. J. F. Ewing's inaugural sermon, preached in a Presbyterian Church near Melbourne, as described in the *Daily Telegraph* of that city, under date August 28th, 1886. Speaking of God's gift to our race of material wealth, he said:—

The Christian Church has no quarrel with material wealth. Such wealth is not in itself "filthy lucre." It is we who debase it by base feelings and base uses. To the Anglo-Saxon race of the latter times has been committed the function of advancing material civilisation over the world, and of amassing wealth. I believe that this function has been committed to our race by God, because to me, any philosophy of history which ignores the divine

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purpose is unintelligible. In that astonishing material progress of the last forty or fifty years, your city and State have eclipsed, in point of rapidity, any other part of our Empire. Melbourne has become the symbol on English lips of wealth rapidly acquired, and, to some extent at least, nobly expended. We must not, however, forget these things, my friends. We must not forget that in the acquiring and possession of wealth there lurk dangers and temptations. It is hard for a rich State or city to enter into the kingdom of God, and we must not forget that, high as is the function assigned to the Anglo-Saxon race in the world's material progress, a function yet higher has been granted it. The Anglo-Saxons are, to a great extent, the chosen people of this later epoch. While the eyes of other nations have been more or less holden that they cannot see spiritual truth, to us still have been given the prophet's eyes to discern those hidden realities and the prophet's tongue to proclaim them. Material riches have a high value and meaning; but they pass away. The riches of Christ are spiritual and eternal. When Paul penned the words we have been considering, it was his ambition to proclaim among the nations at the farthest limits of the civilisation of his time the "unsearchable riches of Christ." The civilisation of his time was a mere fringe round the basin of the Mediterranean. Over spaces undreamt of by him, the Christian preacher of to-day is allowed to travel to preach among the nations those unsearchable riches. Such a grace has been granted to me. I ask your prayers, and sympathy, and co-operation, that I may always be conscious of the greatness of this mission, and able in some measure to discharge it.

THE SICK MAN'S CAPITAL AND THE STRONG MAN'S EMPIRE.

We all know who the "sick man" is, and that his capital is Constantinople. "The strong man" and his Empire are, of course, the Czar and his enormous dominions. To these last the Czar is expecting to add the former, because as he justly reflects, that capital is the "door, or Gate," of his own house. The Liverpool *Courier*, and other as well-insructed Conservative papers, are now settling down to the belief that as the neighbouring powers, Germany, Austria-Hungary, and the rest, seem to have made up their minds to the inevitable, "there can be little doubt that the Turkish capital and the keys of the Dardanelles, will fall into the hands of the persistent bully of the North." Up to a certain point we quite agree with the Liverpool *Courier*. It is manifest to us, as well as to that journal, that the Russians are sure in the long run, whether after the destruction of Austria or before, to acquire an ascendancy over the Bulgarian and other Balkan States, because we believe Russia is prophetically destined to be the future "war-woe" of Europe, and will be sure in pursuance of that destiny to incorporate these States into her own huge body-politic. But whether the result of these operations will end in the capture of "the capital of the sick man" is quite another question! We believe in nothing of that sort; because that capital is a "Gate," nay "the Gate of all the Gates," *Bab-i-humayoon*, "the Gate of the chieftain." That Gate commands all the rest; and will in Russian possession, be a final bar to the return of Israel and Judah to their land in peace, safety, and quietness, as promised in the word of God. It will therefore, we believe, before Russia can seize it, fall to the possession of the House of Israel, to whom it was promised by the oath of God Almighty, when He sware to Abraham our forefather, "Thy seed shall possess the gate of his enemies" (Gen. xxii. 17). How it will happen, and be brought about, we cannot tell, because it has not been revealed. But it appears to us that it may easily be accomplished by the operations of the British Fleet, with the consent of the Turks, what time the Russian forces are about to descend to the capture of the place, in view to add "the sick man's capital to the strong man's Empire!" Vain wish! The Lord God of Israel 3,800 years ago arranged the whole matter, and promised the last great triumph of the Eastern Question to His people Israel, and said in words equivalent to these, "Thy seed shall possess Constantinople!" Russia's present triumph and future annexations, short of this, are clearly according to the purposes of God; because Russia's power must grow, in order that she may become the gigantic sword in the hand of the Lord, to carry out his sentence of destruction against "yonder ill-consolidated Europe." For He said, "And there was a great earthquake, such as there was not since men were upon the earth, so mighty an earthquake so great" (Rev. xvi. 18), followed by a "great hail out of heaven" which seems the picture of a war in which a great and powerful Northern nation is engaged, as God's battle-axe (ver. 21).

The writer of the article "Political Review" on p. 229—232, in the October number of the *The Messenger* has exactly hit the right nail on the head in respect to the Eastern complications now progressing before our eyes. It recognises Constantinople as the great Gate promised in Gen. xxii. 17 to Israel, and shows that this spot, but no other, gives its possessors the command of the East. The article sees clearly that in the play of the political schemes of the ministers of the nations, God is really working out His purposes, and that those purposes ever approach the decision of the last word in the Eastern Question, "Who is to have Constantinople?" The body of our Empire," says the *Messenger*, "is India and Australasia. But the neck is Constantinople." Therefore we argue, that that great city being the great Gate of the enemies of Israel, but Israel's chief city, must belong to Britain in the end, as God is true. Therefore, let Israel praise the Lord!

J. A. FROUDE EXPLAINS WHY THE RACES DIE OUT WHO WILL NOT SERVE THE BRITISH PEOPLE.

On pages 257 and 258 of Froude's "Oceana" (new edition, Longmans, Green and Co.) we have a remarkable statement by the popular traveller and historian which singularly illustrates and accounts for one of our most striking identifications (the "dying out" of the heathen before us, when they refuse to obey us), the explanation being strictly on Scriptural lines.

It is our contention that, in accordance with Jer. xxx. 11, and Isa. lx. 12, God has preserved His people Israel when scattered among many nations, though He has made a "full end" of many of the latter; the instances being the Maories of New Zealand, the Red Indians of North America, and the blacks of Australia and Tasmania. We have also contended that these races have died out before us because they have refused to serve us, in conformity with the prediction of Isa. lx. 12: "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."

Now, what is Froude's assertion respecting the Maori men and women, "whose interest now (he says) is in animal sloth and animal indulgence, and they have no other; the man as if he had nothing else to work for or care for; the woman counting it an honour to bear a half-caste child." Froude accounts for the degradation of a once noble race, and its coming disappearance, in these words, making himself a "blind witness" of our contention: "It is," he says, "with the wild races of human beings as with wild animals, and birds, and trees, and plants. Those only will survive who can domesticate themselves into servants of the modern forms of social development. The lion, and the leopard, the eagle and the hawk, every creature of earth or air, which is wholly free, dies off or disappears; the sheep, the ox, the horse, the ass, accepts his bondage and thrives and multiplies. So it is with man. The negro submits to the conditions, becomes useful, and rises to a higher level. The Red Indian and the Maori pine away as in a cage, sink first into apathy and moral degradation, and then vanish. I am told that the Catholic missionaries produce a more per-

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manent effect on the Maori than the Protestants do. If one and the other could learn from the Mahometans to forbid drink, and practically prevent it, they might both of them be precious instruments in saving a remnant of this curiously interesting people."

So far Mr. Froude. He tells us, speaking of the subject native races of the British Empire, that they refuse to serve us in New Zealand, Australia, and elsewhere; and, therefore, like the wholly free among wild animals, "die out" and disappear. This is the exact copy of the Bible testimony regarding the nations which will not serve Israel. "They shall be utterly wasted and perish," is the decision of the Bible.

The native races which in South America refuse to submit themselves to the Empire of Brazil and to the Republics of the continent, do not die out, pine, or waste away. On the contrary, they increase and flourish! The blight and curse has effect only in the case of Israel's subject races, and Froude being our witness we see here fresh proof of Our Identity.

Ours in this respect is an unique experience, and *our* subject races only, when they refuse us loyalty and obedience, are doomed finally to die out and waste away in accordance with the facts of our history and theirs. We, therefore, must be God's people Israel—those ten thousands of Ephraim, and thousands of Manasseh, who are, as Scripture tells us, to "push the people together to the ends of the earth" (Deut. xxxiii. 17). The result of that "pushing" is, that the people who refuse us obedience are caused to melt away and "disappear." They follow a law, in our case only, which is a general one, according to Froude, among the wild animals who refuse obedience to man, and among the domesticated ones too, since they obey and survive, multiply and prosper.

UZZAH.

When Eli was high priest of the Lord Jehovah at Shiloh in B.C. 1141, there was a critical battle between Israel and the enemies of the Lord, the Philistines, at Eben-ezer. Israel was defeated. They fled before the Philistines, were slain with a great slaughter, the high priest's sons, Hophni and Phinehas, died, and the ark of God was taken. The captured ark was removed by the victors to the temple of their fish-god Dagon, at Ashdod, and afterwards, by reason of God's judgment, it was sent back to Beth-shemesh, in Judea, to the care of the Levites of that place. There the Bethshemites dared to look into the ark, which was forbidden, even to the priests and Kohathites (Num. iv. 15). For that offence the Lord slew 50,070 men there, which struck such terror into the hearts of the people that they sent word to the inhabitants of Kirjath-jierim that they should come down and fetch up the ark to their hilly abode. It was accordingly placed in the house of a Levite named Abinadab, whose son Eleazar was sanctified, in order that he might keep it. There it abode long (1 Sam. vi. and vii.).

In B.C. 1042, after David had been anointed king of Israel as well as of Judah (2 Sam. v. 1—5), he and the people bethought them of the ark of the Lord which had been neglected and forgotten in the house of Abinadab in Kirjath-jierim, on the borders of Judah. Accordingly, David gathered together all the chosen men of Israel, 30,000, and went to the city of Kirjath-jierim, of Judah, to bring up thence the ark of God, "which is called by the NAME, even the name of the Lord of hosts that sitteth upon the cherubim" (2 Sam. vi. 2, R.V.). The ark, however, was not borne on the shoulders of the Kohathites as prescribed in Num. iv. 15, vii. 9, x. 21, etc., but placed on a new cart to which cattle were yoked, driven by Uzzah and Ahio, the sons of Abinadab. David and all the House of Israel then present do not seem to have seen the impropriety of these proceedings, but played on various instruments before the Lord, rejoicing exceedingly at that which was taking place—namely, the return of the Lord and His ark to His people Israel. On the journey, however, a disaster occurred. The oxen stumbled, threatening the safety of the ark. It was in danger of being thrown down. Uzzah, the driver of the cart, "put forth his hand to the ark of God and took hold of it" (2 Sam. vi. 6). What was the result? "The anger of the Lord was kindled against Uzzah, and God smote him there for his error, and there he died by the ark of God" (ver. 7). What was Uzzah's offence which caused the Lord "to break forth" on him and slay him, so that David was displeased or grieved at the Lord's severity? It was this. He disobeyed the Lord's command, and he had no faith that God was able to care for His own ark. He disobeyed, because the command was that the ark was to be borne about by the staves on men's shoulders, and not on a cart; and he disobeyed by touching the ark to stay it. The sons of Kohath were expressly forbidden "to touch any holy thing" (Num. iv. 15).

Uzzah again had no faith in respect to God's ability to protect His own selected abode, and for these two offences he died by the hand of the Lord, by the side of the ark, and in presence of David, and of all the assembled Tribes to prove to them that the Lord their God is a holy and jealous God, whose laws must be obeyed, and whose power must be believed under pain of death. Such is this solemn and awe-inspiring history. Have we any counterpart of it in modern days? We think there are some Uzzahs with us now who tremble for the ark of God, and, seeing it to be in danger, and distrusting Jehovah's power to prevent it tumbling over into the pit of Romanism, would stretch out their arms to save it instead of looking to the Lord to guide and guard His people who are His inheritance, and the ark where He now dwells among them. The Lord's people Israel is the ark wherein the God of Israel dwells. The Father, Son, and Holy Spirit have each promised "to dwell" amongst His people. The Father, in Exod. xxix. 45, 46, R.V., where He said, "And I will dwell among the children of Israel, and will be their God, and they shall know that I am the Lord their God that brought them forth out of the land of Egypt that I may dwell among them. I am the Lord their God." The Son of God has made the same promise to His Christianized children of Israel, His Lo Ammi, "Sons of the living God" (Matt. xxviii. 19, 20, R.V.). "Go ye therefore and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you; and lo! I am with you always (or all the days), even unto the end of the world" (or consummation of the age). The Spirit of God has made the same promise in Hag. ii. 5, R.V.: "Remember the word that I covenanted with you when ye came out of Egypt, and My Spirit abode, or abideth among you. Fear ye not." There is danger just now, lest this people, the Lord's inheritance and heritage, being the British nation, may be seduced into the arms of the Romish harlot, and fall back into Popery. There are strong signs that such may be the case. The Lord's habitation, even His people among whom He dwelleth, seems tottering to a spiritual fall, and men are holding out their hands to take hold of the ark and prevent it falling to the ground. The revelations of Lord Robert Hamilton's work, "Recent Events, and a Clue to their Solution," seems to men's minds fatal to the future security of the ark, and its fall seems to be only a work of time. Men declare these things are "appalling." They "make their hair to stand on end with fear for their beloved country." They lead to despair for the Church and people of this "their beloved land."

But are we right to give way to such craven fears? Do we well to try and stave off a crisis which the Lord Himself evidently has prepared that "the enemy may come in like a flood," yea, into the very stronghold and ark of the Lord, that he may perish there when the Lord shall, by His Spirit, lift up a standard against him? Let us not too closely follow the

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example of Uzzah, and strive by earthly means to avert what we deem a downfall, in order to protect the body politic where the God of Israel "dwells," and which He can guard from all the wiles of the Church of Rome put together. Let us call upon "the strength of Israel" to defend His own inheritance, and never, never, let us, Uzzah-like, stretch out our hands, as if we could by our unaided strength, by our Church defence, and Church associations alone, stem the frightful tide of Romish evil with which we are inundated to-day—evils that the Lord has deliberately permitted that He may here, in Britain, at a blow, destroy our enemy for us for ever. When Satan was at close quarters with the Lord in the wilderness, in Gethsemane and Calvary, would we have dared, knowing what we know now, to bid him depart from the Saviour of the world then fighting our foe for us? Peter attempted it once, and we know the manner of the rebuke the Lord Himself gave to His too persevering disciple! "Get thee behind Me, Satan! thou art a stumbling-block to Me!" (Matt. xvi. 23, R.V.). Peter was the Uzzah of his day. Let us beware we do not imitate his rash example when we see an apparent danger ready to overwhelm the Lord's "anointed ones," whom none can really harm, seeing they are as "the apple of His eye" (Psa. cv. 15; Zech. ii. 8, R.V.).

THE STRENGTH OF ISRAEL'S NAVY.

It is always satisfactory to know the exact strength of the naval force this country has at its disposal, because on the power of the sea, humanly speaking, our whole Empire depends. God could do without any such power to carry out His purposes of mercy to the world. But He has not done so. He has made use of a nation, a great and mighty one, to fulfil His designs, and he has given that nation a Heathen Empire, to be the theatre of its operations, for the benefit of the inhabitants. He has given it a Colonial Empire in the four quarters of the globe, to develope into "a nation and a company of nations," and thus to carry out His gracious designs. He has given the chosen people abnormal wealth, to enable Him (wondrous thought!) "to establish His covenant, which He sware under their fathers, as it is this day" (Deut. viii. 18). He has given them the supremacy of the sea, supported and created by the gift of the Gates, to enable them to secure free access, at all times, to the Heathen and Colonial Empires, so that, without let or hindrance, His people may send the messages of His grace, His Scriptures, and the missionaries of His Gospel, to the outside world "lying in the wicked one."

Doubts have recently been thrown on the reality and supremacy of our power at sea. It has been said that our ships are outnumbered and outmatched in power, and speed, and size even by the war-ships of the French alone; and that any two of the Powers would outnumber, and could destroy in action, our boasted line of battle; the guns we possess being also unserviceable, and dangerous to the sailors who man and work them! The French have acted on these pessimist suggestions, and have only recently boasted, as we have read, that the British navy is a thing of the past, and that the French could and should "wipe it out" with ease! A correspondent of *The Times*, writing from Paris, sent to that journal, on November 5, the following statement of the boastful and hostile feelings of the French naval officers towards this country. He declared:—

What is more serious is that folly or recklessness has of late gone the length of adopting towards England an imperative tone which would not have been used towards the smallest European State. The navy officers, under I know not what hallucination, have of late been disparaging the British Navy, representing its guns as bursting at the first trial, and stating that its numerical inferiority is evident.

"England," it is remarked, "having no army, and her navy being inferior to ours, this is a good opportunity for satisfying a national resentment, and plainly telling her that she must quit Egypt. For if Germany holds Alsace and Lorraine, she staked, like us, blood, strength, and prosperity, and won the stakes. We lost, but in a fair field; whereas England has got us out of Egypt by a ruse, and now that we can safely beard her let us claim Egypt again."

Happily the *Débats* itself, in an article noticed two days ago, has somewhat cooled down this ardour by showing that England's Navy is enormously superior. I am aware that the article was inspired by Admiral Aube, of whose ideas M. Gabriel Charmes used to be the admirable exponent, and that its object was to secure a large vote of money; but its facts are none the less indisputable, and ought to cause reflection to the madcaps who prate of the ease of crossing the Channel and dictating terms to England.

It is consolatory to be able, on authority, to point to the true state of the case as respects our navy. At the Lord Mayor's banquet at the Guildhall, on November 9, 1886, Lord George Hamilton, responding for Her Majesty's navy, told the French naval captains, and all to whom it may concern, some home truths respecting Israel's sea power, which should serve to sober them, and to lead them to pause before they conclude that it will require a small effort to drive us out of Egypt by main force, or "safely beard us," by the display of superior power on our own home, the ocean! Lord George Hamilton said, *inter alia*:—

Of late the condition of Her Majesty's navy has been the subject of much comment. Its supposed defects and deficiencies have so absorbed the attention of our critics that they seem almost to have forgotten its superlative training and its high merits, and to such an extent has the practice of self-depreciation gone that in the minds of some doubts have been excited whether or not our naval supremacy is not a thing of the past. My lords and gentlemen, in those doubts neither the present Board of Admiralty nor foreign nations share. (Cheers.) There may be deficiencies and defects in our system of organization. They are in course of being remedied and rectified (hear, hear), and it would be as senseless to ignore the shortcomings of any naval or military system as it is irrational to exaggerate or distort such shortcomings. But speaking here, before the pick of England's great commercial capital, perhaps I may be permitted in a very few words, and in no spirit of boast, to lay before them facts which may perhaps be unknown to some, and have been forgotten by others, and faithfully to indicate what are the real naval resources of this country. The number of Her Majesty's ships which at the present moment are in commission, both armoured and unarmoured, exceed the combined force of the three greatest naval European Powers. (Cheers.) The steam tonnage of our mercantile marine almost doubles that of the rest of the world, while the producing capacity of our private shipbuilding yards, so far as the construction of iron and steel ships is concerned, is equal to four-and-a-half times the total power of all other nations combined. (Hear, hear.) We have in these resources a naval reserve which is absolutely unlimited, if it be properly administered and organized. To consummate such an organization is the duty of the department with which I have the honour to be associated. We are conscious of that obligation, and substantial steps have been taken towards its fulfilment. And therefore I am hopeful that in a short time it may be in the power of those who are associated with this toast to say that in addition to the regular naval forces of the Crown there is an organized reserve which, if any emergency should occur which should necessitate its being called together, would enable us to utilize with rapidity and make ready for action the vast naval resources of the Empire. (Cheers.)

The power which God has given to our race (being Israel) depends not only on our ships, their power, and their numbers, but also on the character of the men who fight them; and on the wealth which God has given us, to sustain and multiply these floating batteries; wealth, which He has granted us that "He may establish His covenant which He sware unto our fathers, as it is this day" (Deut. viii. 18). It is not only to enable us to conquer our enemies that God entrusts us with this unique power and strength at sea, but simply and solely that He may enlarge our dominions; to enable us to win them

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and their inhabitants for Christ; whose kingdom is to be the kingdom of this world, whereof He is the lawful and promised King (Rev. xi. 15).

At the same banquet, the stirring words of Lord Salisbury, the Prime Minister, were cheered to the echo. "If British interests are affected," he said, "England will ask for no counsel, and seek no assistance. (Cheers). Her own right arm will be strong enough to defend her interests wherever they are attacked." (Cheers).

We should have preferred here an acknowledgment of our national dependence on the right hand and outstretched arm of the Almighty God of Israel, but perhaps his lordship had that in his mind as well, when he uttered his patriotic words? Lord Salisbury's casual reference to Lord Beaconsfield's policy in the last Russo-Turkish war was of deep significance, and showed that he, at least, views the great Gate, and the straits that lead to it, as of prime importance to our nation's interests. He said "Lord Beaconsfield's policy was one of precaution, too, for he took measures, in case the cloud of war had turned towards those straits where our interests unquestionably lie, that there the power of England should have been felt, and the interests of England should have been defended." (Cheers).

We are glad to read these words, because foolish men have also lately been affirming that our country has no interests in Constantinople, the road to which leads to no portion of our Empire. Also, that we can safely let the place lapse to the Russian Empire when the Turkish rule collapses, because it is, in fact, the Gate of the Muscovite's house. We know now, at any rate, that the Government of the day is not of this opinion, any more than was the late Lord Beaconsfield. British interests, in the straits, will ever be duly recognised, and any attempt to interfere with them will be resented by the Lion of the House of Israel, whose motto is, *Nemo me impune lacessit!* Lord Salisbury probably is not aware of, or disbelieves if he knows the fact, that that great Gate is British property, by a deed of conveyance executed by God Himself four thousand years ago (Gen. xxii. 17). All things are working to fulfil the mighty promise, and no doubt the Prime Minister himself has done something towards this object in the remarkable words he used in his weighty speech on the 9th of November last.

ANGLO-SAXON FEDERATION *VERSUS* GRECO-LATIN FEDERATION.

THE following appeared in the *Leeds Mercury* of Nov. 8, 1886, and deserves a place in the BANNER OF ISRAEL:—

Senor Castelar's idea that an essential step towards the era of universal peace and brotherhood would he taken if there were established a close alliance of the Greco-Latin races does not seem to possess any very striking *primâ facie* probability. Judging from the sentiments of its leading advocate, the union in question, if it were ever formed, would be animated by a strong desire to secure a surrender on the part of the principal Teutonic nations of several of their most important possessions. From England, in particular, each member of the union would have something to claim—Gibraltar for Spain, Malta for Italy, Cyprus for Greece, and the Channel Islands for France. Germany only owes Alsace and Lorraine, and Austria Trent and Trieste, but it is to be feared that the moral spectacle of a Greco-Latin Confederation would hardly suffice to procure the liquidation of any of these debts; while if anything of the nature of united menace were resorted to by the confederation, a counter-alliance would become both practicable and probable. On the whole there seems reason to apprehend that the advent of the millennium is not likely to be accelerated by quasi-racial combinations, generous and exalted as are doubtless the motives of Senor Castelar in promoting the enterprise he has at heart.

The Spanish senor desires to form a Greco-Latin Alliance in order that Israel may be robbed of her God-given Gates; while, on the other hand, Admiral Tryon, R.N., and the governments of the Australian colonies are doing their best to promote a counter alliance of the Anglo-Saxon nations for the purpose of self-defence, and in order to prevent those plans for pillage and robbery which the Spaniard coolly advocates by the proposal for an impossible alliance of the "Greco-Latin races." A useful lecture on the subject of the Federation of the Empire has just been given by Sir Graham Berry before the Colonial Institute, in Princes Hall, Piccadilly, on Nov. 9th, the subject being, "The Colonies in relation to the Empire." After giving a masterly sketch of the difficulties and advantages of the Federation or organisation of the Empire for the purposes of defence, the lecturer said that the scheme of Admiral Tryon, amended in some particulars, was likely to be submitted to the various Australian Parliaments. "It provided for the creation of an Australian Fleet, to be maintained at the cost of the Colonies, which was estimated at the sum of £150,000 on a war footing, and about £95,000 in time of peace." After saying that anxiety was felt that the coaling stations were not being properly fortified as the necessities of the case required, he concluded his lecture thus:—

But the keystone of the whole was the necessity for an overwhelming powerful fleet and efficient defence for all necessary coaling stations. This was as essential for the Colonies as for Great Britain. It was the one condition for the continuance of the Empire. All that Continental Powers did with respect to armies England should effect with her navy. It was essentially a defensive force, and could be moved rapidly from point to point, but it should be equal to all that was expected from it. It was to strengthen the fleet that colonists would first readily tax themselves, because they realised how essential a powerful fleet was to the safety, not only of that extensive commerce sailing in every sea, but ultimately to the security of the distant portions of the Empire. Who could estimate the loss involved in even a brief period of disaster to the Imperial Navy? Any amount of money timely expended in preparation would be quite insignificant when compared with the possible calamity he had referred to. When it was realised that in any war England might unfortunately be engaged in, the Colonies would have little to gain but a great deal to lose under the circumstances referred to, it would be understood how anxiously colonists read the criticisms on the Navy which from time to time appeared, and how desirous they were that the right arm of England's defence should be strengthened. In a word, an Imperial and Colonial fleet equal to the requirements of the Empire would be a vast stride towards Federation, because it would perfect the relations of the Colonies with the Empire. (Cheers.)

In other words the lecturer intimated that the Colonies desired to maintain a portion of the British Navy for their own defence as part of the Empire, and thus were ready to prove to the world that "the nation and company of nations" were in actual existence, organised for defence, and prepared by coalition and alliance to prove to the world that the Anglo-Saxons, perhaps the English-speaking races (who knows?) are to-day one and indivisible, "a grand Federation of States such as the world has never seen before." It should be distinctly understood, however, that this confederation of Israelite nations has not for its object the subjugation of the rest of the world by war and slaughter. On the contrary, universal beneficence, love, and peace and the evangelisation of the world are distinctly declared in God's Word to be the object and aim of the alliance between "the nation and company of nations" we are about to see established. Thus, in Isa. xxvii. 6, R.V., we have it stated, "In days to come shall Jacob take root, Israel shall blossom and bud and fill the face of the world with fruit." In Isa. lxi. 9, R.V., too, we have recorded this beautiful anticipation of Israel's character in the latter days, as testified by the world at large. "And their seed shall be known among the nations and their offspring among the peoples. All that see them shall acknowledge them that they are the seed which the Lord hath blessed."

The facts of the present day respond to the prophecy in every respect. The British are admitted to be filling the face of the world with blessed fruit—Gospel, scriptural, evangelical

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"fruit." Men declare, too, that all moral advancement must begin with us, knowing we are "the seed the Lord hath blessed." Wherever our flag goes, there civil and religious liberty, good government and free institutions flourish. Commerce soon takes root in such spots, and wealth and prosperity flow in. The Scriptures, too, are distributed, and the Lord's day is held in national respect. It is true that the enemy also in such spots sows tares, where we establish our rule; but it is also true that "the remnant of Jacob is in the midst of many people, as dew from the Lord, as showers upon the grass that tarrieth not for man, nor waiteth for the sons of men" (Micah v. 7, R.V.). Israel's Christian character, when God makes her omnipotent in the earth, is a guarantee that she will use her strength not to tyrannise over, but to bless the nations. She was "made" and "formed" and "created" for that, and her function is, as God's messenger and missionary, to proclaim to the world, by her own past history, that God exists, and that His blessed Son Jehovah-Jesus is coming to take "the kingdom of this world" to Himself, and to be its divine King.

There is nothing greater, grander, or more honourable and glorious than such a service! To be the servants of the Lord to bring about so mighty a result is honour as undeserved as it is inconceivably great. Knowing this, let us, as a nation, praise the Lord and bless His holy Name.

"THE BLOOD OF THE MARTYRS IS THE SEED OF THE CHURCH."

THIS sentence, the enunciation of a law, was the fitting, but unexpected and surprising close of a feeling and able paragraph in a leader of *The Times* on October 30, 1886, on the subject of the martyrdom of Bishop Hannington, by Mwanga, the son and successor of King Mtesa, of Uganda, in Central Africa, on October 29, 1885. The good Bishop's diary published by the *Times* on the 29th October, 1886, the very day year the entries were closed, is a very moving, pathetic document, which no one can read without deep emotion.

The testimony of *The Times* to the zeal and self-devotion of the Bishop and his fellow-missionaries in Uganda, in dangers undertaken unselfishly for the good of the natives only, is worthy of repetition in the BANNER. The writer says:—

Whatever the object of his journey, the dignity with which the captive endured the whole must have compelled admiration. But the intention, which cannot be gainsaid, encircles the history and its author with a halo of purity and grandeur. The men whose official leader Bishop Hannington was, accept by volunteering for the Equatorial mission, exile from all the charms of civilized society. They expect and can win no human glory such as the scientific explorer may anticipate, though they undergo more than his amount of hardships. They are not animated by the thought of extending the empire of their country. Religious zeal by itself is not their sole incentive. They go to Central Africa for the benefit of Africans alone, and for their benefit altogether. Their aim is simply to humanize the people of Africa on earth, and to give them a sense of the Divinity here and beyond. When King Mwanga and his tributary Sultan combined to torture and slay Bishop Hannington they were conspiring against a life wholly dedicated to the service of Africans, and to the amelioration of their existence. In the deaths of ordinary heroes there may be two sides to the question. A life may have been nobly spent without its end being necessarily a misfortune to its destroyers. The murder of Bishop Hannington is a disaster first and principally to the natives of Africa, except so far as the evil is neutralized by the law that the blood of the martyrs is the seed of the Church.

So far *The Times*. How splendid is this testimony to Our Identity and the arguments we are constantly urging in these pages! Here are martyrs for Christ, who are "witnesses" by the very signification of the word in Greek, to their Lord, freely giving up life and comfort, and all for the love of African souls, and to enlighten, ennoble, and bless the natives of that Dark Continent. These witnesses, who, at the risk of life and cut off from the comforts of civilization, freely lay down their lives at Christ's command for these poor black savages, are British soldiers of the cross, and they are God's witnesses, Israel, too!

The missionaries to Uganda are the Church Missionary Society's messengers. They are British from first to last, and, like all those labouring in Central Africa for the Truth, they are of our race, without exception. Some emissaries of the Romish Church there are too there, doubtless not of our race; but they are carrying to the heathen, not the pure Gospel of the grace of God, but "another Gospel," He did not commission anyone to take to the perishing heathen. The command of the Lord Jesus Christ to all His missionary servants is contained in Matt. xxviii. 19, 20, and distinctly excludes the so-called Gospel the Church of Rome delivers. The Lord's words were these: "Go ye therefore and make disciples of all nations; baptizing 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." No more, but no less, than "all things" the Lord Jesus commanded, not what the Church of Rome commands, is to be taught to the heathen.

That message, so limited, is now being delivered to the heathen by British missionaries and British martyrs, or witnesses, who, like the Bishop, are giving up their lives for the single hope of benefiting the perishing heathen.

We transcribe a few of the dying Bishop's last memoranda, as published by the Church Missionary Society and *The Times*, to show the horrors he suffered before his martyrdom, and the comfort he felt in the Scriptures when face to face with death:

"October 28 (Wednesday).—Seventh day's prison. A terrible night, first with noisy drunken guard, and secondly with vermin, which have found out my tent and swarm. I do not think I got one sound hour's sleep, and woke with fever fast developing. O, Lord, do have mercy upon me and release me. I am quite broken down and brought low. Comforted by reading Psalm xxvii.

"In an hour or two's time fever developed very rapidly. My tent was so stuffy that I was obliged to go inside the filthy hut, and soon was delirious.

"My fever passed away. Word came that Mwanga had sent three soldiers, but what news they bring they will not yet let me know.

"Much comforted by Psalm xxviii.

"October 29 (Thursday).—Eighth day's prison. I can hear no news, but was held up by Psalm xxx., which came with great power. A hyena howled near me last night, smelling a sick man, but I hope it is not to have me yet."

This entry—the last—takes up but a small part of the page of the diary. The Bishop apparently expected to write more later on. It is almost certain that he was killed on this day, and there is reason to think that he was taken out to execution shortly after he had written these words. Very possibly the ink was scarcely dry on the paper before the good Bishop had finished his warfare on earth and was summoned by the Master to join the noble army of martyrs above.

Whether by life or by death, the promise to Israel and her missionaries is full and clear: "Israel shall blossom and bud, and fill the face of the world with fruit." The Bishop's death will be the seed of the African Church, and that Church one planted by the missionaries of the House of Israel, God's messengers to the heathen.

THE LEAMINGTON ANGLO-ISRAEL ASSOCIATION.—Session, 1886-1887.—Lectures (commencing at 3 o'clock) will be delivered in the Committee Room of the Pump Rooms, as follows:—Tuesday, November 30th, 1886, "Imperial Federation, viewed by the Light of Prophecy," J. Lancaster Ranking. Tuesday, January 25th, 1887, "Three Preliminary Points," G. Cunnew. Tuesday, February 22nd, 1887, "Biblical Notes," T. A. N. Chase. Tuesday, March 29th, 1887, "The Kingdom of Heaven: its Location, and Israel's Position in it," G. Cunnew. Tuesday, April 26th, 1887, "Joseph's Birthright," T. A. N. Chase. Subscription for whole course of lectures, 2s. 6d.

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ISRAEL KEEPETH SABBATH, BUT THE GOTHIC NATIONS DO NOT.

In the London *Daily Telegraph* of August 26 we had the following, which we commend to the notice of the Rev. R. Douglas. "The facts," says a correspondent, "bear strongly against the Teutonic theory. Have the Germans or Scandinavians any such a law as this on their statute books? That is the question. It is not as to a relative observance of the Sabbath, but as to a national observance of the same, as by law established. The Americans, our Colonies, and ourselves, are the only people who possess this law."

The police report which drew forth these remarks was to the following effect:—

Marlborough-street. — The Sunday Bread Trade. — *Joseph Odone*, a baker, carrying on business in Edgware-road, appeared to two summonses, charging him with delivering bread on Sunday last otherwise than from his bakehouse or shop.—Mr. T. C. Russel, solicitor, who prosecuted on behalf of the Amalgamated Union of Operative Bakers, said that the summonses had been taken out in somewhat different form to the cases that had previously been before the court, as the bakers of the West-end, on becoming aware that proceedings were being taken against them for Sunday baking, had taken measures to prevent the journeymen "vigilance detectives" from collecting evidence against them. The Act, however, in addition to forbidding baking on Sunday, prohibited bakers delivering bread or rolls on that day otherwise than on their own premises, though they were allowed to deliver to their customers joints, pies, and other eatables cooked at their shops between the hours of nine and half-past one in the afternoon. On the morning of Sunday last a van with the defendant's name on it was seen to drive up to the Café Monico, in Regent-street, and also to a restaurant in Oxford-street, at each of which places the driver delivered a quantity of Viennese rolls, which from their appearance were presumed to have been quite recently baked.—The offences having been proved, Mr. Newton remarked that, whatever he might think of the Act in question, he was bound to enforce its provisions when called upon to do so. The defendant would have to pay a fine of 5s. in each case, and the costs of the summonses, making altogether 14s.

"OLD MOORE" PROPHESIES CONCERNING PALESTINE AND THE JEWS.

By J. Thomson.

It is not often we dip into "Old Moore's" Almanack; though we may confess to a certain amount of curiosity which prompts us to glance at these amusing "prophecies" (always warily expressed in a general sense) once in a while—which, perhaps, may be every third year or so. We have thus just looked over his "predictions," for the ensuing year; and though there are several rather striking in character, and more or less awe-inspiring to the faithful in astrology, while, perhaps, amusing to the sceptically inclined, none so arrested our attention as that put down for the month of August, and which reads thus:—

"In Palestine events of a curious character are to be expected. Much impetus will be given to the movement among the Jews in favour of the re-colonization of the Holy Land by the people of that race, and extraordinary results will by-and-bye spring from this movement. The precise nature of this movement, Old Moore is not yet at liberty to divulge; but it may be said that it will both affect trade and letters in this country, as well as, in a less degree, in France. The immediate future of the Jews will be far from happy. In Russia, in Austria-Hungary, and Germany, as well as in Morocco, there will be a revival of the Juden-hetz. Nor will this feeling against the Jews be altogether so unjustifiable as some appear to think."

So far "Old Moore." Time will soon tell how far correct or otherwise he may be in his reckonings: but it struck us when we read this, that "Old Moore" must have consulted some Identity literature as well as "the stars," to be able to talk in this manner Desirable details are wanting; but it may be noticed as a remarkable evidence of the spread of Biblical truth in the Identity light, when we find "Old Moore" predicting the re-colonization of Palestine by the Jews. Perhaps if this old "prophet" prolongs his studies a little while, he may discover that there should be found, somewhere, some Israelites who are not Jews, and that, not till they are found, can Palestine be colonised successfully. But "Old Moore" protects himself and his predictions from failure, and the questioning of curiosity, by saying he is "not yet at liberty to divulge the precise nature" of the "movement" which he has put down for August, 1887. Perhaps by that time "Old Moore" may receive permission from "the stars" to tell us also what is the nature of the British protectorate over Asia Minor, and say whether Palestine is affected thereby. He however ventures to prophecy that "both trade and letters" in this country and France, will be influenced by the movement; but "the immediate future of the Jews" (perhaps in consequence, may we think?) "will be far from happy." Certain countries are mentioned as distinguished for *Judenhetz*, but Palestine is not one, nor our own country; whence we may fairly infer that the prospects of the poor Jews, are not quite so hopeless as otherwise they might seem.

"Old Moore's" prophecies are wonderful in their brevity, and hardly less so in their ambiguity: this latter characteristic should be avoided by all writers,—except prophets; but the former practised by every one; and so we now leave "Old Moore" and his prophecies to time, which is "the test of truth."

THE ANGLO-ISRAEL FREE DISTRIBUTION FUND.

Thirty-sixth Monthly Report.

The following donations and subscriptions, from October 16th to Nov. 13th, are very gratefully acknowledged:—

Received by the Hon. Treasurer, Miss J. Lawrence: Miss H., London, 2s. 6d.; Mrs. B., London, 4s.; Mrs. R., Weston-super-Mare, £1; Mrs. B., Abergele, 8s. 6d.; Mrs. G., Eastbourne, 5s.; H. G. (monthly subscription), 1s.

By the Hon. Sec., Miss E. M. Rush: H. B. T., 2s. 6d.; P. C., 1s.; "Liverpool Marine Engineer," £1; Mrs. S., £1; Miss M., 2s. 6d.; "A Sower" (Bridge of Allan), 10s., "In Memoriam," towards the Free Distribution Fund, from a "Thankful Israelite."

By the Secretary: Miss A., Kew, 2s. 6d.; G. W., 9d.; W. E. W., Bath, £1 1s.; J. W. A., Hammersmith, 3s.; Mrs. C. B., 5s. (monthly subscription); Mrs. T., 1s.

Total, £6 10s. 3d.

Banners are forwarded every week by the Secretary, to Ohio, U.S.A.; London; Birkenhead; Wandsworth Free Library; Richmond Coffee Palace; Maesteg; Hatfield, etc.; and one special set this month to North Shields, etc.

The Secretary has despatched from one to four parcels of books, pamphlets, and leaflets, to North Shields; Tunbridge Wells; Upper Teddington; South Hayling; East Sheen; Richmond; Eastbourne; Ludlow; Tring; Abergele; Brimington; Ramsgate; Birkenhead; Southport; Westminster; Peckham; Camberwell; Reading; Demerara; Rome; Port St. John's (South Africa).

By Miss E. M. Rush: 106 to 130 Banners weekly; and 29 parcels to Westminster, Silver Town, Lee, Chatham, Faversham, Tunbridge Wells, Great Yarmouth, Skegness, North Shields, Montrose, Bridge of Allan, Guernsey, Drôme (France), Malta Rome, Cairo, Poona, Secunderabad, Peshawur (India), European Base Hospital, Seaman's Institute, Moulmein (Burmah), Barbadoes, H.M.S. "Orion."

A more than usually large distribution has been effected this month, and the demand continuing makes corresponding demands on our slender finances.

Subscribers to the Fund will be pleased to learn that four new friends have signified their desire to be associated in our work. This makes six since the last report.

A mission for spreading the glorious news is soon to be held in Rotherhithe. It will be carried out both energetically and methodically.

Besides the services there will be not only a house-to-house visitation, but all the ships in the adjacent docks are in like manner to be included in the work. The Secretary has been

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asked to make grants from the Fund, and has already supplied 1,300 leaflets for distribution.

"The Chronological and Geographical Tree," upon a chart of 30 in. by 22 in., is an effective mode of bringing the subject of Israel before multitudes who would never take the trouble to understand the story from a book. Glazed and framed, and hung up in a conspicuous place in a Free Library, or in a Club-room, it would, we believe, materially further the cause.

The Conservative Club of North Shields has cheerfully accepted a chart, framed, from the Free Distribution Fund.

A "Sower" in British Burmah writes: "I am glad to report some work done here, and some progress made. I speak on the Anglo-Israel question whenever I have an opportunity, and although I meet with opposition when I first introduce the subject, I find, with perseverance and the blessing of Jehovah, our God and Father, that my hearers are persuaded, except in a few cases. With one family I made arrangements to meet to study the Anglo-Israel questions with our Bibles before us. Our day of meeting is Sunday. We must take courage and go on sowing the Gospel seed, knowing that the Lord of the harvest will bless His Word, and that nothing of His will fail."

Work entered upon in this spirit is, we rejoice to know, being carried on now in many new places, but limited space forbids our including other quotations in the present report.

From time to time gifts of money and literature reach us from anonymous donors, giving much kind encouragement in our work, which it would be a great pleasure to acknowledge privately, if at any future time we might be permitted to do so, care being taken that no names shall be published which are desired to be reserved.

E. M. RUSH, *Hon. Sec.*

CORRESPONDENCE.

A new subscriber writes to the Secretary: "I send a small contribution to your Free Distribution Fund, and am much obliged for the BANNER, which I now take in. After the short time which I have given to the subject, I am perfectly convinced as to its soundness. I think that the reason why the present race of clergy do not embrace it is that they are jealous of other people having discovered such an obvious truth."

A Jewish clergyman, resident in Rome, writes: "I beg to acknowledge the receipt of the two packets you kindly sent me, and which I have read with growing conviction of the truth. Oxonian is excellent. Still, I long to study Wilson's "Our Israelitish Origin" (this has been sent). He concludes by stating that he purposes holding *conversaziones* on the subject during the winter, in Rome.

CHARLES HORNER, *Secretary.*

Contributions to the Fund will be thankfully received and acknowledged by the Hon. Treasurer, Miss J. Lawrence, Rosslyn, Hampton-road, Upper Teddington, Middlesex; by the Hon. Secretary, Miss E. M. Rush, 103, Burnt Ash-road, Lee, London; or by Mr. Charles Horner, 34, Sheen-park, Richmond-on-Thames. Grants of literature will be made, as far as funds allow, on application to the Secretary, or Miss E. M. Rush.

THE METROPOLITAN ANGLO-ISRAEL ASSOCIATION.

WE are glad to announce that the Council of the Metropolitan Anglo-Israel Association have effected an amalgamation with "The British-Israel Association," and the two societies, which have a common object, will henceforth work under one direction at No. 5, Wilton-road, Pimlico, London, S.W.

The Secretary of the now united Association will be the Rev. James Billington, F.R.H.S., formerly Secretary to the Metropolitan Anglo-Israel Association.

We trust the action taken, and now announced, will result in greater energy in promoting the object for which our London friends originally became organized. The lack of this in later years has certainly been detrimental to the advancement of the cause (humanly speaking).

The Rev. J. J. Shrubsole, who retires from the office of Secretary at this juncture, has served the Metropolitan Association during the last four years. He has, we believe, worked zealously for the cause, and the Association will follow him into his retirement with their good wishes.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

DURING the past month eight new members have joined the Union; the number of cards now sent out is 1,411.

A member asks the prayers of the Union on a Working Men's Bible Class, and for himself as leader, that he "may be able to be a blessing to each member of the class, to show forth Christ and Him crucified, and also to proclaim and prove the literal truth of the Bible as revealed in the glorious light of our Identity with the House of Israel, taking English history as prophecy fulfilled."

Single copies of the *Monthly Comments*, by Philo-Israel, may be obtained for 1d. post free. The card of membership will be sent on receipt of three stamps.

The "Prayers for Daily Use," being a prayer for each day of the week, by Philo-Israel, are 1d., or 9d. per doz., postage extra.

The prayer of the Union, as on the Card of Membership, may now be obtained printed in larger type, price 1d. for three copies, post free; or 1s. per 100 for distribution.

The bound volume of *Monthly Comments* (first series) may be had in paper covers for 1s., postage 2d.; or in cloth, 1s. 9d., postage 3d. Address:—Miss J. Lawrence, Rosslyn, Upper Teddington, Middlesex. J. LAWRENCE, *Hon. Sec.*

Review.

The New Revelation, or Daniel and John Revealed. By John T. Crosthwait, C.E., Trinity College, Dublin. Guest, Hayworth, and Co., 29, Paternoster-row, E.C.

THIS is a work by a British Israelite, and his object is to show "what the Holy Scriptures say as a whole regarding the history of the world, from Nebuchadnezzar's time down to the time of the Second Coming of our Lord." In reference to the author's views respecting British Identity with the Ten Tribes, we find from his fourth chapter that he holds our own BANNER opinions almost exactly, and that for every step of his belief he has the authority of God's Word. The Ten Tribes expatriated to Assyria he believes to be now present in Great Britain, and the Colonies, Manasseh being in America. He holds that we British have possession of "the Gates," that the Heathen Empire of the world is ours, and that the federation of the Colonial Empire is impending, according to the promise to Jacob in Gen. xxxv. 11. He believes that the Return will take place as described in Jer. iii. 18, and that the Queen's ancestry is derived from the daughter of Zedekiah, king of Judah, married to the king of Ulster in Ireland, according to Ezek. xvii. 3, 5, and 22. In these, and many other particulars, Mr. Crosthwait differs in no way from other Anglo-Israelites in his interpretation of the Scriptures as they bear upon the question of Israel, Judah, and Manasseh, their captivities, their coming Return, and their present condition in the world.

It is when he comes to explain the prophecies of Daniel in chapters ii. and vii. that we discover that his views are entirely at variance with the interpretation of Tregelles, and of most of the Anglo-Israelites who have hazarded any opinion on the subject. Our author is, of course, at perfect liberty to have his own views on this subject, and to make them known. Thus, for instance, in respect to Daniel's interpretation of the king's vision of the metallic image, it has been usually held that the first Empire was Babylon (with which Mr. Crosthwait is bound to concur, and does concur); the second, the Medo-Persian; third, the Grecian Empire; and the fourth, the Roman. Mr. Crosthwait cannot agree with this. His view acknowledges that the first and second kingdoms were, as we hold them to be—namely, those of Babylon and the Medo-Persians; but the third was not Greece, he says, but Rome. Greece, he declares, did not fulfil any of the conditions of the third kingdom. Rome did. The power of Alexander the Great extended only to ten years, and, including that of his four generals, only to 52 years. This, and other considerations, induces him to cut out Greece from the category, making Rome the third kingdom. We now come to the fourth (hitherto held to be Rome), and we ask, What Empire was indicated here? Our author declares none! The iron legs of the image portrayed no Empire, but perhaps two spiritual Powers, the Mahommedan and the Papal, but nothing more!

Now this may be satisfactory to our author, but it is not so to us; nor, we believe, will it prove so to the majority of his readers. The four divisions of the figure represented four distinct con-

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secutive kingdoms, as verses 39 and 40 declare, and yet Mr. Crosthwait arbitrarily tells us that there were in reality only three earthly kingdoms, and the fourth did not exist, except, perhaps, in a spiritual sense, as two religions! (p. 25 and 48). We think such interpretations, gravely put forward, bring ridicule on our subject, and we regret their publication.

We agree with our author that Daniel's vision of the fourth beast does not coincide with the kingdoms of the vision of the metallic image. We believe with him they relate to distinct sets of earthly Empires. The four beastial Empires, he believes, are yet to come. We, on the contrary, hold that three of the number have come—two having passed away—namely, Greece and Rome. A third—Turkey—exists still moribund, and the fourth is yet to come, Russia. Our author on this point is very decided. "The first three beasts, he says, represent territorial kingdoms, and the fourth beast does not represent a territorial kingdom at all," but a ramification of secret societies based on infidelity, in the dominions of the first three kings or beasts. How Mr. Crosthwait arrives at this strange conclusion we must leave him to explain. But we must honestly state that we cannot concur with him, and do not see that he has made out his case. Page 51, *et sequitur*, explains his views, and to these we must refer the reader. The arguments seem to us confused and inconclusive. They carry to our mind no weight. Our author, like many others, deals with events not yet come to pass, and decides offhand that such and such will be the fact in times to come. Thus, according to him, "Antichrist will probably be the next on the throne of Russia after Gog!" (p. 67). Our own feeling regarding such matters, when asked to state our views about Antichrist, is this:—The Antichrist, if a person, or a nation, has not yet appeared. When he or it shall have appeared, we shall be able then to point to the fulfilment of prophecy, and shall find that Scripture supports us in our then declarations. But to puzzle our heads about Antichrist now, before he has appeared, seems a waste of time and power, and we decline to assume the functions of a prophet without any of a prophet's authority, sanctions, or knowledge.

Our author has a chapter at the end of his work on the subject of "Gog, Magog," etc., in which he gives an outline of his views respecting Russia's operations against British-Israel, as founded on Ezek. xxxviii. and xxxix. The main point of his scheme, however, supposes that Russia's attack is to be on British India, not on Palestine at all! He thinks India is "the land of unwalled villages," and that the mountains of India are the mountains of Israel! (p. 135). This view we cannot, as our readers know, adopt, or even understand, because Ezek. xxxviii. 8—12, 14—18, and the place where Gog's forces find their graves (chap. xxxix. 11 and 12), render it impossible, in our view, that the land invaded by Russia can be any other than the land of Palestine, Israel's inheritance.

Correspondence.

CONSTANTINOPLE—THE YORKSHIRE MAN'S CITY.

To the Editor of the "Banner of Israel."

DEAR SIR,—As the question of "Who is to have Constantinople?" is almost daily cropping up in our papers, there is one curious point I have not seen noticed—that is, the prior right of England to it, over either Russia, Austria, or Greece, it having been, as it were, founded by a Briton—in fact, a Yorkshireman. And if the peerless city is to change hands, who has so great a right to it as the countrymen of its founder?

Constantine was a-born Briton, and the son of a British mother. He was truly the greatest of the Emperors, for he, by law, abolished Paganism, and established Christianity throughout the Empire; so that the universal spread of Christianity over Europe is due, not to Papal Rome, but to an Englishman.

I am, yours truly,

JAS. P. D. CAMP.

LOCUSTS.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—In the BANNER OF ISRAEL of October 6th, p. 391, under the head "Cyprus," after mentioning many benefits resulting from British rule, this, also, "and the plague of locusts has been stopped by an ingenious system of collecting the eggs."

Could, or would, any one of your numerous contributors inform me of the particulars of that system, how it is worked, at what time in the season? Such information would be so very valuable here. This present season past, of forty bushels of seed-grain sowed, not one handful has been gathered. All was eaten by locusts, or, as they call them, grasshoppers. Many have left their farms through drought and locusts to work on the Canada Pacific Railroad, which is not open for travelling one day too soon for British interest, as seen by the action of Russia.

I am delighted with the BANNER. It is my Sunday reading. I get it in about twenty days after publication. How could I do without it? Perhaps God intends to show me I must. But it is a very great pleasure, and I will send my subscription, if possible. There are a few Identity believers here—not very ardent ones. I try as far as I can to keep up an interest in Identity by reading and lending papers. I would gladly do more. My Lord will show me what He wants me to do. May the Lord of all help and prosper you in your work, and keep you in health and strength to advance His kingdom.

Would it be too much to ask you to mention in the BANNER that fellow-Israelites would gladly receive a description of the method employed in Cyprus for collecting the eggs of locusts, through the BANNER or by letter, addressed to G. W. Kent, Box 67, Moose Jaw, North-west Territory, Canada.

L. BREARLEY.

Moose Jaw, Box 67, North-west Territory, Canada, Oct. 25, 1886.

P.S.—I would send money for this and free distribution, but have not a cent.

[We hope some one qualified will give our correspondent an answer to his interesting question:—ED.]

To the Editor of the "Banner of Israel."

DEAR SIR,—The following is from *The Christian Million*, July 22, 1886:—

THE EMPIRE OF THE QUEEN.

The number of the English-speaking inhabitants of the world already exceeds a hundred millions. One half of these live in the United States of America, where, if our Queen does not rule, they have at least no other queen, and do know and care a great deal about her.

Thirty-six and a half millions dwell "at home" in the British Isles; ten millions are colonists, of which the half are found in the dominion of Canada, three and a-half millions in the Australian Colonies, and the rest in South Africa.

In the great dependency of Hindostan, and in the remaining dependencies, and non-self-governing Colonies of the East and West Indies, and throughout the world, from three to four millions of Englishmen dwell among a vastly greater number of fellow-subjects not of Anglo-Saxon origin. In India and Burmah alone two hundred and sixty millions of the human race are subject to the English throne.

Thus it will be seen that fully a quarter of the entire population of the globe is either English in origin and language, or lives under the sway of Queen Victoria.

The area of this Anglo-Saxon Empire is proportionate to its vast population.

Glancing at a map of the world, we perceive that the Atlantic Ocean has become a sort of English lake, a "herring pond" paved with submarine cables, where magnificent liners are constantly plying with the regularity of ferry-boats. The gigantic series of Colonies on the other side of the Atlantic, extending from Newfoundland to Guiana is balanced in the Pacific seas by possessions as extensive and important. A chain of minor dependencies binds together Australia, the last discovered continent, with India, the historic seat of Empire. These territories constitute a fourth part of the habitable globe.

They are collectively five times as large and populous as was the Roman Empire when Paul gloried in being a citizen of it; twenty-fold the size of the French Empire, and fifty times as extensive as that over which Bismarck's emperor rules. These possessions of the English race do not consist of snow-clad wastes or of arid deserts. Far otherwise. Within the areas we have sketched under the most favourable climatic conditions, are produced all that is needed for food, clothing, habitation, or for the enjoyment of the most refined luxury; everything used by the world of to-day, in peace and war, in commerce and art, in science and manufacture.

It is true that by the blunder of her grandfather—a blunder

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so stupid as to amount to a political crime—Queen Victoria has been deprived of the United States, where live to-day one-half of the English-speaking people. But they remain united to us by ties of blood, tenderer and more indissoluble than those of politics.

It is the fashion of the hour to ignore America in writing about the Empire. Some advocates of Imperial Federation are so ill-advised as to depreciate the noblest example of federal union the world has seen. They vaunt the mother country in rivalry of the eldest and fairest of her daughters. The policy of these men is suicidal. They are reactionists who turn their faces back to the East, and look for inspiration to Delhi and Benares rather than to the new cities of the West. America's progress is also ours.

We have learned from the fatal error of the half-witted George not to repeat it.

The Colonial Empire of Britain is again to-day as vast and promising as ever it was. It is so because English statesmen have never refused, either to Australia, to the Cape, or to Canada, the measure of legislative independence those Colonies required. The marvellous development of our Colonies is owing to the readiness with which the home Government has granted them full political equality. And already there is hope that Imperial Federation will be secured through the operation of the same wise and just principle.

Whether America will be included is a question for a future generation. But be it ours to leave the path open to her.

Federation itself may be pursued in a manner calculated to provoke jealousy between the two great sections of the Anglo-Saxon race. Should jealous feelings be aroused, should a collision occur, then will the stupendous folly of the statesmen of the eighteenth century have been surpassed.

Let us rather anticipate that in the coming Parliament of Englishmen—the confederation of the race—America shall have her rightful place. So will the Laureate's dream be largely realised, and the greatest danger to modern civilisation be avoided.

G. WELLS, JUN.

38, Dudley road, Tunbridge Wells,
Sep. 24, 1886.

To the Editor of the "Banner of Israel."

SIR,—If the private letters of the Rev. D. Hanan and Captain Stewart that appear in the BANNER of October 27th are open to remarks, I should like to quote a reference to the "Eastward position," which Mr. Hanan says does not imply the Roman and mediæval doctrine of transubstantiation, being the following from page 530 of the *Church Review* for October 8th, 1886:—"We turn, not to the East, but to the altar, so that a priest in a sedile would not turn at all. . . . Over the altar throne, towards which, but not to which, all our worship is directed, there is a special presence of the Holy Trinity, ready to accept that worship, and also the presence of the Holy Eucharist, of the Lamb as it had been slain, coming forth to feed us with His own body and blood at the holy place."

I cannot profess to understand this, unless it implies the doctrine of transubstantiation in some form. Especially am I confirmed in this by the tone of a leading article in the same issue, upon the defection of the people from the Church in the rural districts, which says: "Altar worship, and all that it implies, restored to the affections and consciences of the people, is the only cure for their defection." This means, I suppose, worship of what is on the altar, as I have seen in Ireland. Men, when passing the doors of a Romish Church, take off their hats, in worship, I was told, of the real presence on the altar.

With regard to the Orientation of British Churches, I do not see how, when the Churches are built with their chancels towards the East, that the people pray with their faces toward Jerusalem; they are praying towards Berlin, perhaps, or other places in the same latitude. And, as the Rev. D. Hanan says, "If I were building a Church East of Jerusalem, I would place the chancel West," and similarly a Church North of Jerusalem would have its chancel South. So we, who are North-west of Palestine, should, if we pray towards the Holy City, turn to the South-east. I always look with interest to anything from the Rector of Tipperary, and hope we shall soon have something on this point from his able pen.

I am, yours truly.

F. H. T. A.

8th November, 1886.

I SHALL reply to the question as to the Orientation of Churches, in the first place. The ritual prescribed by Solomon was, "pray towards this house." That followed by Daniel was, he prayed, his windows being open in his chamber, "toward Jerusalem." There was then no mariner's compass to give the exact bearings, and as a man looking at the pole-star looks towards the North wherever he may happen to be, so a man looking at the sunrise looks towards the East, although the sun does not rise in exactly the same place day after day; to all worshippers West of the meridian of Jerusalem, that city was toward the sun-rising. There are two Churches side by side on the rock of Cashel, one said to have been built in the 10th century, the other in the 12th; they are both Oriented, but they are not parallel, because they were both built to point exactly to where the sun rose on the day upon which the foundations were laid.

We have no reason to suppose that Daniel's window was placed with the exactitude of modern science, but it had a Western aspect. It was toward the sun-setting, and therefore he prayed toward Jerusalem.

On the Continent mediæval Churches, and in England all the national Churches, are Oriented. Rome does not require to observe the custom. Is this because she desires that she, and not Jerusalem, should be the centre towards which men's thoughts are directed?

As to the quotation from the *Church Review*, there is no question but that Rome and Romanisers desire to give a meaning to the Eastward position which it did not originally possess. It may be a modern refinement that "a priest in a sedile" should not turn; but who is there that has not seen all face round when repeating the Creed? I do not desire to make any reference to Eucharistic doctrine; but it is clear that my statement, that ministering at the North end of the Holy Table does not exclude the Roman doctrine is correct; and I maintain that the ritual of the minister facing towards the East did not originally, and need not now, imply any acceptance of the Roman doctrine of transubstantiation. In many Churches the prayer desks are at the West end. Litany desks are almost invariably in the centre; then ministers and people pray towards the East, and there seems to be no reason why the worship in the chancel should cause a change of position, unless the acoustic properties of the building make it necessary.

DENIS HANAN.

To the Editor of the "Banner of Israel."

SIR,—In reply to the inquiry on last page (379) and article of BANNER, No. 508, Sept. 22, 1886, I may state that if your correspondent can find a copy of Dr. Conquest's translation of the Scriptures, and turn to Amos iv. 3, which reads thus, "And ye shall go out at the breaches every one at that which is before her; and ye shall be cast into Armenia, saith the Lord." Our Authorised Version is very obscure here, which says "every cow at that which is before her, and ye shall cast them into the palace saith the Lord." I think the above proves the "Anglo-Saxon Chronicle" to be right; the whole chapter deals with Ten-Tribed Israel, the kine of Bashan in the mountain of Samaria. I would also notice that in the second verse, where in our version for fish-hooks, it is boats and fishing-boats in Dr. Conquest's version.

JOHN GREIG.

Bodlewell-lane, Sunderland, Sept. 25, 1886.

THE ROCK-CUT STATUES OF BAMIAN.—We call the attention of our readers to the engravings of the wonderful rock-cut Statues of Bamian, in Central Asia, as sketched by the Afghan Boundary Commission, and connected with the cast-out House of Israel, since we are promised a series of articles on their probable connection with "Our Scythian Ancestors" in the BANNERS of January, 1887, by a contributor. They appear in the *Illustrated London News* of November 6th and 13th with a descriptive article.

"THE history of the House of Israel is not quite so obscure as some have supposed. We think we can trace their existence and progress down the stream of time, from the date of their captivity to the present moment, a period of nearly 2,600 years. We learn the date of their final captivity from the inspired record; and a recent remarkable discovery has not only given us the *name of the king* who carried them away, but has confirmed the words of Scripture in a most striking manner."—*Where is the Firstborn?*

MANCHESTER AND SALFORD ANGLO-ISRAEL ASSOCIATION.—The next meeting will be held at St. James' School, Major-street, off Portland-street, Manchester, on Monday, December 6, commencing at 7.30. Subject: "Egypt, the Soudan, Britain, and Prophecy," by Mr. Woodruff.

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NOTICES.

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"HEAVEN'S LIGHT OUR GUIDE."

(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"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."—MICAH v. 8.

"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4.

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EDITED BY PHILO-ISRAEL.

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THE "GATE" OF THE COLONIES OF FRANCE.

OUR readers are aware that a newspaper campaign against Great Britain has lately been carried on in Paris on the subject of our continuance in Egypt. The French bitterly resent our stay there, and desire us to be gone, only, however, that they may put themselves in our place. It comes out now, from a statement in the *Figaro* (of Paris), published in the *Standard* on Oct. 25, 1886, why the French are so impatient of British rule in Egypt, and why they wish to hasten us out of a position where we cannot but have a powerful control over the Suez Canal, that water-way which separates the Mediterranean from the Red Sea. We must quote the words in full, that our readers, well instructed in Our Identity doctrines, may see their full force and application to our case as founded on that Word of God, "Let thy seed possess the Gate of those that hate them" (Gen. xxiv. 60.) The situation is one, says the *Figaro*, no longer to be tolerated by France, adding:—

It would be as well at once to give up Tonquin, Anam, and Madagascar, and all our possessions beyond the seas, if the highway to our Colonies is to remain in the hands of the English. They cannot be permitted to hold the key of the Gate to our Eastern possessions just as the Turks retain the keys of the Holy Sepulchre. It would be nothing short of treason to let slip the unique opportunity afforded us by the London Convention to bring the question of the evacuation of Egypt before Europe, and to insist upon it on the date fixed by that Convention. The International Commission which is to succeed the British military occupation would far better administer the Valley of the Nile than has been done thus far by the British agents. Will it be necessary to rouse our rulers to a sense of their duty by an interpellation from the Tribune, or a street manifestation?

The *France* and the *Paris*, two other newspapers published in the French capital, are equally hostile to our country on the subject of Egypt. The following extracts show what the *Paris* thinks, and how the *Débats* regards the question of our continual occupation of the Valley of the Nile:—

The *Paris* takes up the theme of the *Débats* respecting the financial position, and asserts that the time has come when the English must either evacuate Egypt or annex it; and, as they dare not annex it, they will have to go. In a telegram from Berlin, which is regarded as proceeding from a French official source nearer the Seine than the Spree, the *Débats*, after referring to a recent Paris letter in the *Standard* respecting the relations between England and France, proceeds to say:—

"The chief cause of the *refroidissement* between the two nations, after all the talk of an *entente cordiale* between them, is almost exclusively the Egyptian Question. Here (Berlin) people are persuaded that England is by no means disposed to leave the Valley of the Nile. To all the suggestions that may be made to her, either in an amicable form, or in a somewhat imperative fashion, she will reply what she has already stated, nothing more, and she will remain in Egypt indefinitely without establishing a protectorate, or at least without affirming it in too positive a manner."

"The Gate of the Eastern possessions of the French" (we will not call them their Colonies, for they have really none,) is admittedly in the hands of the hated "English." The French enmity is excited against us, because, by no fault of ours, but by their own *laches*, when they left Egypt on our hands in August, 1882, the protectorate lapsed to us who did the work. The French admit that the Canal and Egypt constitute "the Gate" of their possessions, and demand our departure! But the Canal and Egypt are also "the Gate" of our immeasurably larger possessions in India, Australasia, the Cape Colonies, Borneo, and China. If that consideration is to settle the question, then we have a greater right to occupy "this Gate" than they have. But the question is not to be so settled. It was settled 4,000 years ago, when the Lord gave us "the Gate of our enemies"—"the Gate of those that hate us." The French are without doubt now, at heart, as beforetime openly, our enemies, and they admit that the Canal is the Gate of their possessions. God has constituted us "the Gate-holders of the world," and has endowed us with the Gate of our enemies everywhere, because we are "Israel His chosen." In fulfilment of that promise we are to-day in possession of Egypt as the protectors thereof, and of the Canal which falls to our supervision and protection, because it belongs to Egypt, and because our ships and commerce appropriate its benefits in the proportion of about 80 per cent. of the tonnage that traverses it.

It is idle, then, for the French to become violent and excited

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on the subject of our evacuation of the Delta. God has placed us there for purposes of His own, and we shall not depart until our duties there have been fully carried out according to His will. Italy will oppose the French in their efforts, for they know that their trade will benefit if we remain in Egypt and keep out the French. Germany would object to our removal, because Germany with her African interests near Zanzibar, cannot afford to see "the key of the Gate of her possessions" and interests south of Suez and Aden handed over to a Power which is only waiting for a chance to revenge Sedan and Metz, Paris and Strasbourg. The French papers affect to consider that their differences with Germany are trifling, and easy to be accommodated, while they do not tire of pointing out what they call our national weakness as exhibited in Burmah now, and in the Soudan lately. But the words which follow in the *France* (a Parisian journal), are striking as proof that after all the despised British Empire is colossal in its dimensions, and is more powerful than Germany in respect to the injury it does to their own French interests. The writer said: "If it were possible for us to sacrifice our hopes, a reconciliation between Germany and France would be easy; while with England it *is a constant struggle all over the globe.*" (The italics are ours.) That we have not erred in calling the French "our enemies," is proved by the next utterances of *La France*:—

From Germany we know what we have to expect. She is an enemy, but strictly observes the truce, whilst the friendship of England exposes to all kind of traps. England is trying to create a war between Russia and Austria, and to egg on Germany against us, in the hope of thus preventing a European dispute about Egypt. France, on the contrary, tries to bring about a *rapprochement* between Russia, Turkey, and Austria, in order to obtain the evacuation of Egypt and the liberation of the Mediterranean. We hope at the same time for an equitable solution of the Bulgarian Question, which will give satisfaction to both Turks and Russians, the heroic belligerents whom English policy set by the ears in 1877, and who desire nothing better than to come to an accord by eliminating the pernicious influence of Great Britain. As for Germany, we are confident that M. Herbette will be able to secure, at the least, her neutrality. It is hard to establish a Franco-Russian alliance respecting Bulgarian affairs, but it would become necessary if Germany were to support the pretensions of England.

If France is not now our enemy, she has no good-will towards us as a nation, and she is consumed with envy and jealousy, because, by her own fault, we have secured the Gate of her foreign Eastern possessions in Egypt and the Suez Canal, and shall keep it to her great detriment. Tonquin, Anam, and Madagascar are not really tenable by the French so long as we hold the Gateway by which French troops and French aid must go to these possessions, and so long as the British hold the supremacy of the sea. The French believe that they are now nearly equal to us in strength as regards ships and guns, but while we hold the Gates, and especially the Suez Canal and Egypt, they know full well that we can spoil them of all they hold in the East by the simple process of starving them out, and not allowing a French war steamer to float from Suez to Port Hamilton. This is where the shoe pinches. If, then, we gave up Egypt to the French to occupy, they would next demand Perim and Aden, also Gates of their Eastern possessions, and perhaps a demand that India should be divided between themselves and us would follow. In vain. God gave "the Gates of their enemies," "of those that hate them," to Israel only; and we therefore shall acquire them all, as God is true, according to the prophecies, to prepare the kingdom of this world for the Lord Jesus Christ, our coming King, who is to be (and is) also the King of the whole earth. Israel, praise ye the Lord your King, who has so distinguished and honoured you before all the nations of the earth!

ERRATUM.—Page 469, column 2, last two lines, and page 470, column 1, line 2, for "pack" read "park."

THE SPREAD OF THE ENGLISH LANGUAGE IN JAPAN.

WE give the following as it appears in the *Christian*, or some other of our London journals, as a sign of our times, and as one of the proofs that the British are Israel:—

The son of the Premier of Japan is arranging with publishers for text-books in English for use in the schools of Japan, and it has been commanded that the English language shall be taught in every school of the Empire. To what wondrous possibilities with regard to the spread of Christianity does this fact point!

"Every school of the Japanese Empire" will include about 3,000 places, acting as centres wherein the spread of the English language will be encouraged among a most remarkable and progressive people, who seem to have set their hearts upon following the leadership of British-Israel. The same movement is taking place throughout British India and Burmah; throughout the South African Colonies, the Fiji Islands, New Zealand, and wherever in Syria and Palestine British influence now extends.

English, as we are told by naval men, is rapidly becoming the universal language of commerce and maritime affairs—besides being the *Lingua Franca* of continental travel. The reason for this is not difficult to find. God has given to the British folk the dominion of the sea. He is going to grant to them "the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, as the people of the saints of the Most High;" and He Himself is going to be their King (Dan. vii. 27). The language must follow the race, and, therefore, the expansion of the English language throughout the globe is the presage and promise of the final domination of the world by the Anglo-Saxon British races. India and Japan have yielded early to the influence, and have seen the wisdom of acquiring what is to be the universal language. It is already that of the whole of North America, from the tropics to the Arctic circle. It is the language of the sea, the vernacular of travel, the tongue of Australasia and South Africa! Men must be blind indeed not to see where all this is leading us! God's Word speaks of a universal language in Zeph. iii. 9, where He says: "For then" (that is, after the indignation is poured out on the nations of the Gentile world)—"then will I turn to the peoples a pure language, that they may all call upon the name of the Lord to serve Him with one consent."

Preparations are now being made before our eyes for the adoption of the English tongue among all the federated nations in connection with the British-Israelite race, and we may take it as a sign that those nations which now show a willingness to adopt our language, are destined to be among the saved and preserved ones, what time "the indignation of the Lord" is poured out upon the other kingdoms and the nations of the Gentiles, when they shall be consumed and devoured with the fire of His jealousy, even as by all His fierce anger (Zeph. iii. 8). The spread of the English language, moreover, has, as the journalist also says, a plain reference to the question of the spread of Christ's Gospel, and of His religion. The passage in Zeph. iii. 9 we have already quoted points to this. There it is stated that the Lord will turn to the people a pure language for the very purpose that "the peoples" may all call upon the name of Jehovah, to serve Him with one consent." God seeks universal worship. The spread of one language, and that the one belonging to the race whom He has commissioned "to bless all nations, families, and kindreds of the earth," "blossoming and budding, and filling the face of the world with fruit" the while, plainly indicates that the race so commissioned, being British-Israel, is destined to carry out His purposes by means of the spread of their language throughout the world. The language is to become the speech of the world in order that the knowledge of Christ may become universal, and so fill the earth as the waters cover the sea (Isa. xi. 9; Hab. ii. 14). Here, then, is a fresh identity; one we commend to

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our friendly opponents, the clergy, and to the ministers of religion. God's Word tells them that "a pure language" is to be used by the Lord when He addresses His people, in order that by its means all men may worship Him, and serve Him with one consent. The only race that is making this effort to deal with all the world, and to bring Christ's Gospel to bear upon all the nations, families, and kindreds of the world is the British. Their language, by God's providence, and quite apart from their volition and effort, is mysteriously spreading throughout the whole earth. It is the language of the British islands and of the British Colonial Empire. It is the language of American Manasseh. It is rapidly being taken up by the nations of India, who are, for various selfish reasons, trying hard to learn it. Japan, we now see, has resolved that her 35 millions of souls shall be taught it. The commerce and navigation of the world find this one language of all vernaculars quite indispensable. In travel—the majority of travellers being Anglo-Saxons, British, and American folks—their language is becoming more and more the speech of those who entertain them and come in contact with them.

What do our clergy say to all these things? Has the English tongue spread by accident? or has God Himself spread it? Has He given the world in large measure to the English race? or have they got it by mere accidental and fortuitous circumstances without Him? Does God's Word mean nothing, or something serious and important, when it says that He means to use a pure language when He turns to His people, that there may be universal, united praise and service offered to Him, and both with one consent? Surely our clergy ought to see that prophecy and modern facts here correspond and exactly tally and agree? What God purposed to carry out by the agency of His people Israel He is effecting to-day by and through the means of the British people, and of their beautiful, wonderfully-adapted English language.

The British, then, must be Israel; and they must be hereby proving to the world the faithfulness of their Lord Jehovah, by a test open to all, which cannot fail to satisfy those who read God's Word with candid minds, and who examine the facts of the day with attention.

THE REAL PRESENCE.

We are aware that the words, "the real presence," are those used in an exceedingly bitter controversy, which was the very foundation of the British Reformation, and is now the dividing point of two schemes of religious belief, one of which must be wrong. The real presence of the body and blood of our Lord Jesus Christ in the bread and wine of the Holy Communion after consecration is the fixed belief of the corrupt Church of Rome; and it is the belief also of a section of the Reformed Protestant Church of England, which in this and other matters of dogma and ritual gravitates strangely towards Rome. The real actual bodily presence of the Lord in the consecrated elements was repudiated by the Reformers, and the martyrs went to the stake denying it. The Protestant Church of England denies it too, affirming in her 28th Article that "Transubstantiation (or the change of the substance of bread and wine) in the supper of the Lord cannot be proved by Holy Writ; but it is repugnant to the plain words of Scripture, overthrowing the nature of a sacrament, and hath given occasion to many superstitions. The body of Christ is given, taken and eaten in the supper only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the supper is faith." There is nothing, in short, in Scripture, connecting the sacrament of the Lord's supper with His actual "real presence," bodily, therein.

But is there no such thing in the Scriptures as the expectation of Christ's real presence as the hope, joy and longing of His people and chosen ones, the Israel of God? Surely there is. It is constantly brought before the Church as the great hope of the future. The sacrament itself was instituted that we who believe may "show forth" the death of the Lord "till He come"—till His "real presence," bodily, along-side His people, may be seen, felt and experienced. In this sense the Greek word "parousia" is always used in the two-and-twenty cases it is introduced in the New Testament Scriptures. In 2 Thess. ii. 8, 9, the two "real presences" are compared—that of the Lord at His "parousia," or bodily, "real presence," and the other of Satan, whose "real presence" (surely alluding to the Roman dogma?) is declared to be "after the working of Satan, with all power, and signs, and lying wonders, and deceivableness of unrighteousness." In every case where this "real presence" of the Lord, or "parousia" is mentioned, the word is used to express actual, bodily, corporeal, visible presence, and not such as transubstantiation falsely declares takes place. A few examples out of the twenty-two may suffice. In 2 Thess. ii. 1, the coming of our Lord Jesus Christ is the visible coming at the end of the dispensation, when the gathering unto Him takes place. In 2 Thess. ii. 8, the brightness of Christ's parousia, or coming, will destroy "the lawless one," whose "parousia," or coming, or "real presence," is after Satan (Matt. xxiv. 3). What shall be the sign of Thy (Christ's) "parousia," or bodily coming, or "real presence?" 1 Thess. iii. 13, the "parousia" is the coming of Christ with all His saints—then will be His "real presence." 1 John ii. 28, the coming, or "parousia" of Christ is His appearance and "real presence" to receive His saints. 2 Peter iii. 3, 4, where is the promise of His "real presence" or "parousia"? meaning of His coming in glory at the end of the dispensation. In the same sense the word is used, 1 Thess. iv. 15, and v. 23, the "parousia" is the coming, or real bodily presence of the Lord, visible to all at the Return of the King to rule. In the same sense in 1 Cor. xvi. 17, and 2 Cor. vii. 6, 7, the word stands for the "parousia" or bodily real presence of Titus and Stephanas, &c.—plainly showing that the only "real presence" meant by the word "parousia" was a bodily, corporeal, visible, tangible "real presence" of Christ and others; but not otherwise. The Scriptures know nothing of a "parousia" or "real presence" of Christ hidden invisibly and intangibly in the sacrament; but describe as His true "real presence," His own coming and appearance in glory, when He returns to reign upon the earth "over His ancients gloriously," and over the whole wide world as His kingdom (Rev. xi. 15; Isa. xxiv. 23.)

But how does all this apply to the subject-matter of Israel? and wherein does this controversy touch our Identity? It does so thus:—The Holy Communion of the body and blood of our Lord Jesus Christ was instituted by the Saviour Himself "to show the Lord's death" till His coming again (1 Cor. xi. 26.) The institution was a continuation of the commemorative service of the Passover into the Christian dispensation. As the Passover "showed the Lord's death" before He came to die, so the communion shows the Lord's past death, till He come again in glory to reign. He prescribed every detail of His own supper, as He did that of the Paschal lamb, and how His people should always observe it "in remembrance of Him." Every Christian nation on the face of the earth which regards it at all, *save one*, has completely departed from His prescription as to the ordinance. The Latin nations, guided by the Roman Catholic observance, have introduced into it a real presence of the Lord in the elements of the bread and wine, to worship it as idolaters, such being a figment of their own corrupt imaginations, that has no place in His commands. They withhold the cup from the laity, and give a wafer instead of bread. The "real presence" of the Lord is to come when He returns to reign. They pretend that it is in the bread and wine, and comes and goes at the command of an earthly Christian sacrificing (!) priest, and thus worshipping it commit idolatry. The Teutonic nations also hold to a modified error

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of a like kind, "consubstantiation" or "impanation," instead of "transubstantiation," being the rock on which they have split, and disobeyed the Lord's command. The one nation which has obeyed, and whose obedience, God-wrought and God-provided, was the foundation of the Reformation of the sixteenth century here, is the British. They obey when all others have gone astray—and their obedience in respect to this crucial test, marks them out to be Israel of the Ten Tribes, "obedient," destined to be known as the sons of the living God (Hosea i. 10), the Christian messengers of the truth to all the nations, to all the families, and to all the kindreds of the earth, obedient to the Lord Jehovah, to the glory of the same God who formed them for Himself, for this very purpose (Isa. xlii. 21; Deut. xv. 5, 6; xxviii. 1, 13; Isa. xviii. 2; xlii. 19; Gen. xxii. 18, xxviii. 14; Acts iii. 25.)

ISRAEL AND THE FIFTH, OR STONE KINGDOM, IN THESE OUR TIMES.

A Lecture by the late Rear-Admiral M. B. Dunn, R.N.

(*Concluded from page 474.*)

PART II.

We will now see how she fulfils—

THIRD, THE BLESSINGS PROMISED TO JOSEPH.

1. She is a fruitful bough, with her branches hanging over the wall—*i.e.*, she is a fruitful people, with her overplus population continually emigrating to her Colonies.

2. "The archers have sorely grieved him and hated him, but his bow abode in strength, his arms were made strong by the mighty God of Jacob." Look at her past history! how she has at different times been at war with some of the continental Powers, and at one time with nearly the whole of them; but through the help of "the mighty God of Jacob," she conquered the whole of them, and they still hate and envy her.

3. She has the blessings of the heavens above and the deep that lieth under. Is she not mistress of the deep?

4. She has the blessings of the breasts and of the womb, in her wonderfully increasing population.

And lastly, she has the blessings, unto the utmost bound, of the everlasting hills: "They shall be on the head of Joseph, and in the crown of him that was 'separated from his brethren.'" Is she not separated from the rest of Europe, both locally and in manners and customs?

And here I must also refer you to what Moses said shortly before he died, when he blessed the Twelve Tribes in Deut. xxxiii. He, like old Israel, called each by name, and the blessings were very similar; but in blessing Joseph he rather enlarges on what old Israel said; for Moses said, in verse 17, "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 thousands of Ephraim, and they are the thousands of Manasseh."

Has she not pushed the people together to the ends of the earth? Where are all the aborigines of our Colonies? It is a known fact that they are dying out!

In addition to fulfilling all the promises, &c., it is a curious fact that the people we are descended from—viz., the Saxons, Danes, Normans, &c., have been traced back through the North of Europe to Media, the very place to which the Ten Tribes were carried captive by Shalmanezer, king of Assyria. You will find this in the late Sharon Turner's works, which are in most of our great libraries. With all this amount of evidence, and facts are stubborn things, I trust you will agree with me that we have very strong reasons for believing that we are the long-lost Ten Tribes of Israel.

I will here read an extract from a speech made by Mr. Joseph Cowen, M.P., on Nov. 18th, 1885, at Shield-field, which I think bears upon the foregoing. He was speaking on the British Empire, Federation, &c. He said: "The British dominions embrace one-seventh of the land surface of the globe, and nearly one-fourth of its population. They cover three and a half millions of square miles in America, over a quarter of a million in Africa, over a million and a half in Asia, and three millions in Australia. The total area is 8,600,000 square miles, or sixty-five times the extent of the United Kingdom; that is, for every square mile we have at home we have 65 square miles across the seas. The population is estimated at over 310,000,000, and includes men of all colours—white, black, red, and yellow—and all creeds. There is not now, and there never has been, an Empire which has equalled it in extent and population, in industrial enterprise and wealth, since the world began. There has never been one that approximated to it in self-government. It is that faculty and habit of independence which has been spun into the staple of our being, that has given such boundless vitality to the English race, and conferred upon them the uttermost parts of the earth as an inheritance. . . . It is a noble inheritance, and every Briton should be proud of it."

Such is a portion of the "blind evidence" towards Our Identity of a very clever man, who, I believe, is not aware of Our Identity with Israel.

I will now read to you an extract from a sermon preached by the Rev. Archibald Allison. Who he may be I do not know; but I was much struck with it, and copied it some time ago, for I think it also bears upon what I have been bringing to your notice:—

"Many, in reading the sacred volume, are surprised that Britain, the greatest nation that ever occupied the face of the earth, should never be alluded to amid the numerous prophecies. Many countries are mentioned by name, and the fall of many cities is predicted; but it is strange that the most powerful nation in the world should not even have a passing reference. The Assyrians, the Medo-Persians, the Babylonians, the Greeks and the Romans, are depicted in figure after figure and sign after sign. Yet what are these nations in the highest height of their prosperity compared with Britain and America at the present day?

"But when we remember that the British are the Israelites, then we see that our country occupies that position in Scripture which from her greatness we should expect her to have. Then prophecy after prophecy alludes to Britain. St. Paul says: 'If the casting away of Israel be the reconciling of the world, what shall be the receiving of them but life from the dead?' From these words many were accustomed to hear from British pulpits the conversion of the Jews advocated, because after their conversion they are to be the chief instruments in God's hands in converting the nations. But alas for the world, if the Gentiles are not to be converted till the Jews accomplish it, for there are few of the six millions that are scattered abroad that have looked on Him whom they have pierced, and mourned. But when we look to the Israel alluded to, as British Christian, then we see the realisation of St. Paul's hopes. We see the British race, whether here or in America, the great pioneers of Christianity. Their conversion has indeed been 'life from the dead.' Their Christian missionaries are to be found in every island of the sea, and the period is fast approaching when the tree shall have become a forest, and the star a mighty constellation, when the knowledge of the Lord shall cover the earth as the waters cover the sea."

Having so far arrived at the clue as to where Israel is, I must now endeavour to connect them with the "Fifth, or Stone Kingdom." For this purpose I must refer you to the second chapter of the Book of Daniel, which I recommend you to read for your own information. I will only here give you the substance of it. Most of you will remember that Nebuchadnezzar the king had a dream that troubled him very much,

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but he had forgotten what the dream was. So he sent for his astrologers, magicians and soothsayers to tell him the dream and the interpretation thereof, but they could not. They said unto him, "O king, live for ever: tell us the dream, and we will tell you the interpretation thereof." But he said, "The thing has gone from me; and if you do not tell me, you shall all be destroyed," or words to that effect. The news was carried to Daniel, and he called his companions in captivity (Hananiah, Mishael, and Azariah), and they prayed to the Almighty, who, in a vision to Daniel, revealed the dream and its interpretation to him. He then went in to the king, and said to him to the following effect: "That God in heaven revealeth secrets, and hath made known to the king what shall be in the *latter days*. Thou, O king, saw a great image, whose head was of fine gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, and his feet partly iron and partly clay. Thou sawest that a stone was cut out without hands, which smote the image upon his feet and brake them to pieces; then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of a summer threshing-floor, and the wind carried them away that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. Such is the dream and we will tell the interpretation thereof before the king. Thou, O king, art the head of gold. After thee shall arise another kingdom inferior to thee, which is the silver; then another, which is the brass. And the fourth kingdom shall be strong as iron; but as thou sawest that the feet and toes were partly clay and partly iron, so the kingdom shall be divided, and be partly strong and partly weak, because iron cannot mix with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall last for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain and the interpretation sure."

Now, as I said before, the Bible was given to us for our learning, and we are told to "search the Scriptures." I am one of those who believe there is a meaning to every passage in that Book, if we can only discover it and comprehend it. Now the question is, what is the meaning conveyed to us in the said chapter? I take it that it means there are only to be five principal kingdoms in the world; there is to be *no sixth!* If there were to be a sixth, I should think, like most people, that this "dear old England" of ours had seen her best days, and from what is now taking place, and what has happened during the past five years, that we were going to the bad as fast as possible, and would soon be like Rome, &c.; but I thank God that I believe England is the "stone kingdom," and although we shall evidently pass through great trouble, it will eventually be all right with her. And this has been such a great consolation to me that I have felt constrained to put my thoughts upon paper and to deliver this lecture, in the hopes that those who hear it may derive the same consolation that I have experienced.

All commentators are agreed that the first four kingdoms were Babylon, Medo-Persia, Greece, and Rome; and I believe the fifth, or stone kingdom, is as much a literal or material kingdom as they were. I know very well that our clergy and very many good people will say that the fifth kingdom is Christ's kingdom, and I quite agree with them to a certain extent; but we all know that our Saviour is not at present reigning personally in this world, but He is leading His people to prepare His kingdom for Him. And who are His people? I answer, Israel, for they are spoken of throughout the Bible as being His chosen people. He Himself says He came to redeem His people Israel; also that He came but to the lost sheep of the House of Israel. And in Jer. li. 20 the Almighty, speaking to Israel, says: "Thou art My battle-axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms."

I believe that we, the stone kingdom, smote the nations at the Peninsula, Trafalgar, and Waterloo, for the Spanish and French kingdoms were, I believe, mere emanations from Rome, and formed part of the toes of the image, and we destroyed their power. And since then the stone has been growing into a great mountain, adding territory after territory, and lately a very extensive one—viz., Burmah; and has also fulfilled another rôle of Israel's destiny—viz., that of possessing the desolate heritages of the earth in all our Colonies. There is also a passage in the blessings promised to Joseph that used to puzzle me as to its meaning, and that is, "From thence is the Shepherd, the Stone of Israel." I believe now that it refers to the stone kingdom.

I have in the preceding words endeavoured to point out to you where Ten-Tribed Israel is in these latter days, and also how they are connected with the stone kingdom, and I trust I have at least given you something to think of, and that it may lead you to "search the Scriptures" and judge for yourselves. One thing, however, is very evident. If we are *not* Israel, we must be prepared, whenever they turn up, which they *must do* in God's own time, to give up all our wealth, to surrender all our Colonies, as also the dominion of the sea, to them; and not only that—we must be invaded by them in these islands of ours, and be conquered by them, for Israel is to have universal dominion. "Judah is My sanctuary, and Israel is My dominion."

There are many other passages in the Bible which refer to the future of Israel, such as the so-called prophecies of Balaam, but which were actually the words of God (See Numb. xxiii. and xxiv.; look also at Micah v. 7, 8). "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." "And the remnant of Jacob shall be in the midst of many people as a lion amongst the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down and teareth to pieces, and none can deliver."

I also recommend you to read attentively Isaiah xli., xlii., xliii., xliv., xlv., xlviii., xlix., liv., and Jer. xxxi., which all refer to the future of Israel.

One thing, however, I must emphatically impress upon you—viz., that this is not a new doctrine, and that because we may be Israel that therefore we shall be saved. which is what some people imagine we wish to inculcate. On the contrary, we shall no more be saved than was Ahab, Dathan, Abiram, &c., who were all Israelites. There is only the one way we can be saved, and that is through the blood of our Paschal Lamb, our blessed Saviour—just as the Israelites of old were only saved by the blood of the lamb being sprinkled on the door-posts when the destroying angel passed through the land of Egypt.

There are many other points on this subject I have been dwelling on, but I have endeavoured to be as concise as possible, so as not to take up too much of your time.

I will now conclude by referring you to Psalm cxlvii. 19, 20: "He sheweth His word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any nation, and as for His judgments they have not known them. Praise ye the Lord."

ALL kinds of buildings are promised in commemoration of the Royal Jubilee. Guernsey has decided to establish almshouses in each of the ten parishes.

THE cradle in which the infant of Princess Beatrice is to nestle, and which reached Windsor last week, was purchased at the Edinburgh Exhibition by command of the Queen, and is the work of the blind inmates of an Edinburgh institution.

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L.P'S THOUGHTS AND OPINIONS.

L.P., OUR constant BANNER friend, writes thus :—

"When opposers of Identity have urged that we cannot be Israel on account of the many races that have by marriage mixed their blood with ours, has the remark been made that the Rhine (and other rivers) begins from one spring, receives many tributary streams during its course, and the emptyings of many cities and villages from their gutters, and yet, when the River reaches the ocean, it is still—the Rhine!"

* * * *

On another topic L.P. says :—

"I often have thought of Mr. Hines' suggestion that we should hereafter employ the people of other nationalities to work for us, when domestic servants of Israelitish birth, and labourers and artisans become more independent. It has seemed to me that the Chinese were intended largely to supply our wants in this matter. I enclose a cutting from yesterday's *Times*. Hubner, I think it is he, in his last work, '*La Royaume de la grande Bretagne*,' seems to think the Chinese are so overpoweringly numerous they will overrun the European countries and swamp them! I think they will do the serving work of Israel! Lately, Mr. Ward Beecher, speaking of them in America, referred to their abominable ill-usage by his countrymen from a desire to keep them away, from jealousy or what not, but added, 'he had lived to see anti-slavery triumph overy overy obstacle, and that the Chinese shall serve us'" (Gen. xxvii. 29).

The extract from the *Times* is to the following effect :—

I have spoken of the Chinese, and as our Westward journey has progressed the impression has been the more strongly made upon me that this Pacific coast could hardly get along without them. The Chinamen in Victoria perform almost all the domestic duties. They are the cooks and chambermaids, take care of the family washing, and do all the chores about the house. They labour at gardening, saw wood, run errands, are maids-of-all-work, and make themselves generally useful in this new land, where it is almost impossible to get white servants for any price. "John Chinaman" nurses the baby and pushes the child's perambulator about; is submissive and obedient; content with small wages, and generally fills the places of the under servants, who are almost unknown here in any other race. Yet there is a violent prejudice against the Chinese among various classes, and it is not unusual to find an effort to attract custom by advertising that "no Chinamen are employed." There are few Chinese women here, but "John" fulfils the duties of the man and woman servant alike. Were he driven out it would go hard with many industries, and although in the collective form, when the race gets together in any part of a town, they are very offensive, yet while separated they give individual satisfaction. "John" is the great tea-drawer of this coast, selecting and drawing the teas with consummate skill, so that under his manipulation it has become a universal beverage.

THE COLLECT, EPISTLE, AND GOSPEL FOR THE SUNDAY NEXT BEFORE ADVENT.

BY THE REV. DENIS HANAN, B.D.

THIS Collect, Epistle, and Gospel are peculiar to the Anglican Church. "A rubric in the Sarum Missal provided that they should always be used on the Sunday next before Advent. No directions were appended in 1549. The direction in the former sentence of the present rubric was added in 1552, the latter in 1662." The portion of Holy Scripture appointed for the Epistle, Jer. xxiii. 5, &c., is not read in either the Greek or Roman Churches on the last Sunday in the Church's year. The Irvingite liturgy has retained it. Thus the prophecy and the hope which is recalled to the minds of Anglo-Saxon worshippers by that passage occupies a position which cannot be looked upon as accidental, and which ought not to be regarded as meaningless. (See BANNER OF ISRAEL, vol. vii., p. 559.)

Manifestly the return of Israel and Judah to Palestine, and the witness to God of this national restoration, is not the desire of the Western Church as represented by Rome, or of the Eastern Church as represented by Russia. The former would desire to see the Church as a Church in power, giving forth the law from Jerusalem; the latter would desire to see the Russian armies in occupation; but England has not been, and is not, influenced by a desire for either ecclesiastical or imperial aggrandisement. She would give the land to Judah to-morrow if she had the power to do so, inasmuch as Judah is to her at present the representative of all Israel, and nothing but the requirements of commerce, or the safety of her Eastern Empire, would cause her to enter the country.

It would not be true to say that the Eastern and Western Churches have not used this Epistle because they have of design desired to usurp the place of Israel; nor would it be true to say that the English Church has used it because she knew that it is a prophecy of her own future. But nevertheless when she is manifested as the Church of Israel, the guidance which caused this and many other unconscious utterances will add to the evidence which will cause the world to admit that "the Lord liveth."

The evidential value of the Exodus, and the effect produced by it upon the world, through Israel, can hardly be overestimated. Then God commenced to manifest Himself through a nation, the witnesses who were to be the living exemplification of His holy law, and of His actual rule. But this witness for Him is to be eclipsed by the further and yet future manifestation of His covenant faithfulness, and this prophecy, annually repeated in the ears of the people, cannot but have influenced them, and given direction to their present religious and political attitude, so different from that which has resulted from the teachings of the Western and Eastern Churches.

Although nationally blind to our own origin, we have not adopted a position which would clash with the literal fulfilment of the prophecy. When the great events therein foretold are being brought about, neither our national or our ecclesiastical aspirations will run counter to their fulfilment, or require to be remodelled. As far as we can foresee, the accomplishment of this prediction will be the means whereby the nation will be led to know her covenant position, and that up to the great *denouement*, the blind will be led by a way that they know not. We have been, and are being, so led at present, and one guidance, and that not the least important, has doubtless been the selection of the passage referred to for the Epistle to be invariably read on the Sunday before Advent.

THE ROYAL NAVAL PROTESTANT REFORMATION SOCIETY.

WE beg to draw the attention of our readers who may have spare copies of the BANNER or other Identity literature to give away, that such may be sent to Mr. Walter Brooks, the Honorary Secretary of the "Royal Naval Protestant Reformation Society," whose office is in "Protestant Buildings, Portsmouth." The Society in question makes up parcels, large and small, for ships leaving Portsmouth from all parts of the earth; and the Secretary is anxious and willing to include in all such parcels any pamphlets or papers he may receive on the subject of "Our Identity with the Lost Ten Tribes." He is a believer himself, and a reader of this journal, which he calls "the dear BANNER!" The parcels put on board outgoing vessels contain only "good wholesome reading, and especially that which creates a desire to know the will of God." The managers of this society quite believe that the literature of Our Identity is pure, and they see that each parcel they make up and forward contains some papers on our great and glorious subject. We hope our friends will sometimes remember "The Royal Naval Protestant Reformation Society" in disposing of their spare literature, and will, if they can, aid it with their means as well. We hear a good report of this little association, and wish it well.

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A LECTURE ON NEW ZEALAND.

WE take the following from the *Somerset Free Press*:—

"On Monday, the 5th inst., Mr. Arthur Clayden, who has just returned from New Zealand, gave a lecture in the Market-hall, Stogumber, on the subject of emigration to that colony. There was a large and appreciative audience.

"Dr. Pairman, who was called to the chair, introduced the lecturer as a gentleman who had travelled much, and was familiar with most of our Colonies. He was, therefore, admirably fitted to deal with the much-vexed question of emigration and colonisation.

"Mr. Clayden commenced his lecture with an expression of opinion that the emigration question was emphatically the question of the hour. Other remedies for social congestion were more or less of the nature of political quackeries. If ever the voice of Providence were heard it was surely to-day, pointing the tired bafflers with untoward circumstances to the Greater Britain, where

> 'Children were blessings, and he who had most
> Had aid to his fortune and riches to boast.'

Mr. Clayden then glanced at the respective merits of Canada, Virginia, and Australia as emigration fields, and gave twelve reasons for giving the preference to New Zealand over either.

"1. It was pre-eminently a second England, the same laws, constitution, and government. Everything reminded one of home—the same schools and Churches, the same grand old Gospel, and the same sweet day of rest.

"2. The toiler got a fair return for his toil. New Zealand was the labourer's paradise. At Wellington harbour he copied the following list of wages paid to the labourers on the wharf:—From 8 a.m. to 5 p.m., 1s. per hour; from 5 p.m. to 7 p.m., 1s. 6d. per hour; from 7 p.m. to 8 a.m., 2s. per hour; Sundays and holidays, 2s. 6d. per hour. This high wage placed labour in its right place. Illustrations of prosperous workers were given. The effect of high wages was seen in the Government savings banks and in the various building societies. In the former there were 129,297 depositors, and £1,227,909 standing to their credit. In one building society with which he, the lecturer, was connected, there were 541 members, with an income of £17,662 per annum, and the advances in 1884 were £17,662. It paid 8 per cent. to its shareholders.

"3. The glorious climate. Existence was a delight in New Zealand. He hardly knew whether Winter or Summer were preferable. You could work out all the year round, and cattle needed no shelter from January to December. Geraniums bloomed all the year round. The death-rate was only 12½ per 1,000, as compared with the English 21½ per 1,000. The excess of births over deaths, which in England was 57 per cent. only, in New Zealand was 197.

"4. The cheapness and fertility of the soil. He had any quantity of New Zealand land to sell at £1, £2, and £3 per acre, and its fertility was too well known to need a word being said on it. Twice the yield per acre of wheat was obtained over any other Australian colony.

"5. The excellent land laws of the colony. It was as easy to buy or sell land as sheep or cattle. This caused a more even distribution of capital—the supreme want of the old home. Figures illustrating this were given. There were in New Zealand, with a population less than that of Bristol, no fewer than 71,240 freeholders.

"6. I was still living under British rule. This, of course, applied equally to all the British Colonies. It might be a sentimental argument; but sentiment entered largely into human affairs. He (the lecturer) never wished to forget that he was a British subject, for he never more heartily subscribed to the sentiment of the old song—

> 'Tis a glorious charter, deny it who can,
> That's breathed in the words, "I'm an Englishman."'

"7. The true Anglo-Saxon energy and enterprise everywhere displayed. Various statistics were given by the lecturer to illustrate this—the 1,400 miles of railway, 900 public schools, 967 post offices, 10,474 miles of telegraph, &c. The magnificent line of steamers going from port to port—the splendid wharves, breakwaters and public buildings. The cities of Dunedin, Christchurch, Auckland, and Wellington, with their miles of streets, their steam tramways, their telephonic communications, &c. The thousands of miles of excellent roads, with their handsome bridges and innumerable other signs of an advanced civilisation. All these signs of vigour were intensified in significance by the fact that 50 years ago the colony was simply the hunting-ground of savages.

"8. The mineral wealth of the colony. Already over £40,000,000 of gold had been exported, and almost every day new discoveries of mineral wealth were being made. Dr. Hector, the Government geologist, had told them that in one coal-field alone there were 140,000,000 tons of best bituminous coal, and at Nelson, the lecturer's home, vast deposits of copper had been found, and a powerful company had been formed to work the mines. Marble, too, had been discovered, and just lately valuable deposits of antimony, manganese, and other minerals had been found.

"9. The magnificent forests. There were some 20,000,000 acres of fine timber in New Zealand. This created a great timber industry. Thousands found employment in the 250 saw-mills of the colony.

"10. The rapidly developing local industries. There were already six woollen factories at work, using up a couple of million pounds yearly of the eighty million pounds' wool-clip of the colony. Then there were numerous meat-freezing works, making a part of the 14 million flock of sheep available for English tables. There were also 35 iron foundries, 49 carriage works, 26 ship-building yards, 127 brick and tile works, 54 clothing factories, and 119 tanning and fellmongering works.

"11. The natural attractions. New Zealand scenery was pre-eminently beautiful, and in the hot springs there were some of the greatest wonders of the world. New Zealand would probably develop a vast Antipodean Bethesda, whither the chronic sufferers of the Old World would repair to be healed.

"12. A last reason recommending New Zealand was the capital direct steam services to and from England. Within the last six or seven months, he (the lecturer) had been to New Zealand and back in the splendid steamer of the Shaw, Savill, and Albion Company. It was a six weeks' sea picnic. These steamers were floating hotels, replete with comfort and convenience. The voyage to New Zealand was now shorn of its discomforts, and practically free from danger.

"Mr. Clayden referred, in conclusion, to a temperance settlement which he was desirous of forming on a block of land offered by the Government at £1 per acre. He also referred to the Government help now given to farmers with a little capital, and concluded his lecture with an earnest appeal to young men to go out and give the colony the benefit of their culture and experience. Dr. Brettingham then proposed a vote of thanks to Mr. Clayden, who suitably responded."

Obituary.

WE record the recent death and obsequies of a true Israelite, the treasurer of the Stirling British-Israel Association (a convert of our friend Col. W. Beresford). The deceased Captain John Brebber, belonged to the Argyle and Sutherland Highlanders, and having died at Glasgow his remains were taken by rail to Stirling, where a military funeral awaited them. The deceased had risen from the ranks through the possession of singular abilities. He had rendered distinguished service to his regiment, and was held in high esteem by men of all ranks in the service. His remains were followed to the grave by Major-General Spurway, Colonel Templeman, Lieutenant-Colonel C. S. Murray, Major Langford, and other distinguished officers.

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"HEAVEN'S LIGHT OUR GUIDE."

(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"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."—MICAH v. 8.

"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4.

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EDITED BY PHILO-ISRAEL.

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BRITISH POWER IN THE EAST.

WE hope our friends will procure "Howard Vincent's Map of the British Empire," or the Cornish one to which we alluded on p. 278 of this year's volume of the BANNER, in order to be able at a glance to see how wonderfully God has built up the dominions of our Queen throughout the world, with the plain object of making this race, ere long, the rulers of the globe. If the map in question be properly coloured, so as to show clearly the extent of the British dominions, it will be seen that in the East the Empire is in the form of an immense triangle, the apex of which is occupied by Hindostan, and the two angles at the base by the Cape Colonies and Australia respectively. The distance of the base-line is, we suppose, about 6,000 miles; and the lines connecting Cape Town and St. George's Sound respectively, with Colombo in Ceylon, being about 3,500 to 4,000, the three lines form a large triangle, within which is coiled up "British Power in the East." To make the position more secure, it will be seen from the map that the base-line connecting the Cape and St. George's Sound in Australia is bisected by two islands—Amsterdam and St. Paul, which are British, and can be formed, if need be, into naval Gates. The centre of the vast triangle is claimed for Britain by the presence there of the British islands—Ceylon, Seychelles, Amirante, Chagos, Rodrigues, and the Mauritius. The access to this large triangle from Europe is by a long and difficult land-locked sea (the Red Sea), which is really a British lake, and secured for that race by two double locks. The Suez Canal is, in fact, a British Gate, and the Southern end of this long (Red) sea (1,300 miles North to South) is guarded by the Gates—Perim Island, Aden, and Socotra Island. The Eastern exit from the triangle is by Singapore and the Straits of Malacca (British property); also by the Torres Straits, which now is a British channel. The former road is guarded by Gates at Penang, Malacca, and Singapore, all British; so that the access of an enemy from the East, by China, is prevented, not only by these strategic positions, but by those further Eastward and Northward, such as Labuan, East Borneo, Hong-Kong, and Port Hamilton.

Anyone who studies the map must see that the vast British triangle, which has such a military stronghold as India to dominate it, and such positions (held by masses of free Anglo-Saxons and their wealth) to support it, as Australia on the East and the Cape Colonies on the West, must eventually dominate the coasts of East Africa which lie exposed to its influence, as well as the mighty island of Madagascar, which is situated upon the line connecting the South-African Colonies with India. The Persian Gulf is already, to a large extent, under the power of the British, and, as time goes on, there will certainly be an increase, but not a diminution of such power. To the East of Australia the map demonstrates how completely the British have monopolised the islands which are dotted all over the Eastern Pacific Ocean. There are first the two great islands of New Zealand, the Fiji group, the Southern and Western portions of New Guinea, Tasmania, Norfolk Island, Auckland Island, Bounty Island, and many others, small and great, too numerous to mention. These constitute centres of power which must in time exert an influence over the whole of the South Pacific Ocean. This, reinforced by the help which Esquimault, in Vancouver Island, in the far North-East will send it, is sure to establish British supremacy throughout the Pacific, just as we have seen it is also predominant in the Indian Ocean.

There remains, then, only the Atlantic to consider, and we need not long hesitate as to where the supremacy in that great ocean is vested. The British commercial and war navies predominate there beyond all the other rivals for dominion in that region. The United States have no ambition to excel, and therefore they do not contest with us for military and naval power there. The French are the only rivals we need fear. But they lack the Gates, and they are, besides, inferior in steam fleets to the British. The Atlantic Gates—Gibraltar, St. Helena, the Falklands, the West Indies (the Bermudas), and the Gates on the coasts of the Dominion of Canada—Halifax to wit—are all in British hands, and give the dominion of the sea to Britannia, who, therefore, rules the waves. But "British power in the East," and in the Pacific beyond, cannot be established on a permanent and secure basis, if it be separated by the unguarded length of the Mediterranean from the

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Atlantic, where British maritime power is supreme. The Red Sea intervenes, and that we have shown to be a British lake. The strongest chain is only as strong as its weakest link.

Is the Mediterranean a weak point in the vast distance which separates "the isles of the West" from the great triangle where British strength is so splendidly developed in the far-off East? Nay, not so! *Quis separabit?* God foresaw all this, and has amply provided for it. One hundred and eighty-two years ago, in A.D. 1704, He gave our nation Gibraltar, a commanding "Gate," which opens and shuts the Atlantic entry of the Mediterranean at the will of the possessors of that strategic position. In 1800 He placed Malta in our charge: a first-class fortress "Gate." Cyprus was Lord Beaconsfield's gift to our race when the Berlin Treaty was negotiated in recent days, and it is a valuable commanding *place d'armes* to-day, a Gate of Palestine and of Syria! Egypt is virtually under a British protectorate, and thereby the control over the Suez Canal, Port Said, and Suez, is really in our own hands. These Gates make our nation the possessors, if not the mistress of the Mediterranean, certainly the independent occupant of the route through which our road to India lies, also the Power which claims to exercise "the right of way," and will hold it against all comers! The motto of Britain in the Mediterranean is: *Noli me tangere*; *nemo me impune lacessit* (touch me not; no one may harass me with impunity). It comes then to this:—that God has given us supreme power in the East, and to secure it He has bestowed upon us the Gates of the ocean highways of the world. He has placed in our hands the chain of ports that command the route from our island home to India and China in the far-off East. He has safeguarded our road of access to our Colonies in South Africa and in Australasia by "the Gates" which command those routes, and He has given us safe access at all times to those routes by making us by this means "the mistress of the sea." Our power in the East, however, thus secured, has a prophetic meaning which we must not forget. For, by means of that power, the Return of Judah to her land, and that of our own Eleven Tribes of Israel, in junction with the Jews, will be secured according to the prophecies; and for this great and unexampled blessing we must, as in duty bound, praise the Lord!

THE CHAIN OF FORTIFICATIONS THAT SECURES INDIA TO US.

It is the fashion among some of our writers of the present day to make light of our Mediterranean fortresses, and to declare they are of no use to us for the purposes of the defence and retention of India. Mr. Arnold Forster is one of these. He would have us abandon Egypt, and not only Egypt, but Gibraltar, Malta, and Cyprus, because they are useless encumbrances to us as the owners of India. The object, it seems, is to conciliate France, Russia and Turkey—to bribe them, in fact, to be friends with us, and not to look in anger and suspicion upon us.

Let us, then, give up Egypt at once because these three Powers desire it, and we may go a step further and please Germany by the cession of Heligoland; Italy by giving her Malta; Spain, by returning the Rock to her; and Cyprus, by transferring it to the Greeks or Turks, or whoever wishes to have the possession of that useless lumber.

This is the sort of thing that passes for good sense and political wisdom in some quarters; but taking these thinkers and writers on the very lowest ground, they must be accused of shallow and precipitate reasoning, since they fail to realise that the safety of India, which they are not yet prepared to cast adrift, however, cannot be guaranteed if the short and rapid communication by the Mediterranean and the Suez Canal be interrupted. The alternative Cape route which these gentlemen tell us will suffice to safeguard Hindostan, cannot help us to reach India *viâ* the Cape of Good Hope under five weeks and a few days at earliest. The average passage by steamer from these islands to the Cape is about 20 days, and from the Cape to India 15 days more, or, say, 35 in all. India may be lost if she can get no help till 35 days are past. She often has wanted immediate help, such as can be given her within a week, and how can that be done if the Mediterranean and Red Sea Gates, and Egypt also, be abolished as British garrisons? This is shown very clearly in the paper of a Cairo correspondent of the *Times*, published on Oct. 26, 1886, to the following effect:—

I have assumed the difference in time between the two routes from Portsmouth to Bombay is 12 days; as a matter of fact it would probably be greater, and the existence of a force in Egypt would enable us to throw reinforcements into India in an incredibly short space of time with comparatively little risk. To realize this we have only to recognize that the quickest route from Portsmouth to Bombay consists of five not greatly varying lengths—Portsmouth to Gibraltar, Gibraltar to Malta, Malta to Egypt, Egypt to Aden, Aden to Bombay—and at the present moment each of those stations contains British troops. Imagine an occasion calling urgently for increased troops at some distance from Bombay. What is the course which Mr. Arnold Forster and those who agree with him suggest? The immediate despatch *viâ* the Cape of troops, which would possibly arrive in 35 or 40 days, and which may then be sent to the required point. Excellent, no doubt, but in those five weeks an Empire might be lost. Three or four thousand troops from Aden might have saved it, but Aden could not be left with a diminished garrison while reinforcements reached her *viâ* the Cape. But the five days which took the Aden troops to Bombay would take a similar number from Cairo to Aden, from Malta to Cairo, from Gibraltar to Malta, and from Portsmouth to Gibraltar. For five or six days we might be running the risk of diminished garrisons along the line; but what would be that risk compared to the infinitely greater one of the 40 days by the Cape route? The overland route to India is a chain of fortifications, with British troops at every link. Upon that chain depends our Empire; the longest, and therefore the weakest, link of it was hitherto that from Malta to Aden. We tried to strengthen it by the occupation of Cyprus, but it was insufficient. Circumstances have given us the opportunity of strengthening our chain, have enabled us to replace one weak link by two strong ones. We gained it by no fraud, but with the tacit consent of Europe, in pursuance of pledges taken by others as well as by ourselves—pledges which they refused to fulfil, which we are honourably fulfilling. We are using it for the advantage of an ignorant people, who, in spite of all, are slowly beginning to reap the benefits. Shall we voluntarily abandon that position?

So far the *Times* correspondent. He has made out a good case for the retention both of Egypt and of the Mediterranean Gates within the Empire, if anyone were really so mad and so rash as to desire to cut off the right arm of our nation in order to please a few unreasonable men, who cannot see beyond the events of the present hour, and care not what may happen to-morrow.

The French and Russians, who are on separate and different grounds, desirous to see us give up the charge of Egypt, do not realise yet that Germany has an interest in our remaining there, and will not move in any way to support their policy. Germany has lately acquired large interests on the East coast of equatorial Africa. It is a vital point for Germany, therefore, that the Canal should be absolutely free for her to pass to and fro, and under the guardianship of a Power likely to be friendly to her, and able to keep the water-way open for the good of all the world. The Germans, we may be sure, will prefer that the guardian should be the British rather than the French, their late and future mortal foes.

Italy, too, has taken up a position on the East coast of Africa, in the Red Sea, at Massowah, South of the Suez Canal. It is a vital question for her, too, that her access to the Mediterranean should at all times be clear, and their vote too will be against the French, but in favour of the British, as custodians of the right of way from sea to sea. The Canal can only be kept open by the British if they hold Egypt in their grasp by military force.

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On the whole, then, the clamours of the French and of their friends in England against our continued occupation of Egypt are not likely to be of much avail, for Israel is in possession of Egypt and the Gates which lead to it and beyond, and she means, God helping her, to stay. The argument which we have stated on previous occasions must be repeated here. We have gone to Egypt guided clearly by the hand of God. Our Gates in the Mediterranean and Red Sea were given us, not by accident, but by the deliberate providence of our God, and we believe we have been secured in possession of these fortified places and country to serve a purpose God has in His mind, with reference to the Return of His people Israel, Judah and Manasseh to their own land. The returning procession must be conducted there in peace, and that can only be if the approaches are adequately safeguarded, as they are by the Gates, Gibraltar, Malta, Cyprus, in the Mediterranean; by Egypt on the South and West, and by the Red Sea Gates at Suez and Perim, which seal up that part of the ocean and make it a British lake.

We hold Egypt, then, and the approaches thereto, for a purpose far beyond the retention of India in value and importance, and that purpose affects the faithfulness, truth, and covenant oath of the great God of Israel, who, having sworn, will certainly perform His promise, that His people Israel shall surely return in triumph to their own land, and occupy it according to the prophecies for ever, under the sovereignty of the Son of God, the King of the world-wide kingdom, which will have its metropolis in Jerusalem. Israel, praise ye the Lord!

THE HEAD MASTER OF CLIFTON COLLEGE GIVES EVIDENCE.

On Sunday, Nov. 7, 1886, the Volunteers of Bristol attended a special service in the nave of the Cathedral, when the Bristol Engineer Volunteers and the Bristol Brigade of the Royal Naval Artillery, with the Bristol troop of the Royal Gloucestershire Hussars, and the Clifton College Cadets were present. The preacher was the Rev. J. M. Wilson, M.A., Head Master of Clifton College, who is also Chaplain of the Engineers. The following was the substance of the sermon, taken from the report of the *Bristol Daily Times and Mirror*:—

The preacher took for his text Psalm cxxii., verses 8 and 9—"For my brethren and companions' sakes I wish thee prosperity. Yea, because of the house of the Lord our God: I will seek to do thee good." He commenced by pointing out that a large part of the Bible which God had given them to be the guide of their life on earth was occupied with the patriotic struggles and wars of the most stubbornly patriotic nation that the world had ever seen, and that the book which so put before them the history of a nation fighting for its existence century after century was by God's appointment the book He used to teach them how to serve Him. It was the manual of every patriot, as well as of every servant of God. He hoped they studied it, for in it they could learn how best to serve their country. The teaching of the Old Testament was not superseded, though it was added to, in the New, so that the public spirit and patriotism of the people was the first condition of national welfare. What was worth doing at all was worth doing well. The young men before him who had learnt this elementary national duty, and were devoting time, and money, and labour to the cause of national security, should aim at the highest perfection possible. To be regular, efficient, loyal, helpful, even at the cost of real inconvenience and weariness; to be ready for fresh calls and hard service; to take part in every detail of the work—that was their duty. It was a splendid thing for them to belong to a great regiment, a great movement, a great city, a great country. A man by himself was an insignificant unit, but combined with others he sunk his individuality, and by a paradox he became great. It was service and loyalty that brought out the best there was in a man; therefore he said that one obvious and unquestionable way to serve their country was to be a first-rate Volunteer—skilful, regular, trustworthy, and one on whom all their comrades could rely. God had taught the world in the history of the Jews that not only patriotism but righteousness was essential to the welfare of a nation. If there was any lesson written plainly all over the Old Testament, it was that righteousness was the true prop and support and strength of a nation. Observing that the same lesson was written plainly in all history, the preacher instanced the fall of Rome because of its huge and monstrous vices, which sapped the strength of the people, and they fell like a rotten tree. Referring also to Spain, with the vast opportunities it had had for good, and France, with a dwindling population, but more dangerous than ever in its fierce and wild ungodliness, he said it was certainly "writ large on the map of Europe that righteousness exalteth a nation, and that sin was a reproach and a curse to any people." It was they, and such as they (his hearers), who had in their hands the honour and welfare of England; and he asked, should England, too, fall away and perish in ungodliness? God had given to those who dwelt in "this little isle, set in the silver sea," a unique position on the globe. He hath not dealt so with any nation. All nations looked to us. Indeed, it was pathetic to read, at a recent international conference on the protection of women and children, how the foreign delegates reiterated that "England must go first in any moral reform." It was as true of England as ever it was of Judea, that she is God's agent for revealing His will to the world. She is the chosen nation now. God help them to realise it. Asking how could a man best serve his country, he said for many young men he should say let them first be Volunteers—not only because it was a security to the country, but because it was a help to character. It gave habits of obedience, and of order, and mutual trust, of co-operation with equals, and of respect for authority. It gave occupation, interest, ambition—in a word, it gave self-respect and character. It did something to set up morally, as well as physically, every man who belonged to it. All men, however, could not be Volunteers, and they might rely upon it that there was no service they could render so great to their country as that of living a life of righteousness, and being sober, honest, diligent, and true; and every man who was this was serving his country well. But there was a stage beyond this. They were Volunteers, and as such they knew that they might be called on at any time for active service, with all its privations and dangers, and even for death. They looked upon active service as a remote contingency. He did not know. He did not think it was a remote contingency. Europe was dark with clouds, and if troubles burst on us, and our line of defence were forced or were to fail, they would be called out. But there was another warfare to which they were called in which there was always active service. Let them look at their great city and see what each of them was doing for others. Were they helping the young to manliness and godliness—keeping them from the evil of drink and gambling and vice and waste, and setting before them a noble ideal? They were members of a grand service. They might be proud of the uniform, because it meant they were ready to serve their Queen, city, and country; but he wished to remind them that they had yet a nobler King, a nobler citizenship, a nobler country, and that service ennobled them still more. Let him plead with them as their chaplain and friend that in their daily walk of life they remember that the prompting of conscience was the voice of God speaking in their hearts. Seek, then, to do good, listen to it, obey it for God's own sake; that was their highest service, and in so doing they would then best serve their country.

So far the preacher. Our readers will hardly need any comment on the above, or require to be told how such a sermon electrified the many Anglo-Israelites present on the occasion. The Rev. J. M. Wilson is not at all inclined to accept Our Identity. He doubtless considers it a fable of the most extravagant kind, and yet he gave the above wonderful "blind evidence" to prove beyond all cavil or doubt, that this nation is Israel. He did it on this wise. He affirmed—

First: That God had made this nation to occupy "a unique position on the globe," and all nations looked to us "to go first in any moral reform." He declared thus, in short, that we occupied Israel's place as the chief of nations, "dwelling alone" (Numb. xxiii. 9; Isa. xli. 9), and that He hath not dealt so with any nation (Psalm cxlvii. 20).

Second: The preacher declared that England was now God's

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agent for revealing His will to the world, just as truly as the people of Judea or the Jews were once His emissaries. But in so declaring Mr. Wilson clearly was giving us to understand that the British are Israel, since God stated over and over again to Abraham, Isaac, and Jacob, that in them and in their seed all the nations, families, and kindreds of the earth should be blessed (Gen. xviii. 18, xxii. 18, xxviii. 14; Acts iii. 25). It was of Israel the Lord said by Isaiah, "In days to come shall Jacob take root; Israel shall blossom and bud: and they shall fill the face of the world with fruit" (Isa. xxvii. 6, R.V.).

Third: But the preacher went on to declare that the British "were now the chosen nation. God help them to realise it!" We pray for the preacher that God may help *him* to realise the truth of the words he uttered. What did he say? That God's chosen nation now is the British. Not Israel, but the British. But "Jehovah changes not" (Malachi iii. 6). And He has said in 1 Chron. xvi. 13 (R.V.) that "the seed of Israel His servant, the children of Jacob, are His chosen ones"; also in Isa. xli. 8, that "Israel His servant and Jacob whom He had chosen were the seed of Abraham His friend"—"His friend for ever" (2 Chron. xx. 7).

How, then, can Mr. Wilson affirm that the British are God's chosen unless he is prepared to admit they are also Israel, God's servant—"the seed of Abraham His friend for ever?" When God declared that He had elected Israel, was it only for a time? Is God a fickle God, taking up Israel for a time and the British anon? God forbid! Mr. Wilson must mean that the British are Israel, or else we charge him with high treason against his Maker, because he declares that our nation enjoys what God gave to Israel exclusively and for ever, and thus affirms that the Lord has violated His promises to, and covenants with, Israel, and has broken faith with His chosen nation, which God forbid! God forbid!

THE GROUPING OF THE NATIONS FOR WAR.

A FRIEND, writing to us on the subject of the present political and national prospects of our race, said: "The nations are unmistakably grouping together in preparation for that great day when Jehovah will pour out His fury upon them. 'Two against three; three against two!' To Identity believers the signs of the times are perfectly legible, and the scroll is being daily unrolled more and more." So far our friend. But what say the public journals of the day? In each of them are anticipations of the coming woe, and clear forecasts of the sides whereon the peoples of Europe ranging themselves, the materials of the mighty catastrophe are being piled up ready for the earthquake woe to be poured out upon the nations that are to be the objects of the Lord's indignation and fiery jealousy predicted in Isa. xxvi. 20, 21, and Zeph. iii. 8. Russia and France, as allies against the united strength of Germany, Austro-Hungary, and Italy, seem to be the combinations which occur to men's minds. The addition of the Power of Great Britain to the Teutonic and Italian alliance seems to be also certain to some of the journalists, but we believe the Lord "will ordain peace for us" according to Isa. xxvi. 12, so that we shall obey the divine command in the last two verses of the same chapter, "Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself for a little moment, until the indignation be overpast. For, behold, the Lord cometh forth out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

The *St. James's Gazette* of Nov. 22 concludes an ominous article thus, taking comfort against "an avalanche of barbarism which threatens to overwhelm all Europe" (!) by supposing that the European combination will lock up Russia's power until she explodes by internal forces ready to destroy her! Vain hope! She is, we believe, to be Europe's scourge and undoing. It is quite possible that our own defection at the supreme mome of crisis may dissolve the combination which alone could hold Russia back, and so bring her upon Europe as God's avenging sword for the destruction of the nations. The journalist said:—

As for the rest, we are quite content that affairs should go upon their present courses to any length. We see no use in a "patch-up." To us it seems, as it seemed months ago, that the time has come for a definite settlement of the Eastern Question; for a determinate limitation in all directions of the advance of barbaric Russia; especially since it is certain that the success of that Power anywhere will only lead more surely to that alliance with France which has the double aim of destroying the power of Germany and England: first one, perhaps, then the other. The only safe way of dealing with Russia is the one we marked out some time ago. "If it pleased them to combine for the purpose, Germany, Austria, England, and Italy could forbid Russia to move a man in any direction. It would be impossible for her to do so in despite of such an injunction: easy for those Powers, if they "meant business," to shut the Russians up in their own sufficient territory. So shut up, within ten years Russia would explode from the working of certain internal forces; and so, while the German Powers would have no longer any cause to dread a Franco-Russian alliance, all Europe would be relieved from the avalanche of barbarism which threatens to overwhelm it.

The *Times* Correspondent from Paris, under date Nov. 23, declared that the "sides" in certain eventualities might be "Russia and France" against "Austria, England, and Germany," reinforced probably by Turkey and Italy, retaining the idea of two against three, if we eliminate Great Britain, whose peaceful position is prescribed, and Turkey, whose fate, we believe, is to be destruction, according to the prophecies. We notice these things to show what is passing in men's minds, and not to prove that these are events near at hand. The facts prove that "men's hearts are failing them for fear, and for looking after those things which are coming upon the earth," as predicted by the Lord in Luke xxi. 26. These are the premonitory symptoms of coming events—the shadows thrown before them on the dial, which may satisfy the Lord's people Israel that such events are at hand, and that they may, therefore, "look up and lift up their heads, because their redemption draweth nigh" (ver. 28, R.V.). In all directions we see at present proofs of profound unrest among the nations and peoples of the earth. Russia's designs are maturing in regard to the East of Europe and Constantinople. France is chafing, because we retain our hold of Egypt and decline to vacate our position. Disturbances have broken out in Afghanistan against the Ameer, our ally, whether instigated by the Russians close at hand, or not, no one can say. In Upper Burmah our troops seem unable to cope with a war conducted by dacoits, or bandits, and the bloodshed, sickness, and expense of that campaign seem boundless. In all directions we see signs that the times of trouble are upon us, which are destined to usher in the Return and restoration of Israel, and the preparation for the glorious coming of the great King of Israel to ordain peace, not only for His people, but also for the nations of the world. May that day soon come to the praise and glory of His blessed name!

THE "WITHINGTON MANUSCRIPT MAGAZINE."

WE beg to draw attention of young men holding our views regarding the Identity, to a plan for the dissemination of these truths, which is found to answer well at Withington. There Mr. E. B. Woodruff has started "a Manuscript Magazine" in connection with the Wesleyan Sunday-school at Withington. The first number is now before us most creditably got up. It is to be issued quarterly, and 200 copies of the little journal are published. The costs of the publication, which appears to be lithographed, not printed, are met almost entirely, it seems, by the advertisements on the outer cover of the paper. Mr. Woodruff tells us that he is about to start another similar magazine, which will chiefly deal with "the Identity of the British with Israel." The subject, he tells us, is "discussed with enthusiasm at Withington. For further particulars, inquirers should address—E. B. Woodruff, Esq., Devonport House, Wilmslow-road, Withington.

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THE STARVED, AND THEREFORE CONQUERED, BRITISH NATION.

THE Bristol Brigade of the Royal Naval Volunteers had their annual prize distribution on Nov. 21 at Bristol, when Sir Henry Keppel, G.C.B., Admiral of the Fleet, presided, and gave away the prizes. In the course of his speech, the Honourable Sir Henry Keppel, followed by Admiral Close, drew a gloomy picture of the probable condition of the country in the event, which was possible, of a great war in which our Channel Fleet should be worsted. In that case, he declared that the fate awaiting us was "starvation and surrender to the enemy," because the country was only provisioned for six weeks, and would have to capitulate, if the grain we must import to live, should be cut off. Admiral Keppel said:—

He was not afraid of the defences of the coast, when the Naval Volunteers were there (hear, hear); but their great enemy was famine, which might happen to them some day. It ought to be remembered that they had not more than six weeks' provisions in the country; but, relying upon the Naval Volunteers to guard the coast, it would enable the Admiralty to send out fast cruisers to protect our ships (applause), and that was one of the greatest possible boons (hear, hear).

Following on the same lines, Admiral Close observed:—

To prove to them the state of the country at the present time, and its relation to the Royal Navy, he would read an extract from that day's *Morning Post* under the head of "Fact and Fiction about the Navy," and in the course of the letter the writer says: "It is brought home to every one of us with a terrible clearness which cannot be escaped or misunderstood, the startling fact that, if through any cause whatever we should lose command of the Channel, for even a very brief period, we should be, not precisely conquered, but literally starved into submission." Continuing his observations, Admiral Close remarked that England had a grand reserve of 250,000 Volunteers—a finer body of men never lived—but how, he would like to know, were they going to be fed, as well as the teeming millions of population, in case of invasion? (applause). That fact, he thought, brought home the reality of the situation to them. If they had 20,000 Naval Volunteers—a brigade at every port and a couple of gunboats each—they could drive off the privateers from their coast and so enable our ships to bring in the food supply (hear, hear). He appealed, then, to those who loved their country, if they wished to do away with the dangers he had pointed out and to sleep in comfort and safety every night, to support the Royal Naval Volunteers and encourage the movement until they had connected with it at least 20,000 men (loud cheers).

We see, then, what these two distinguished Admirals think! Without a reference to God's protecting hand, without any allusion to Our Identity, which probably they reject as an old wife's fable, these two naval officers declare that we may very possibly lose a sea-fight close to our shores, cease to be masters of the Channel for six weeks, because our ships are scattered to the ends of the earth; and, having our ports closed to the entry of our food-supplying navies, shall be compelled to surrender to our enemies, and so, we suppose, receive the *coup de grace* in our own head-quarters. All this, we admit, is perfectly possible, provided we be not Israel; and being Israel, that the promises of God are not to be relied upon. But we are Israel! and nothing can be surer than the promises of God to us as His chosen ones. Our Gates are perfectly secure, because God has said of Israel's Gates in Isa. lx. 11, R.V.: "Thy Gates also shall be open continually; they shall not be shut day nor night, that men may bring unto thee the wealth of the nations, and their kings led (with them)."

We see, then, that the fears of the two gallant Admirals are vain. Our safety and our food supplies are guaranteed to us because our ports are never to be closed, but are to be open continually that the wealth of the nations, including their wealth in grain and meat supplies, may never cease to be poured into this country to feed God's people Israel. Our Admirals only err because they know not our Identity, and they frighten themselves with possible disasters to our fleets in the British Channel by reason of their ignorance of the fact that God has assured us such calamities are impossible, since He has made us "the head and not the tail, above only and not beneath all the other nations of the earth." He has assured us, too, in Isa. liv. 17, R.V., that "no weapon that is formed against us shall prosper, and every tongue that shall rise against us in judgment we shall condemn." And why? "This is the heritage of the servants of the Lord and their righteousness, which is of Me, saith the Lord." Do the two gallant Admirals want any more assurance on the subject? Then we bid them recollect that God has appointed for His people Israel (the British race) "a place, and will plant them that they may dwell in their own place and be moved no more; neither shall the children of wickedness afflict them any more, as at the first; and as from the day I commanded judges to be over My people Israel, and I will cause them to rest from their enemies" (2 Sam. vii. 10, R.V.). The "appointed place" is "the Isles of the West," "the North country," and "the Isles afar off" from Palestine of the prophecies (Isa. xxiv. 15; Jer. iii. 18, xxiii. 8, xxxi. 10). There is no fear, therefore, that God, who has protected and fed us, lo! these 1,000 years in this land of our affliction, or outcasting, will abandon us now, or give us over defeated and dishonoured into the power of our enemies. But God acts by human agencies, and, therefore, while these two gallant Admirals, rejecting all allusion to the great God of Israel and His care over His chosen people, drew a terrific picture of a proud nation starved into submission after a defeat at sea in the very water-way they call their own, they took comfort, and were full of gratitude nevertheless, because they fancy we possess a Volunteer force which they feel sure will, independent of God, be the salvation of their country! Admiral Close spoke thus:—

Referring especially to the Bristol Channel Brigade, the gallant admiral said it ought to be a matter of great satisfaction to the citizens that Bristol possessed the strongest brigade of Naval Volunteers in the country. And to whom were their thanks due? Why, to the merchant princes of the city who subscribed to the movement (applause)—thanks to those merchants who had given prizes, and thanks to the men who were so diligent and attentive to their drills (loud applause). Their thanks were also due to the officers, who during the last three months had had no captain instructor, the whole of the drill, etc., consequently devolving upon the officers, petty officers, and others (hear, hear). They must have observed how heartily the men cheered those officers and petty officers when they came to the front to take their prizes from the Admiral of the Fleet, thus showing the good feeling that existed between officers and men (applause). He supported the brigade from patriotic reasons, and because he believed that the salvation of the country might one day depend upon the gallantry and efficiency of the Royal Naval Volunteers (loud applause). Concluding, he appealed to the citizens, and to the country at large, to take as much interest in the Naval Volunteers and defences of our country as in politics, and then he felt the country would be safe (loud and prolonged applause).

Safe! yes, safe without God, and trusting to the arm of flesh! We cannot follow Admiral Close in these his anticipations. We know the country is safe, but not because of the Volunteers. We are safe because of the promises of God—the God of Israel—to His people, and trusting in them "we may sleep in comfort and safety every night." Our Royal Naval Volunteers are a gallant, useful force, but they can do us no good without God's blessing. His promises secure us, and the means He has provided to effect that end may possibly, nay, probably, be the Royal Naval Volunteer force. But let us put everything in its right place. Our Israelitish origin is the foundation of our blessings, and the rest follows according to the prophecies. Being Israel, we are safe, secure, confident, fearless, and victorious as a nation in our "Isles of the West;" and it is just as vain and foolish an idea to suppose we can be starved into capitulation to our enemies, as to imagine that we can dethrone our God and Saviour Jehovah-Jesus, by whose transcendent merits we have been granted our incomparable national gifts. Israel, praise ye the Lord for these, and all His gracious blessings and mercies.

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IS PORT HAMILTON WORTH RETAINING AS A GATE?

THE question has been discussed in the *Times* whether, after all, Port Hamilton, the Gate we have been rejoicing over in the Straits, between Corea and Japan, is worth retaining as a "place of arms," and whether we should not do well to make a present of it to the Russians as worthless property to ourselves. A writer, dating from "Yokohama," and named A. G. Angier, wrote to the *Times* on Sept. 11, and his letter published on Oct. 18, 1886, gives a very poor account indeed of our new and much-valued "Gate." His statement regarding it was this:—

In regard to the merits of "the highly important strategical position of Port Hamilton" (in which I was certainly a fervent believer), I will only say that an acquaintance with the spot has dispelled them all. Its value in time of war would be almost *nil*, if not an actual source of weakness - an opinion which is stated by nearly every naval officer on the China station. Besides, during most seasons of the year it does not even present the benefits of a good harbour. Lying in the most secluded part of the anchorage, in a harbour which appears to be excellent on the chart, vessels of the weight of the Audacious drag their anchors. A strategical position it is on the chart, and one which appears to command, but it unfortunately lacks the essential details necessary for it to be a position of value. These are no secrets; they are perfectly known to the Russian authorities. One word more as to the "regular and peaceful manner" in which we occupied Port Hamilton. The occupation (not annexation, as it has been termed; it has never been annexed) was forced on us by the appearance at a critical moment of a steamer of the Russian volunteer fleet—which vessels have officers of the Imperial Navy. We have endeavoured to make it of as peaceful a nature as possible by regularly paying rent for the ground occupied by the marines on Observatory Island, and the only jurisdiction we have exercised over the inhabitants has been to flog a few who have been caught stealing rope or stores.

The disapproval thus expressed was that of one on the spot, and seemed to be fortified by that of "nearly every naval officer on the China station." This formidable indictment against the value of the new Gate seemed at the first blush to be somewhat on a par with the chorus of depreciation which greeted our acquisition of Cyprus, and we deemed it best, before giving up our hopes in respect to Port Hamilton, to wait till we heard the other side of the question stated in the journals of the day. We have not had long to wait. In the *Times*, of Oct. 26, we had the letter of *Tenax*, which is, on the face of it, the production of one in authority who seems "to know." His letter we shall quote in full, because it sets the matter of our acquisition of Port Hamilton in its proper light as that of a British Gate; and it incidentally gives a capital definition of what a British Gate should be, what also, in the case in question, it is. We have much pleasure in calling attention to it as follows:—

PORT HAMILTON.

To the Editor of the "Times."

SIR,—The *Times* of the 17th inst. contains a letter from a correspondent who, having visited Port Hamilton, pronounces against the advantages claimed for it as a strategic position. As the question is of considerable importance, it is unfortunate that no valid reasons are alleged for the writer's change of view. All he has to say on the subject is—"Its value in time of war would be almost *nil*, if not an actual source of weakness; an opinion which is stated by nearly every naval officer on the China station. Besides, during most seasons of the year, it does not even present the benefits of a good harbour. Lying in the most secluded part of the anchorage, in a harbour which appears to be excellent on the chart, vessels of the weight of the Audacious drag their anchors." Finally we are told that "it unfortunately lacks the essential details necessary for it to be a position of value." It would have been particularly interesting to know what these "essential details" are; since the sole objection stated—the fact that ships like Her Majesty's ship Audacious may drag their anchors—is obviously not to the point. Ships frequently drag their anchors in Gibraltar Bay, and even the Bermuda Dock has been known to break adrift. If Port Hamilton anchorage is not a good one in certain winds, it would be desirable to put down moorings—an operation not unknown to naval science.

The question of Port Hamilton is far too serious to be disposed of in this off-hand way, and the "officers on the China station" are not necessarily the best guides in a matter of Imperial policy; while at least there is high naval authority for the opposite view. The value of Port Hamilton has been previously pointed out in the *Times*; but it may be desirable to re-state the case as plainly as possible.

North of Hongkong we have no protected coal, and the North-east monsoon is so strong that Her Majesty's ships operating in the China seas beyond this port depend upon finding fuel at Nagasaki and Shanghai—sources which cannot be relied upon in war. If Her Majesty's navy is to afford any proper protection to British commerce in these seas, and to the North Pacific trade which the new Canadian line will develop; still more, if they are ever required to take active measures against the Russian Pacific ports, a certain coal supply is a sufficiently obvious necessity. There is no suitable harbour which could be acquired without great political and military difficulties, and no harbour at all possessing advantages of position equal to those of Port Hamilton. We have acquired the place without any difficulty, and we can easily provide it with defences when we please. Its military value unfortified would not be "almost" but absolutely *nil*; but holding it we have only to spend about £80,000 to render it more valuable in a war with Russia than Bermuda, where we have spent upwards of £400,000. Meanwhile, to speak of Port Hamilton as "a source of weakness" is nonsense. Provided we keep up our territorial rights, no Power can take the place without first defeating us in war. We have not greatly fortified Perim or the Andaman Islands, yet we do not hear that either position is a "source of weakness." If we now evacuate Port Hamilton it will in a short time be a Russian fortress, and the balance of naval power in these seas will not be restored by doubling the China squadron. The Russians understand the significance of the Canadian Pacific Railway far better than British statesmen appear to do, and they have the immense advantage over us in not only knowing their own minds, but being able to translate a strategic idea into action.

I am yours, &c. TENAX.

Port Hamilton, fortified at a cost of £80,000, will, in the opinion of Tenax, be as strong as Bermuda, which has had £400,000 spent upon it. Bermuda is our West Indian Gate—one of immense importance and power. Equally strong will Port Hamilton be at one-fifth of the cost as a fighting *place d'armes*.

It would be madness, indeed, to give up such a spot, or do anything but cling to it with the whole strength of the Empire. God has given us in the Canadian Pacific Railway, and in Esquimault (pronounced 'Squimault) its defending Gate, a wonderfully commanding position, which introduces the whole power of the British Empire on to the Pacific Ocean, and gives the nation "a point of vantage" which will make it the mistress of those seas, as it is here in the Atlantic. We see, then, that the Canadian Pacific Railway has brought to the front the need of Esquimault as a commanding Gate, and these two together will so increase our already gigantic commerce in the China Seas that the need for a North Pacific Gate to face our threatening and encroaching enemies, the Russians, has been pressing, and is admitted by our governing authorities. God is thus working to give us one point of vantage after another, and He bids us go forward and take up the positions He assigns to us for purposes of His own. We have to prepare for the Son of God the kingdom of the world to which He is heir, and to do that effectually He must put into our hands the keys or Gates of the world. He has done this with reference to India and the Straits settlements. The further seas to the East of the Chinese coast He has also determined we shall dominate for Him, and therefore we saw Sarawâk, in Borneo, then the North-east coast of Borneo handed over to our charge. Hong Kong and Cowloon were precious gifts—now Victoria and Esquimault in Vancouver's Island are added

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to His people's strength, calling for a fresh Gate at Port Hamilton—to be followed, doubtless, by other "places of arms" and "coaling stations" which God's Word calls Gates, to safeguard our continuous acquisitions and possessions, and eventually to make the world our own, for Christ. All our proceedings are under His control and direction, and all subserve His glory. Such letters as Mr. Angier's, of Yokohama, are the offspring of ignorance and of a total unacquaintance with God's dealings with us as His people Israel. His opposition has brought out the value of Port Hamilton to us as a Gate, and we may be sure that we shall retain it as we have retained Cyprus and Egypt against persistent opposition, until now at last, our people see that Cyprus has been a most valuable acquisition to us in the Levant; and Egypt, by the universal consent of the British people, must remain under our control until she is able to run alone. We do not imagine that result will be accomplished for a good many years to come, and ere that date arrives, perhaps France may be engaged in her deadly duel of revenge with Germany, and not be so anxious, on many accounts, to increase her responsibilities by the assumption of the protectorate of Egypt, *vice* Israel, removed by force, for incompetence! "Let the Jew Apella believe this last! We do not!"

THE SURRENDER OF PORT HAMILTON.

It is again persistently reiterated that on account of the expense of retaining it, our invaluable Gate in the North China Seas—Port Hamilton—is about to be surrendered to the Chinese Government, with some stipulation, we suppose, that we are at liberty to use it as a coaling station. This compact will probably be carried out, ostensibly to save expense, but really, we presume, to avoid provoking the Russians to seize upon Port Lazareff, and, finally, the Corea, as a measure of retaliation. It is, of course, disappointing to find our present Government acting a timorous part in regard to a possession which we have occupied as a naval *place d'armes* for a year, and that on such wretched grounds as those alleged, based on inability to meet the cost of the fortification of the spot. Admiral Sir Leopold M'Clintoch, in his letter to the *Times*, published on Nov. 27, says that the surrender will involve "our almost complete abandonment" of the place. What this may mean we do not yet understand, but we recognise the difficulty in which the Government are placed in respect to Russia. It is quite possible that some such arrangement may be made with the Government of China as that which for some years subsisted with an Arabian Sultan in regard to the Island of Socotra. In that case annexation has been the final result, and so too it will be, we imagine, in reference to Port Hamilton, if the Government finds it dangerous at present to brave the opposition of Russia to the forward movement which took possession of the new Gate last year.

We shall await without anxiety the result of the negotiation now in progress, knowing that many of our Gates, such as the Cape, for instance, once occupied have been abandoned for a time, only to be occupied again at heavy cost, when later events have proved the folly of the previous retrograde step. Meanwhile, we know that the Lord reigns; and that, with Port Hamilton or without it, He rules in the counsels of Israel, and will bring us at last into a safe place, even though Russia may be our ever threatening enemy.

BRISTOL CHURCH MISSIONARY ASSOCIATION.—J. S., Received, 5s. for the above. E. W. Bird, Hon. Lay Sec., December 6, 1886.

THE FEDERATION OF THE EMPIRE.—A dispatch has been forwarded by Mr. Stanhope to the Governors of the Colonies, inviting them to make arrangements for the nomination of representatives of their respective Governments to take part in a conference to be held in London next year, for the discussion of "those questions which appear more particularly to demand attention at the present time."

ERRATUM.—BANNER, No. 516, page 458, column 2, line 4, read (Ezek. xxxviii. 3 to 9).

SOME ACCOUNT OF THE ORNAMENTS, CLOTHING, AND HABITS OF THE ANCIENT BRITONS.

BY J. THOMSON.

I. ORNAMENTS, ETC.

THE ornaments worn by the ancient Britons were very numerous, and show great variety both in material and design; ranging from plain knobs of bone and amber beads (which were sometimes linked into chains) up to the splendid golden torques (or collars) of the chief leaders, some of which had hooks to fasten behind, and some clasps to wear in front. A complete list would include hair-pins (a foot long), adorned and inlaid with gold; combs of bronze and bone riveted together, hair-rings, circlets, diadems, neck-rings, and elastic spiral armlets like great corkscrews. These ornaments were often adorned with spiral, ring, or wave patterns; they are found in the tombs covered with a greenish rust; the bronze below, when it is got at by cleaning, shines like gold. But true gold never rusts, and it also was used by ancient Britons in bracelets, finger-rings, and in little cups about four inches high, and seven inches wide across the mouth, which, however, may have been cinerary urns for those whose heirs did not begrudge burying their ashes literally in their gold. (See Morley's "English Writers," I. pp. 155, 156). Boadicea is described as wearing gold chains and collars; and when Caractacus was conducted as a prisoner to Rome (A.D. 52), his splendid harness, gold chains, and other signs of wealth, were carried before him with great display, as a sight worth notice by the Roman people, who were accustomed to similar scenes. Caractacus was no savage, nor did the Roman Emperor treat him as one. There must, therefore, have been cunning workers in gold and silver among the ancient Britons, and their productions show considerable advance in art; for some of the early British beaded torques have furnished excellent models of design for modern jewellers. Dr. Whitaker, in his "History of Manchester," says, "Long before the coming of Plautius (the Roman general in the time of Claudius Cæsar) the Britons were well acquainted with the mechanical arts in general. They even appear to have been intimately acquainted with some of the best principles of practical architecture. And long before the Roman departure, they had all the arts considerably improved among them. In the second and third centuries, A.D., they extracted a rich variety of metals from the beds of our minerals."* A nation of whom this may be said, cannot be called "barbarous;" though, according to our notions, they may be only semi-civilized: and that this was the character of the Britons, prior to the advent of the Romans, all reliable testimony goes to prove.

II. CLOTHING.

We have been accustomed to hear that the ancient Britons were nothing better than naked, painted savages. But this description, to say the least, is questionable, and must be taken with considerable qualification. That some painted themselves there need be no doubt; but that all did so is contrary to other statements of the same writers who mention the practice. Thus, Julius Cæsar says, they all stain themselves a blue, or dark colour, which makes them appear dreadful in battle; but in another place he describes them as "clothed in skins." Julius Solinus refers to a kind of tattooing which they practised from their childhood; and Herodian, writing about A.D. 238, mentions the same puncturing with the figures of animals, and their going naked; while, according to Xiphilinus, Boadicea addressing her troops, said that they, being armed with helmets, breastplates, and greaves, need be in no fear from the Romans, who were no better armed than themselves (A.D. 61). Pliny says that the women, both married and unmarried, went naked in certain religious cere-

* "His. of Man." II. p. 4, 5. Edition of 1775.

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monies, imitating the colour of the Ethiopians. This custom is a proof of the Eastern, if not Hebrew, origin of the ancient Britons and their religion. To go naked was a prominent feature in Baal-worship; and in Ex. xxxii. 25, 26, we read that when the Israelites worshipped the golden calf in the wilderness, they conducted themselves in this very manner. This evidence simply shows that some of the people (perhaps the lowest) went naked, or nearly so: and that when in battle, they partly (if not wholly) stripped themselves, to be more at liberty in the engagement, even as our British sailors still do for the most part, from the waist upwards. This practice would show the beholder, even in our time, various curious tattoo marks on the arms or chests of our jolly tars, remnants of what Tertullian called *stigmata Britannica*; for it is very probable that there are very few sailors in the naval service who have not some of these marks about them.

But that the Britons were clothed, and clothed pretty well, there is ample evidence to prove. Strabo not only describes the dresses, cloaks, and tunics worn by the Cassiterides, but also says that the woollen cloth made by the Gauls and Britons, was valued by the Romans for its warmth. Pliny also speaks of the tartan cloths which had their origin among the Gauls, and of dyed cloths which they made for their slaves. The former also were much valued by the Romans. At a later date, Claudian mentions the deep-blue cloth which was the favourite colour of the ancient Britons, and especially of the Caledonians, as being similar to the colour with which they painted themselves—viz., woad; the same dye being used even yet at the present day by our modern manufacturers of woollen cloth. From this it is evident that the ancient Britons had attained to a high degree of knowledge in the arts of weaving and dying; for otherwise they could never have made the fine flowing robes worn by the Druids and their chiefs; or the beautiful dress of Boadicea as described by the ancient Latin writers. But, further, on those very Roman coins which commemorate the triumph of Claudius over Caractacus, A.D. 51, the dresses of these ancient Britons are shown, from which it is quite clear that they were clothed, and well clothed too. They evidently had not learnt the art of making and become accustomed to the comfort of wearing clothing from the Romans since the invasion of Julius Cæsar, B.C. 60; for if they had they would certainly have imitated the Roman style of dress. But this they had not done. They are figured on these coins, and on contemporary sculptures, as wearing a dress peculiar to themselves; a dress copied from their own fashions, as then worn, and which was, indeed, very probably some centuries old.

The names of some articles of dress clearly show their national origin. Most antiquaries are agreed that the word "breeches," as also the garment, are of Gaulish origin. A district of Gaul received its name from its people being clothed with this article of dress—Gallia Braccata, *i.e.*, "Breeched Gaul." Perhaps the British tribe, "Brigantes," also were so called for the same reason. Martial alludes to "the old brachæ of a needy Briton." Now *brech* in Hebrew means to kneel; *brechim*, pl., the "knees"; hence breeks (still used colloquially in this country), breeches, designate articles of dress reaching to the knees.

Mr. Whitaker says that the word *cota* is ancient British, and signifies "coat": this, most probably, has come from the Hebrew *qued* or *cued*—*i.e.*, "to cut." Thus, in an indirect manner, by costume, and the etymology of its nomenclature, we may perceive no slight indications of our Eastern, if not, indeed, direct Hebrew descent.* It may also be noticed here that "Brechin" is the name of a parish, and the ancient county town of Forfarshire, North Britain, and for which no entirely satisfactory etymology has yet been found. We may, however, venture to suggest that it is from the Hebrew "Brech," from the plural of which (*Brechim*) it differs only in the final letter, and thus we are again referred back to the clothing of the ancient inhabitants of that part of this island.

III. USE OF SOAP AND INTOXICATING LIQUORS.

We have just seen that the ancient Britons were not mere naked savages, but were well clothed, and there is also good evidence to show that they were cleanly, and used soap. It was not only known as a luxury and necessity to the Gauls and Britons, but Pliny says that soap was invented by them; and as it used to be written, "sope," is a peculiarly Celtic word, derived probably from the Hebrew or Chaldee "*sop*," which means "to clean"; while "*sopey*" means "to shave with a razor." Hence, with the certainty of soap being a Celto-British invention (or introduction by them from their Eastern habitat), our Celtic ancestors could hardly have been savages: for who ever heard of savages using soap?

By Diodorus Siculus and Dioscorides (who both lived during the first century of our era) we are told that the ancient Britons had the knowledge of brewing, both from barley and wheat. That from barley was called kurmi, and is still called *cwrw* in Wales (? is this from the Heb. *cury*—"emations, liquors, juices, distillations"). That from wheat was something stronger. Dioscorides says it was "headachy, bilious, and bad for nerves." Strabo also says (lib. iv.), "they have wheat and honey, of which they make a beverage." This was probably the *usque-bagh*, or "fire-water (? is this not also from the Heb., *Ish-bagh*, *i.e.*, "distilled water, distilled spirit, or distilled fire") now corrupted into "whiskey," which was (and still is) a common cause of intoxication among the Britons. The habit of intoxication is no proof of a want of civilization; for many savage tribes never knew anything of drunkenness until they came into contact with so-called civilized men, who have introduced the practice. If teetotallers will have it that this is a proof of barbarism, then are we barbarous still, notwithstanding all our boasted refinement.

Nor can we believe that the ancient Britons were a very dissipated people, seeing that the great age to which they lived, as testified by Tacitus and Plutarch, often to 120 years, is against that idea: as Polydore Virgil, in his history, quaintly puts it—"manie men live in divers places an hundred and tenne years, yea some six skore."* Further notice of the character of the ancient Britons must be left to another time.

* See Lyson's "Our British Ancestors," pp. 46-50, and 381.

* "Our British Ancestors," pp. 49-53. Polydore Virgil's "Hist. of England," Book I. p. 19.

Correspondence.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Will you kindly allow me, through the BANNER, to inform the members of Israel's Scripture and Prayer Union that, after some consideration, it has been decided to appoint Miss E. Sibbald, of 3, Townshend-villas, Richmond, Surrey, as secretary to the Union, with the small honorarium of 5s. a month. Miss Sibbald comes to us with good recommendations, and, no doubt, will make an efficient secretary. After December 31st, all letters relating to the Prayer Union should be addressed as above.

The members will not be asked for any stated annual subscription, as it is thought best that all should give as they feel disposed towards the expenses of the Union.

Before closing, I must beg the members to accept my sincere and hearty thanks for the very many expressions of kind feeling and friendly interest shown during the past six years, and venture to express the hope that they will in like manner give Miss Sibbald every encouragement and support. As treasurer to the Free Distribution Fund, I hope still to hear occasionally from old friends.

Yours very truly,

JESSIE LAWRENCE.

Rosslyn, Upper Teddington.

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"HEAVEN'S LIGHT OUR GUIDE."

(Motto of Her Majesty's Most Exalted Order of the Star of India.)

"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."—MICAH v. 8.

"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4

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EDITED BY PHILO-ISRAEL.

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THE MASTER OF EGYPT AND THE MASTER OF THE MEDITERRANEAN.

M. DE FREYCINET, the late French Minister, gave to the Chamber of Deputies on Nov. 27th his views of the situation in respect to Egypt and British interference therein, affirming among other matters that France could never suffer any European Power to remain in a position of paramount authority there, because, he said, "the master of Egypt is master of the Mediterranean." The words used by the French statesman were these:—

When the question is that of Egypt, I say that there we have not only general but direct and special interests, which pledge us in the most formal manner. We have in that country a powerful colony which at all times has worthily upheld the French name. We have traditions there, an entire past, which we ought not to repudiate. Egypt, as has been said, is a sort of meeting-place of the roads of the Old World. It is the point of junction between Europe, Asia, and Africa; the great highway of the commerce of the nations. The master of Egypt is the master of the Mediterranean. If a Great Power settled there in a permanent manner a great blow would be dealt to France in the Mediterranean. France cannot grow accustomed to the idea that Egypt should pass definitely into the hands of a great European Power. But I lose no time in saying that this danger does not threaten us. Never has this thought been expressed by our neighbours on the other side of the Channel. Every time that we have referred to the subject with the English they have protested that they are only in Egypt in a temporary fashion, and that as soon as order has been re-established Egypt will have her powers restored to her. We have several times opened negotiations with England. We have taken care to conduct them with the firmness appropriate to our interests and the respect due to a Great Power whose just susceptibilities should not be wounded. No, we have no intention of putting forward a demand, because if it were to ourselves that the application were made we should not allow it. But we have said to England, "The hour has come when a solution should be arrived at. It is necessary to Europe and to the good understanding which ought to exist between France and England."

The *Times* of Nov. 29th has made a fitting answer to these complaints and statements, which, shortly stated, is to this effect:—"We have very substantial interests which bind us to Egypt. We own half the Suez Canal, and we furnish all its prosperity."

It is the high road to our Indian Empire. The blood of our soldiers has been poured out in Egypt, our credit is pledged for its debt, and our honour and self-respect are deeply involved in carrying to a successful issue the task we have undertaken. If these are not valid claims to the display of that cordiality which M. de Freycinet invokes for the furtherance of his own views, we are at a loss to conceive wherein the mutuality of sentiment resides. What we desire for ourselves in Egypt has been defined again and again to the satisfaction of Europe. But the permanent mastery which we do not seek we cannot allow to another Power, which has made none of our sacrifices and does not possess a fifth of our substantial interests. This country must maintain on the Nile an influence commensurate with these interests, and this claim, frankly admitted by Europe at large, ought certainly to commend itself to neighbours inspired by mutual cordiality.

The sum of the matter is this. The French protest that they cannot, and will not, allow us to remain in Egypt in the position of its masters; and our reply is, that while we have no wish or intention to make Egypt our own, "we shall not allow another Power" (meaning France) "to become the permanent masters of Egypt." This, of course, means that there is only one alternative—namely, that Egypt must be left to itself, to please France, no matter what the consequences may be, and whether the result be anarchy, and bloodshed, and rebellion. There are other European Powers, however, who will demand a voice in the settlement of this vexed question. Italy for instance, and Germany to wit. Both these are content that the British should remain. "The European view," wrote the *Times*, "we rather take to be, that since for the present it is necessary that some Power should be master of Egypt (*which cannot govern and protect itself*), no reason has been disclosed for doubting that the original accceptance of England as that Power was judicious." "Egypt cannot govern and protect itself." That sentence determines the whole issue. It has regulated our occupation of India, of Lower and Upper Burmah, of the Punjab, of Oude, and of all those possessions in the East which God has given into our unwilling hands to have and to hold for Him, and to bring the inhabitants to

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Christ. We did not want to occupy Upper Burmah. Theebaw's misconduct compelled us to annex it at a cost of blood and treasure we are beginning to realise to-day. We went to Egypt, too, in the same way, to bring the country back to order and civilization, and to get rid of Arabi.

In pursuance of that duty, at the mandate of Europe, we have freely spent our money, the blood of our best and noblest citizens and soldiers, and we have worked hard to bring peace and prosperity to Egypt—an effort which the French have always done their best to frustrate. We shall, therefore, in spite of French protests and reclamations remain in Egypt till our work is done, and till Egypt can go alone, independent and able to govern and defend herself. Whether that time will ever arrive may be a question; but this, it seems, is our present resolve, and it looks, therefore, like a permanent occupation. Before it can be disturbed, we believe God will bring upon France that conflict with Germany which will place it beyond her power to interfere longer with our objects in Egypt. We are there by His will, and in reference to the Return of Israel, Judah and Manasseh, to the land of their inheritance. We are sure, therefore, that the unreasonable and querulous complaints of France will not meet with success. God's will must be done, and the land so mysteriously and so suddenly placed in our charge in 1882 will be retained there by His Almighty power in furtherance of His designs for the happiness and settlement of His people Israel in their inheritance, according to His oath and promises in that case made and provided. The late Minister of French Foreign Affairs, M. de Freycinet, tells us that "the master of Egypt is master of the Mediterranean." We do not in the least degree believe the one thing follows from the other. We may be the masters of Egypt, but we need not, therefore, be masters of the Mediterranean. Our ambition is not that at all.

We require at all times to go about our business towards India and back, free from molestation by other nations, and to secure that power God has given us the Gates of the route in Gibraltar, Malta, Cyprus, Egypt, Perim, Aden, and Socotra. But we do not thereby make any claim to ownership in those waters. Our object, on the contrary, is that the privilege we have secured for ourselves by our occupation of the Gates shall be equally enjoyed by the other nations of the world. Our desire is that the oceans and watery highways of the globe shall be constantly open for the free navigation of the ships of all nations. The Gates give us this facility for ourselves; but they do not make us masters of the Mediterranean, Red Sea, or the Indian Ocean, when we have no wish or desire to exercise such mastery? What we cannot, and will not endure, is, that France or some other Power shall become the permanent masters of Egypt, because we know that the effect of such a position will be, in times of war or other crisis, to shut the Gate of our nearest road to the East, where our largest interests exist, and we simply cannot afford that such difficulties should be placed in our way. We are now in Egypt by the consent of Europe and by the *laches* of France, and we mean to stay until we can see that Egypt can run alone. This we believe to be the position of affairs, and we admit they are very critical; but we are thankful to know that the Lord Jehovah reigns!

HOW THE GOSPEL CARRIED BY ISRAEL HAS BENEFITED THE HEATHEN.

THE Speaker of the House of Commons presided on Nov. 29, 1886, over a meeting held in Leamington in aid of the Society for the Propagation of the Gospel in Foreign Parts. In the course of his speech, he made many observations in respect to the subject of British religious missions in general, and said some things which point undoubtedly in the direction of Our Identity with the Lost Tribes of Israel. Thus, he remarked, at the end of his speech:—

What, it might be asked, had missionary societies done for India? He took it that they had done a great deal, and that those who in India had ruled over thousands of our fellow-subjects there would not adopt a low tone in speaking of the religious societies in India. (Cheers.) They would speak very distinctly of their humanising and evangelising tendency; they would say that though the results might not yet be palpable to the human eye, yet there was at work among the immense populations of that vast continent a great leaven, which would in time leaven the whole lump. (Cheers.) Sir Richard Temple said that, excluding the two great religions of the East, there remained 27,000,000 people who were, therefore, directly and immediately accessible to the preaching and the teaching of the Gospel. (Cheers.) He had purposely abstained from enforcing the claims of the society as he might have done, because as a layman he assumed its enormous importance and recognised the Divine injunction to spread the Gospel. Since this society was established what vast portions of the globe had England not conquered, or annexed, or penetrated by her pioneers of adventure and commerce. It was a proud boast for Englishmen to say that they had almost peopled the earth and subdued it, and if we dreamed that Providence intended us ultimately to replenish the earth and fill it with the English-speaking race, we ought to be more alive to the responsibilities thereby imposed. (Cheers.) He would conclude with words written by Tennyson in a patriotic ode which recently thrilled through the heart of the nation, and were more powerful than any he could use:—

"We've sailed wherever ship could sail;
We've planted many a mighty State.
Pray God our greatness may not fail
Through craven fears of being great."

So far the Speaker. It is refreshing to find the foremost layman in the land humbly taking his place at the head of a missionary meeting, and declaring, from his unique position as the Speaker of the first Legislative Assembly of the world, that he recognized the enormous importance of a missionary society working among the heathen, "and also the Divine injunction to spread the Gospel." Here Mr. Peel spoke like an Israelite. It is the duty of one of the House of Joseph to bless "all the nations, families, and kindreds of the earth."

The S. P. G. F. P. has been established for over a century, and the Speaker well said that since that date "vast portions of the Globe had been added to the British Empire"—some by conquest and war, some by simple annexation. If we are so multiplying that we replenish the earth, under the direct providence of God, as the Speaker intimated, being likely to fill it with the English-speaking race, then the British must needs be Israel, because these are Israel's blessings—namely, multitudinousness and universal Empire, promised on oath by the God of Israel Himself to the seed of Abraham for ever (Gen. xxii. 17, Dan. vii. 27). God cannot promise to one race and perform to quite another. He cannot promise these gifts to Israel and perform these promises to British non-Israelite Gentiles. Therefore, the Speaker's words went to show that the British are Israel, with all the responsibilities of Israel pressing upon them. "We ought," said Mr. Peel, "to be more alive to the responsibilities thereby imposed," meaning, imposed by our national position as the chosen of God, "to replenish the earth and fill it with our race." The Speaker, in concluding his speech, quoted Tennyson's late patriotic ode; but that ode falls into a serious error. Our nation's greatness cannot fail, as the poet fears, by reason of our own errors. The greatness is God's gift by promise to His people, unconditionally granted, as Gen. xviii. 18 proves. No shortcomings of Israel can prevent its being our portion. We are indeed, now, "a great and mighty nation," greater than all those surrounding us. This greatness cannot disappear because we are unworthy or provoking to the Lord. If such could be the case, then must the unconditional character of God's promises to Abraham be given up, with them going all the hopes of the New Testament blessings, for it is the same God who promised those on oath, and declared that these should be the possession of His chosen who believe in Jesus. Thank God neither the Abrahamic

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blessings, nor those promised in Christ Jesus, can or ever will fail, even as to a jot or tittle, for He is faithful who promised. "I am Jehovah (He said in Mal. iii. 6), I change not. Therefore, ye sons of Jacob are not consumed." Our nation's greatness, therefore, cannot fail "through craven fears of being great," as the poet sings, but splendidly errs in singing. God's hand guides us in all our ways, and as blind ones He is leading us in dark and tortuous paths according to His pleasure. But one thing He does not and cannot do. He can never forsake us, because we are His people, and He cannot fail to make "darkness light before us, and crooked things straight" (Isa. xlii. 16).

The Speaker, in the course of his address, said, as we have seen, that our Indian officials who had ruled over thousands of our fellow-subjects there, would speak well of the religious societies labouring in India. We have before us now a list of those credentials in favour of the Church Missionary and other religious societies' labours in Hindostan which are little known, and should be widely published. They are as follows:—

LORD LAWRENCE, late Viceroy, said:—"I believe, notwithstanding all that the English people have done to benefit that country (India), the missionaries have done more than all other agencies combined."

LORD NORTHBROOK, late Viceroy:—"The work of the society in India is entirely worthy of your hearty support, and the workers are worthy of all encouragement and admiration." (His lordship became a subscriber of £100 a year to the C.M.S.).

SIR BARTLE FRERE, late Governor of Bombay:—"I assure you that whatever you may be told to the contrary, the teaching of Christianity among 160,000,000 of civilized, industrious Hindus and Mohammedans in India is effecting changes, moral, social, and political, which, for extent and rapidity of effect, are far more extraordinary than anything you or your fathers have witnessed in modern Europe."

SIR DONALD MCLAREN, late Governor-General of the Punjab:—"In many places an impression prevails that our missions have not produced results adequate to the efforts which have been made; but those who hold such opinions know but little of the reality."

SIR R. TEMPLE, late Governor of Bombay:—"Are the missions in India efficient? Having served in all parts of India, from the North to the South, and from the East to the West of that great Empire, I can affirm that there are no Government establishments in the country more zealous, more devoted, more efficient than the establishments of the missionary societies."

Report of the Secretary of State and Council of India upon "the moral and material progress and condition of India," printed for the House of Commons in 1873:—"The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by these 600 missionaries, whose blameless example and self-denying labours are infusing new vigour into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great Empire in which they dwell."

Report of the Government Census of the Presidency of Madras, taken in 1874:—"The Protestant Missions . . . have made rapid strides of recent years in the conversion of the inhabitants to Christianity. . . . An immense amount of good work has been done by the zealous and earnest agents of these missionary societies in the education of the people."

The Calcutta Correspondent of the "Pall Mall Gazette":—"No one who has studied the effects of a missionary station in any district of India can help feeling that it yields a good return for the money spent upon it."

Verily, Israel "blossoms and buds, and is filling the world with good fruit," our rulers and statesmen being the judges; and, therefore, we ask our readers to "praise the Lord," who has so blessed us and shown us to be the seed He hath blessed (Isa. lxi. 9).

THE LORD'S INCOMPLETED WORK.

IN some respects, the work for which the Lord Jesus Christ came down to earth is not yet completed. He Himself told us so in John x. 16. Our Authorised Version describes what it is, but describes it erroneously. That error is repeated in a hundred commentaries, and in sermons every day; though the Revised Version has happily now set the true translation before us. The Authorised Version gives the passage thus: "And other sheep I have which are not of this fold, them also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd." Here we have the fact stated. The Lord had, when He addressed the Jews in these words, other sheep besides them. He declared He was bound to bring those "other" sheep, and that they should positively hear His voice, which He knew the Jews would not. He then described who those sheep were, stating that, being His sheep, these were, however, not folded in the same fold with His Jewish auditors. The Authorised Version says they were described by the Lord as those who, when gathered in, should, with the Jews, form "one fold and one shepherd." But the Lord did not say so! He said, as the Greek original has it, and the Revised Version properly translates the words, "And there shall be ONE FLOCK and one shepherd." There was no question about the fold! There *was* a question as to the sheep, and our Lord settled that question by saying that when gathered with the Jews they would all be "one flock," under one shepherd. If they were, then, to be one fold, there would be no point in the statement. They were, under any circumstances, of two folds before the gathering; but the point He made was this: That the gathering would be of sheep, belonging really to *the same flock*, existing, however, in two folds; and when united, it would be the addition to the Hebrew Jewish flock of a flock of the same Hebrew race, constituting thus one flock and one shepherd to them all, when so united.

Now how do the commentators understand the words, deceived by the Authorised Version? Henry and Scott say *in loco*: "There shall be one fold and one shepherd. Both Jews and Gentiles, on turning to the faith of Christ, shall be joint and equal sharers in the privileges of our Church. Being united to Christ, they shall unite in Him." That is, the future Church shall consist of Jews and Gentiles, Joseph, or Ephraim-Israel, being nowhere, but forgotten! And yet our Lord Himself said to those very Jews, "The kingdom of God shall be taken from YOU and given to a nation (*Ethnei*), bringing forth the fruits thereof" (answering, therefore, to Ephraim's name, Gen. xli. 52). Bishop Mant, in his Commentaries, quoting Dr. S. Clarke, gives a meaning to the text similar to Henry and Scott, "*Other sheep I have.* Besides those of God's ancient flock, the Israelites, other well-disposed persons of the Gentiles, scattered through the world, who shall at length hear the sound of My doctrine and become My disciples, those I will bring and unite to the former, and they shall all become one fold under one Shepherd, joined together in one holy fellowship, in the profession and practice of one pure and undefiled religion, and making, without distinction of nations or families, one undivided Church of God, under one Head, which is Christ."

Here, again, we have a total rejection of the House of Joseph, or Ephraim, and the only recognised Hebrew body is declared to be "God's ancient flock, the Israelites," by whom are evidently meant the Jews. These, with the accepted Gentiles, are said to be the future Church, but not otherwise. Now if the Commentators had recognised the fact that the Lord did not say "there shall be one fold," but that He did say "there shall be one *flock*," they would surely have seen that the sheep now folded separately were one in flock, one in race, one chosen stock, even Israel; but they would not have fallen into the error of supposing our Lord was intimating, in the Gospel of St. John x. 16, that He would invite the Jews and Gentiles,

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but reject Ephraim. Surely they would have seen that He meant to do what Ezek. xxxvii. 22 declares He will do—namely, gather Israel and Judah together (just now the same flock separately folded), and make them one nation and one kingdom, under one King, on the mountains of Israel, for evermore. That kingdom will be God's, and Jesus will be their King and Shepherd, what time "He has set His sanctuary in the midst of them for evermore" (ver. 26). This portion of the Lord's work on earth, then, is avowedly incomplete, even now. He has not, as He promised, brought Israel back, as the Apostles expected He would, when, before He ascended up on high, they asked Him that affecting question, "Lord, dost thou at this time restore the kingdom to Israel?" (Acts i. 6, R.V.). He declared in John x. 16 that He will do so; that it was His duty and function to do it; but to this hour we know that promise has not been performed! He has not yet brought His sheep of Israel's fold to the sheep of Judah's, and made them once again ONE flock under one Shepherd, as promised, on the mountains of Israel.

Here, then, is a vast difference between the interpretation given to a vital text by our Commentators and preachers, as compared with that the Identity insists on as the truth. But does not our view militate against the important doctrine of the Gentiles' (non-Israelites) invitation to join the Church of Christ, and their acceptance by Him? Not so! There are scores of texts to show that the Gentile, non-Israelites, are invited to come to Jesus, and Ephraim is the minister to call them in the name of the great Shepherd of the sheep. What we insist on is, that the sheep are Hebrews, Israelites; but the Gentile, non-Israelites, are never so designated in God's Word once; therefore, not so described in John x. 16! Our Lord's "lost sheep" in Matt. x. 6. and xv. 24 were Israel. St. Peter, in his 1st Epistle ii. 25, spoke of "the Dispersion" of the Ten Tribes as "sheep," but not so of Gentiles pure (1 Peter i. 1). St. Paul described the Lord Jesus as the great Shepherd of the sheep in chap. xiii. 20 of his Epistle to the Hebrews. The prophet Isaiah speaks of the Hebrews as "All we, like sheep, have gone astray," and declares that the Lord Jesus was stricken for the transgression of "My people," being Israel (chap. liii. 8). The sheep being accepted, saved and blessed, they are then sent forth to preach the good tidings to the world outside the fold of Israel. "Israel blossoms and buds, and fills the face of the world with fruit" (Isa. xxvii. 6). The Gentile non-Israelites brought into the fold, become Israelite sheep themselves by adoption; but there is not a particle of evidence that before their acceptance of Christ and before submission to Him, they are recognised anywhere in God's Word as His "sheep," "lost" or otherwise!

Learned divines, and missionary bishops, and others, preach upon such texts as John x. 16, and tell us that while the Jews were one of the Lord's folds," the other consists of the heathen world, whence He selects and gathers the elect. But this view has no support in the Word of God, and erroneously supposes that the Lord has some folded sheep besides those of Hebrew blood, and besides such of the outside world as having believed on Christ are become thereby *ipso facto* Israelites by adoption, and part of that spiritual House (1 Peter ii. 5), which consists of all races, nations, languages, and people, Israelite or Gentile, whom the Lord may call, and give them a place within His Hebrew-Israelite Church, or folded sheep, which He has redeemed and sanctified for ever.

That the Lord has two folds, but one flock only in the two, is, we think, apparent also from Isa. lxv. 1, 2, where we have the Lord going to the flock and finding there "a nation," "not called by His name," it is true, but ready to accept Him! The Jews, on the contrary, are His rebellious ones, to whom "He came, but His own received Him not" (John i. 11). The verses in Isa. lxv. 1, 2, are these, according to the Revised Version:—"I am inquired of by them that asked not (for Me); I am found of them that sought Me not; I said, Behold Me, behold Me, unto A NATION that was not called by My name." This "*nation*" could not be the dispersed, but chosen Gentiles, brought to Christ, but must be "the nation" of Matt. xxi. 43, to whom the same Lord Jehovah-Jesus declared that "the kingdom of God taken from the Jews" should be transferred, and that "nation" was to be "Ephraim, the fruitful one" (Gen. xli. 52).

On the other hand, the rebellious House of Judah is thus described in Isa. lxv. 2, *et sequitur*:—"I have spread out My hands all the day unto a rebellious people which walketh in a way that is not good after their own thoughts—a people that provoketh Thee to My face continuously. . . ." The Lord's servants, as distinguished from the Jews, are described as flocks, for whom "Sharon (in the coast of Ephraim) shall be a fold," and Achor (in the Jordan Valley), a place for herds to lie down in, "for My people that have sought Me," thus proving they are a Hebrew people, with Hebrew associations, and connected with the geography of Palestine.

THE GOD-GIVEN PASTORS, AFTER HIS OWN HEART.

THE words of Jer. iii. 15 were lately the subject of a discourse in one of our Parish Churches, wherein the preacher ably applied the passage to the clergy of our Episcopal Church of England, and pointed out how a faithful ministry is the direct gift and blessing from the Lord, who creates such for His own work; also forms and fashions it that the ministers He raises up may feed His people with knowledge and understanding.

The preacher read the whole context of Jer. iii. 15, and distinctly noticed that the 12th verse showed how Israel, which had forsaken God, was yet invited to "return," in the gracious words: "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. . . . Turn, O backsliding children, saith the Lord; for I am married to 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." The preacher did not at all explain how promises and blessings given to the Ten Tribes, as Israel, the backsliding ones, could possibly be applicable to the condition of the Episcopal Church of England of to-day, and to its clergy, ministering to British Gentiles, as he is known to believe the British are. It is a fact, however, that he did so apply the words, and he preached a moving sermon contrasting the God-blessed ministration of such selected pastors feeding the people of this land with knowledge and understanding, with those false shepherds, "wolves in sheep's clothing," who rob the sheep, and feed only themselves. No doubt the preacher was right; but he did not certainly know he was right, because he had no Identity knowledge to guide him, and did not show his hearers that, the British being Ten-Tribed Israel, their national pastors have the promise of the text as a body, and in thousands of instances are, in fact, proving by their operations that they are a God-appointed, God-made ministry, feeding their flocks according to this prophecy, with knowledge and understanding.

It may be asked, however, how it is that this nation, being Israel, possessing such a promise as that in question, so many of our clergy seem to come short of the blessing, and do not feed their flocks with knowledge or understanding, but are doing their utmost to lead their people back into Rome and Romish ways. The fact is, the blessing promised in Jer. iii. 15 appears to us to be one reserved for the coming happy and glorious times, when, the restoration having been completed, or being in progress, as mentioned in ver. 12, the House of Israel shall have

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been blessed with the new covenant promised to them in Jer. xxxi. 33, 34, and Heb. viii. 10—12, and the Spirit of God shall have been given to their masses as stated in Ezekiel xxxvii. 13, 14: "Ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you out of your graves, and shall put My Spirit in you, and ye shall live, and I shall place you in your own land. Then shall ye know that I the Lord have spoken it, and hath performed it, saith the Lord." In that happy day we believe the pastors of Israel will be such as Paul was when the Lord Jesus made him His minister, as declared in Acts xxvi. 16—men, in short, who, created and fashioned by the Lord, shall be according to His heart, "feeding His people with knowledge and understanding." But even now, as the preacher declared, we see in our own thrice-blessed land the ministry in the Church, on the whole, proving by their conduct and by the results of their ministry, that they are God-created, God-appointed pastors, who feed the people according to His will, with the true spiritual food derived from extensive knowledge of the Word of Life, and understanding thereof, to God's glory. Such a one was the late Rev. Henry Barne, M.A., 28 years Vicar of Farringdon, in Wiltshire, who last year was mentioned in these pages (Vol. ix. p. 260) as giving admirable (blind?) evidence in favour of one section of the great subject of Our Identity with the Lost Ten Tribes. He has been recently suddenly called away to be with the Lord; and we are glad to record the verdict of the Vicar of Clifton, who spoke feelingly of him as one who was "a Christ-made minister," who had faithfully fed his people in Farringdon with knowledge and understanding, being a pastor after the Lord's own heart.

May the number of such faithful ones greatly multiply in the land, to the blessing and benefit of Israel, and to the glory of the Lord their God!

SIR CHARLES WARREN ON "THE ENGLISH AS RULERS OF OTHER RACES."

THE Chief Commissioner of Police of London has lately been delivering a lecture on the above subject in Queen-street Hall, Edinburgh, a *résumé* of which, as published in the *Scotsman* of Dec. 1st, we transfer to our own pages:—

Sir Charles Warren, dealing at the outset with the origin of the British races, said that the enlightened Romans, the boisterous Saxons-Angles, the chivalrous Normans, the barbarous Danes, and subsequently the immigrant French and Flemings, had all in some degree or other affected and influenced them, but they had been subdued by the Celt. Their pride of ancestry, love of country, obstinate and reckless disposition, carelessness of luxury, and endurance of hardship, impetuosity and warlike desires, perseverance and love of enterprise, honesty and ingenuousness, frankness and simplicity, indignation at injustice, restless activity, quickness of imagination, and rapidity of thought—all these qualifications belonged to their race, and tempered with other excellent gifts derived from other races, made them what they were, under the influence of the strong religious sentiment which had pervaded the Celtic race from all time, and which had enabled them to hold their own. It was often alleged in brutal language that they were a race of "mongrels." It would be more correct to say that they were originally thoroughbred, and that the subsequent crosses had all been from good stocks. (Laughter and applause.) That in certain parts the invaders extirpated the free-born Britons could not be denied, but it seemed certain that the Britons, as a whole, remained as freemen or slaves, and in time absorbed the conquerors. The condition of the Britons before the Roman invasion, as regarded their form of government, might be in some respects likened to that of the Israelites before the time of the Kings. The Druids were in great measure to the Celts what the Judges were in Israel. The doctrines taught by them to the people were admirably calculated to promote the objects of peace and goodness. Their power even under the Romans was so great that the Romans, most tolerant in the case of other nations, made an exception of Britain, and coming to the conclusion that they could only hold their conquests by extermination, were guilty of the most wanton cruelty to the Druids, resulting in their entire extirpation from Southern Britain. But the life and aspirations of a people could not be crushed by such bloody deeds. Sir Charles Warren then dealt with the important effects which the laws and customs regarding the occupation and disposal of land had exercised in the victories of the early Britons, and proceeded to indicate the position of the freemen and burgesses, and the process by which their privileges were secured from the barons. But, he continued, while certain classes obtained recognition of their rights, nothing was done for those who had no rights—the serfs or slaves outside the walled towns, the bulk of the population, whose only hope was to get into the walled towns when they became free. During the 14th century the masses of the people had begun to review their position in the scale of civilization, and to resent the pressure put upon them by the wealthy. He then gave an account of the development of the spirit of freedom animating the serfs, which led to the people's rebellion, in which Wat Tyler played so prominent a part. The Scandinavian sea robbers, who during the fifth and following centuries migrated to the British shores, produced in after generations a bold seafaring population, who entered into competition with those of Portugal, Spain, France, and the Netherlands, and in the 16th century saved the island by the destruction of the Spanish Armada. Since then their position as a maritime nation had continually risen. Their sailors also followed up the discoveries of the Portuguese and Spanish, and opened up a trade to the East, while to the West Colonies were established in North America. They were thus slowly laying the foundation of a vast Empire upon which the sun now never set. They were also struggling against the religious intolerance and fanaticism of the age. The lecturer then reviewed the efforts of foreign nations in the direction of colonisation, and having thus led up to the more immediate subject of the lecture, proceeded to deal with it distinctively. Our rule of alien races, he said, by means of Colonies, did not appear to have met with the success which might have been expected. It had been in too many cases a rule of extermination. When they reviewed their conduct as a nation to native tribes, they could only acknowledge their excessive wickedness. They could not even profess to intend to lead a new life, for every day they transgressed more and more, because they now knew better. Their present system was calculated to force upon natives the temptations which led to all their vices, without giving them the power to resist them, which they as a nation had derived from eighteen hundred years' contact with Christianity. Their civilisation was, in fact, deluging territory with alcohol, degrading them so that they sold or otherwise gave up their lands. The word "civilising" ought to be abolished from their language with regard to natives. No nation had ever acted with so much chivalry. They grasped at a possession of a rival, risked all to secure it, and, having shown their power, with magnanimity gave it to their enemies. (Laughter and applause.) In conclusion, he said they derived two important lessons from the consideration of this subject. First, it seemed that their original subjugation by the Romans was due to their want of unity; at the present time they were in a similar vulnerable condition. Secondly, the Romans could only subdue them by the most savage cruelties, and their kingdom had gone from them to the British. It was for them to take this lesson to heart, and remember, in dealing with savage tribes, that they might inflict the same cruelties, under the guise of inaction and expediency. (Loud applause.)

We cannot say we quite comprehend Sir Charles Warren's conclusions, or in what places we are just now "inflicting cruelties, as he affirms, on savage native races by inaction and expediency." Not in India, nor in Burmah! Not in Australasia, or South Africa! One incomprehensible sentence respecting our "grasping the possession of a rival and then with magnanimity giving it over to our enemies," may be an allusion to our conquest of Zululand, and the gift of it to the Boers; or the meek surrender of the Transvaal by Mr. Gladstone, after we had suffered a defeat by some of the sharpshooters of that race at Majuba Hill.

It is quite true that on the Zulus we have indirectly inflicted cruelties of which we ought to be ashamed, by permitting them to fall under the power of the Boer adventurers. But in excuse we may plead that the people of this land are bent

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on economy as soon as the hot war-fit is over; and therefore, as we had no use for Zululand, we left it to itself, and so have caused it to suffer miseries untold ever since. This is the cruelty of inaction and expediency, and doubtless we are guilty of that, towards the unfortunate Zulus.

The aborigines of our Colonies have, in many instances, "died out" before us, and we were not guiltless regarding them in former times. But Sir Charles Warren seems to imply that we increase in wickedness day by day. He alludes, of course, to the alcoholic curse our race has carried with it to many countries, and made it the sin of other races as well as of our own. But we are not aware that our drunken ways as a nation now are robbing the natives of any country of their lands. Nothing of the kind is occurring in any portion of the globe under our power, as far as we are aware.

We believe Sir Charles Warren was exaggerating when he uttered the charge. He says we have done nothing to civilise native races, and that the word "civilise" ought to be abolished when describing our treatment of our subject native races. This is too bad! The tendency of our rule in India, Ceylon, North America, South Africa, Australasia, New Zealand, and the West Indies, is to raise and civilise the natives subject to the Crown, and it is not fair to describe our present treatment of them in the way the lecturer did. The rule which, he stated, we had applied in too many cases had been one of extermination. The native races have died out before the Anglo-Saxon nation in New Zealand, Australia, and Canada, it is true, because they have there refused to serve God's people Israel, or the British (Isa. lx. 12). During the early times of the occupation of Australia we were indeed guilty of terrible cruelties towards the natives there, but for years past there has been nothing of this sort chargeable against us!

It was predicted in Deut. xxxiii. 17 that Ephraim should "push the people together to the ends of the earth," and accordingly, with Sir Charles Warren for witness, we find that to-day in the colonial possessions of this country the tendency is to push the aborigines into smaller and smaller allotments, because of the vast increase in the numbers of the ruling race, the House of Israel. In this way the fate of "the stationary savagedom" of the earth which refuses to obey us, has been to be pushed back further and further, while the ever-enlarging and absorbing, supplanting, seed of Jacob has taken up more and more of the earth's surface. The *rôle* we play as a nation is not, apparently, a noble one; on the contrary, it seems an ignoble one! But it is the one predicted for Israel to carry out in the latter days, as Deut. xxxiii. 17 proves. This Identity, a sad and gloomy one, points with much distinctness to the fact that the British are in this, as in so many other points, the exact counterpart of the prophetic picture of the nation Israel of the latter days, drawn for us in the Scriptures by the finger of the living God.

Finally, we beg our readers to contrast Sir Charles Warren's portrait of our nation's misconduct towards the heathen with the Speaker's appreciation of the same picture, and they will then understand what God's Word says in Zech. viii. 13 (R.V.) —namely, "And it shall come to pass that as ye were a curse among the nations, O House of Judah, and House of Israel, so will I save you, and ye shall be a blessing. Fear not, but let your hands be strong." We have fulfilled this text. According to Sir Charles Warren, we have been a curse among the nations; and according to the Speaker of the House of Commons, at Leamington, we are now a blessing. Let us, then, not fear what Sir Charles Warren may say to us, for he does not know we are Israel. But "let our hands be strong," and let us praise the Lord for His goodness and His grace in saving, redeeming, blessing, and prospering us as He has done, for Jesus' sake!

BENJAMIN (Ealing).—Received £1 for general purposes connected with Our Identity.—ED.

THE "JAPHETIC" MARCH OF THE ANGLO-SAXON RACE.

THE *Commercial Gazette*, of Cincinnati, of November 6, 1886, has been forwarded to us by an Anglo-Israelite of Akron, Ohio, U.S., that we may read there an article on "The Japhetic March." The writer of the article admirably sums up the doings of the progressive Anglo-Saxon race, but unfortunately begins by a fatal error in the translation of Genesis ix. 27, R.V., which he reads thus: that "Japhet shall dwell in the tents of Shem," and drive the latter out; whereas the Revised Version, in the two alternative readings it gives us, puts the matter the other way:—

ver. 27, "God enlarge Japheth,
And let him dwell in the tents of Shem."
or, "God enlarge Japheth,
And he shall dwell in the tents of Shem."

In the one case God is prayed to allow Japheth to dwell or seek shelter in Shem's protection; in the other, God himself declares He will dwell in the tents of Shem. The journalist adopts a reading which the whole Bible contradicts; for not one single blessing is there promised or given to the Japhetic races; but God took up His sanctuary and His dominion both, in the Semitic House of Israel (Psa. cxiv. 1, 2), and blessed the world materially and spiritually ever afterwards in the Semitic, but never in the Japhetic races (Gen. xii. 1, 2, 3, xviii. 18, xxii. 17, 18, xxviii. 14; Acts iii. 25; Isa. xxvi. 7, xliii. 1, 7, 21, lxi. 9, lxvi. 19; Psa. cxlvii. 19, 20; Exod. xxxi. 13-17, New Testament *passim*). In asking our readers attention to the following American view of our British progress and doings in the world, we must ask them to substitute "Semitic" for "Japhetic" wherever the journalist uses the words, and *vice versâ*, and then they will have a very correct idea of the facts of our history as the Bible and current events united teach them. He wrote (we only quote a portion of the article) thus:—

The promise of the Noachian period that Japhet should dwell in the tents of Shem, and the accompanying prediction of Hamitic servitude—Canaan being denounced as the special offender—are still being fulfilled. Shem's attempt to gain a foothold on soil already wrested from its Semitic owners—if the Indians are of Asiatic origin—has been averted by our laws against Chinese immigration. Japhetic England is master of India, contends with Russia for the rule of some of the more Northern districts of Asia, and is chief arbitrator over the mingled Semitic and Hamitic tribes of Egypt. The remaining sections of Africa, not already appropriated by Japhetic Powers, were distributed among them at the recent Berlin Conference, and commerce and philanthropy are doing their best to open them up.

It is a general law that the Japhetic races shall rule the world. Yet a minor statute discriminates between the Latin, Sclavonic and Saxon Japhetans. Russia is showing an uncommon capacity for extension and assimilation, and the aggressive and reconstructive powers of the Saxons is well known. The Latins, on the other hand, while adventurous and acquisitive, have usually been able to make but little of their conquests. French colonisation in India was ended for ever by the battle of Plassy. Nor far from the same time Wolfe's victory at Quebec overthrew her North American Empire. Her more recent efforts in Algeria, in Tonquin and in South-western Africa have produced, at best, only meagre results. Spain has lost her Empire in North and South America, and only holds Cuba and the Philippines by the courtesy of more powerful States, and by concessions to the inhabitants.

Still more signal is the failure of Portugal, the earliest of the European Powers to show maritime enterprise. She once controlled both the Malabar and Coromandel coasts of India, most of the islands of the Indian Archipelago, was dominant in Japan, and mistress of the Eastern and Western shores of the African continent, and the adjacent islands. Her chief remaining posessions are two long and valuable strips of territory, south of the Congo on the West Coast, and the country between Cape Delgado Bay, and Delagoa Bay on the East Coast. Both are noted

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for the richness of their soil, and the abundance of their products, but neither pays expenses.

* * * * * *

There was talk at the Berlin Conference that Portugal had forfeited on the West Coast the rights gained by discovery through long neglect and abuse. The same argument would be equally applicable to her East Coast Colonies. More charitable counsels prevailed, and the decrepit monarchy was given a fresh trial. Diplomatic and commercial patience will not last for ever, and before many years both Angola and Mozambique will be controlled by that Anglo-Saxon spirit which seems to monopolise all the real force of Japhetic domination.

Our unknown friend in Akron, Ohio, U.S., in sending us the above, told us the following cheering fact, for which we thank him :—"I read the BANNER OF ISRAEL with ever-increasing interest, and wait impatiently for its weekly appearance." We thank God that this little journal seems to command such widespread interest, and trust He will use it to His own glory. It deals with a great truth which we dare not bring down to selfish personal interests, and therefore we are thankful that our correspondent finishes his letter with the following words:—"I bid you God-speed in your noble and glorious work." It is "God-speed" we want, for we know this work is "noble and glorious," since it tells of the coming King and of His kingdom of this world. The subjects of it are the children of Israel, Israel and Judah both, besides the saved Gentiles of the earth; but our object is to prove that the House of Israel, or Ephraim, are discovered now in the Anglo-Saxon races, while the Jews, or the House of Judah, are under no concealment at all, for they are manifest to the whole world. It is a point, therefore, of immense importance that the mistake into which the Cincinnati writer has fallen in supposing this nation of Anglo-Saxons is Japhetic, but not Semitic, in origin, should be corrected and set right. If Japhetic, of course the British cannot be Israel. But, if we can show (as we do) that we enjoy all the blessings God promised to Semitic Israel, if we show, too, that there is nothing in our past history or in Ethnic science either, to negative the assumption that we are Israel, then our case is as strong as it possibly can be made, and demands our nation's adhesion. Our past history links us to central Asia as our birth-place. The Celts, the Khumri, the Angles, the Saxons, the Jutes, Danes, and Normans were all of Central Asiatic origin, and their first appearance in Europe was at a time (the 7th century, B.C.) which chronologically allows of the possibility of our British ancestors being of the House of Israel. Arrived here, the Tribes united, formed a kingdom, one thousand years ago, and commenced forthwith a career which corresponds at every step to the prophecies of the Word of God. Theirs is "the North country," "the isles afar off," to the "West" and yet to "the North" of Palestine. There they have multiplied exceedingly till now, they are "a nation and a company of nations"—possessing the Gate of their enemies—wealthy to a wonderful degree, with a Heathen and a Colonial Empire in the desolations of the earth, now blossoming like the garden of the Lord. These temporal gifts, which are all described in God's Word as specially and exclusively granted by Him to His people, Semitic Israel, as distinguished from Judah, are supplemented by further spiritual favours given to the same race to prepare them for His service. These are the gift of His precious Word—the Scriptures; the Sabbath-day; the decalogue; the missionary spirit; and the love of souls for Christ's sake.

Armed with all these, the Anglo-Saxons come forth clothed with the promises of Semitic Israel, and cannot, therefore, be Japhetic Gentiles, as God is true. For He cannot make promises to Semitic Israelites and yet fulfil them, even for a time, to non-Israelite Japhetic Gentiles! The following passages of Scripture support our contention at every step above described—viz., Jer. iii. 18, xxiii. 8, xxxi. 8-10; Hosea xi. 10; Gen. xxxv. 11; xxii. 17; Deut. xv. 6; Psa. cxi. 6; Isa. xlix. 8, xxxv. 1, 2; Psa. cxlvii. 19, 29; Exod. xxxi. 13-17; Isa. xxvii. 6; Matt. xxviii. 19-20.

Review.

The Anglo-Israel Almanac and Diary for 1887. London: Robert Banks and Son, Racquet-court, Fleet-street. F. W. Parry and Co., 29, Paternoster-row. Price 3d. and 5d.; cloth, 1s.

WE are glad to welcome our old friend the Almanac for the new and coming year. We have a capital portrait of the Right Rev. Bishop Titcomb, D.D., as the frontispiece, and several novelties to attract the notice and approval of the British, and therefore Anglo-Israelite, public. The articles are all excellent. Mrs. G. Albert Rogers leads the way with a "jubilee article," which reads like a merry peal of bells ushering in the bright new year; for it tells us our beloved Queen is in the 50th year of her glorious reign. The other writers are Miss Cox, the Rev. R. Douglas, Douglas A. Onslow, J. G. Taylor, W. S. Cavill, the Rev. Hibbert Newton and Philo-Israel. Each and all their contributions have special merits, and will, we feel sure, be appreciated as usual by our friends. Instead of the Texts in the Calendar, we have this year a list of the victories of British-Israel's armies and navies arranged, one for each day throughout the year. It is understood that Mr. Christopher, of Morden College, Kent, compiled these, and we believe they will be deemed interesting and useful. The new Almanac contains everything that an Almanac ought to contain, and we hope it will be as popular and useful as the best of its predecessors. In regard to the articles, Mrs. Rogers writes on the Victorian Jubilee; Philo-Israel on the Kingdom of God and the people of God, maintaining that the two are one; Miss Cox on "A Few Popular Misapprehensions," showing how unreasonable people are in refusing to accept Our Identity; the Rev. Robert Douglas on "England's Future, the Watchman of Ephraim's Cries," taking a doleful view of the prospect before us by reason of our national sins and shortcomings. Mr. Douglas A. Onslow writes on "Opposition," declaring that what we meet with is good for us and for our cause. Dr. J. M. Grant has a thoughtful paper on "Some results of regarding the Jews as the only representatives of Israel," and brings forward an argument which is a great favourite of our own—namely, that the Jews, deprived of the evidence of Israel, can only prove the falsehood of Scripture and thus play into the hands of the infidel. Mr. J. G. Taylor's paper on "A Strong Delusion" is caustic and powerful after his wont, and is well worth study by every advocate of our views. Mr. W. S. Cavill writes on "Is it possible for Israel to be lost?" and shows that it is impossible that the chosen people of God should be "*absolutely* lost." The Rev. Dr. Hibbert Newton's verses treat on "Elijah on Mount Carmel to the Ghosts of Baal's priests in England," a very characteristic poem, which has a meaning the reader must discover for himself. On the whole we are well pleased with the Almanac articles, and we believe they will be of service to our cause. The list of Anglo-Israel associations is large as usual, and we are glad to see the Anglo-Israel Free Distribution Fund has a paragraph to itself giving full and satisfactory details. We regret to see Mr. Moore-Hancock's name retained as President of the Silligori Anglo-Israel Association in India. That association has dissolved, Mr. Moore-Hancock having declined longer to teach or countenance Our Identity in India, on the ground that it interferes, in his opinion, with direct evangelising work! This discovery, we are glad to know, is confined to Mr. M. Hancock alone. Our Metropolitan list of supporters shows we have a missionary bishop for our President, and among the Council we have the Rev. J. Davies Thomas, now a missionary in Ceylon, where he means to publish the Identity far and wide, and yet carry on his own special work of the evangelization of the heathen. Mr. Hancock is lost to us, it is true; but he was always an erratic believer—doing more harm than good by his extraordinary conduct in advocating in his Identity journal, "The Stone Kingdom," the diurnal circulation of the sun and stars around the earth, which brought ridicule on the subject, and repelled our Anglo-Indian friends.

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"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."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

"Thou hast given a BANNER to them that fear Thee, that it may be DISPLAYED BECAUSE OF THE TRUTH. Selah."—Psa. lx. 4

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EDITED BY PHILO-ISRAEL.

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THE CONCLUSION OF THE FIRST DECADE OF THE "BANNER OF ISRAEL."

OUR tenth volume ends with the present number of the BANNER OF ISRAEL, and we desire to raise here, therefore, our Ebenezer-stone of thankfulness, and to say, "Hitherto hath the Lord helped us" (1 Sam. vii. 12). The year just closed has been, as far as this journal is concerned, an uneventful one. We have been carrying on our operations, helped by a devoted band of earnest workers, without a check, and without any serious misfortune. The death of our lamented friend, Rear-Admiral M. B. Dunn, R.N., which occurred at Bath on Oct. 12, was, however, a great loss to our cause in that city—a loss from which the Association there will find it hard to recover.

The year commenced with the annexation of King Theebaw's dominions in Upper Burmah, and the end of it finds us still engaged in the task of attempting the pacification of the territory, which is infested with dacoits, or banditti, and is, as to parts of it, in open rebellion. Time will be required to subdue the country, and then Upper Burmah will, like Lower Burmah, settle down as a prosperous portion of Israel's Empire, prepared for the reception of the Gospel. The annexation of Upper Burmah was a remarkable fulfilment of the prophecy which gave to Israel the power of the Gate of her enemies. Rangoon was the key, or Gate, of Upper Burmah, and when Lord Dalhousie took it 30 years ago, he declared that he thereby "held the remaining kingdom of Ava in the hollow of his hand." The year has seen the opening of the Canadian Pacific Railway from sea to sea, and with the inauguration of the work it has been found that we have a noble Gate at the Western terminus, which Sir Edward Palliser, in a letter to the *Times* of July 15, described as "a formidable Imperial arsenal and *place d'armes* that dominates the Pacific, and absolutely commands the rear of any ring-fence of islands foreign Governments may think to set up round Eastern Australia." The desperate effort of the late Prime Minister, Mr. Gladstone, to effect the disruption of the Empire by conferring on Ireland a separate Parliament and Home Rule was defeated by a decisive majority of 30 on the 8th of June, and led to the resignation of the Government, a dissolution of Parliament, and the formation of a Conservative Cabinet, which has the support of Lord Hartington and other leading Union Liberals, as against Mr. Gladstone and the other Separatists he has been lately leading. The effort to effect the disruption of the Empire was thus discountenanced, and, as one of the happy results of the change of policy, Ireland is now slowly recovering her liberty, the Land League is losing its power, and the value of Irish landed property is rising in the market. A few years of steady government should settle the Irish trouble for the present generation, and lead gradually, by the exchange of discontent for contentment, to the firm union between the inhabitants of the two islands, which must be effected at last.

The question of the Federation of the British Empire has this year been brought into marked prominence by reason of the successful exhibition of the "Col-Indies," held in Kensington. In all directions, and by all means, the idea of Federation has been brought before the public, till at last it found its way into the Queen's Speech when the new Parliament was prorogued on Sept. 25 last. "There is a growing desire," Her Majesty then declared, "to draw closer in every practicable way the bonds which unite the various portions of the Empire." Communications are being made by Her Majesty's Government to the principal Colonial Governments, "with a view to the fuller consideration of matters of common interest." We anticipate that ere long some measures will be proposed and carried out that will bring into the domain of practical politics the fulfilment of the promise to our forefather Jacob, "A nation and a company" (or Federation) "of nations shall be of thee."

The Gates which have been added to the Empire during the past year are Esquimault, before mentioned, and Port Hamilton, which, though acquired in 1885, has come into prominence during the present year. Men are found, even now, to declare that this is no valuable Gate at all, and that we shall be better without it. We do not suppose the controversy will end in the surrender of the Gate to Russia, which is trying hard to

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secure a formidable *place d'armes* in Corea, called Fort Lazareff, to compensate for our purchase of Port Hamilton. We understand it is to be given over to China for safe custody.

There have been some annexations of fresh territory during the year, whereby the Empire has been enlarged—notably, that of the Eastern portion of Zululand, and the whole of its coast-line from the Natal boundary to the Tongaland territory. This settles a dispute with the Boers of the Transvaal, who claimed all Zululand—but have been satisfied with the Western or larger half—by far the best and most fertile of the lands. Whether this settlement will be permanent remains to be seen. The people of Natal have offered to govern and pay the cost of the government of the whole territory of Zululand—an offer our Government have not seen it wise to accept. But we believe the Boers will never be quiet neighbours, but will force us eventually to take the whole land to give it peace and prosperity. Being Israel, this is sure to be the final result.

The revolution in Bulgaria, and Russia's outrageous proceedings there, in view to the establishment of her own power in the principality, are the subjects of current history. The episode is doubtless the precursor of that violent outbreak called the Eastern Question, which simply means how the territory of the Sultan is to be appropriated when his power falls, and what nation is to succeed to his authority in his capital; "who," in short, "is to have Constantinople?" The Russians claim it, and every step they take, and have taken for a century past, has for its object the acquisition of this peerless port, the Gate of Russia. In vain! God means this Gate, we believe, for British-Israel, as Gen. xxii. 17 testifies, and in the fulness of time to our race it must fall.

The year closes in much gloom. Trade is bad, both at home and abroad. The Continental nations are armed to the teeth, but listening for war, and war will be their portion we expect, ere long, according to the prophecies (Zeph. iii. 8, Isa. xxvi. 20, 21). Our own, of all the nations, is the only one really at ease, and thus we fulfil the prophecy of our blessed Lord in Luke xxi. 28.

We write on the eve of the opening of the Jubilee Year of our beloved Sovereign, and great is the contrast her throne presents to those of the troubled Empires of the Continent, where perplexity and dismay reign, "men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke xxi. 25, 26). We have our trials, but we have, as Israel, the brightest hopes and consolation in the future. The coming of the Lord is at hand, and Israel's restoration to His favour and to the land of their inheritance are both at the doors.

We have again at the end of the year's labours once more to thank our staff of fellow-helpers for their disinterested aid in this work of the Lord. They have helped to make the BANNER what it is, and caused men in all parts of the world to welcome its appearing. We give them all our cordial thanks, and especially do we not fail to remember Mr. John T. Gott's indefatigable labours in the matter of our Volume's Index, which again he has prepared as admirably now as heretofore.

We wish our readers one and all a happy New Year, and God's manifold blessing to accompany throughout.

GOD SAVE THE QUEEN!

THE CENTRE OF THE EARTH AND THE CENTRE OF POPULATION.

ON p. 472, col. 2, of the BANNER, for December 1, 1886, No. 518, we remarked, in reference to Mr. H. W. Monk's "great scheme" of Imperial Federation, that we doubted his statement that Palestine is "the centre of the earth," as "well as the centre of population," being under "the impression that Great Britain's metropolis, London, is about the centre of the inhabited earth." This statement has brought Professor Piazzi Smyth to the rescue, as we believed it would; and what he says is this, in reference to the above:—"No! that matter was pretty well settled by the Great Pyramid calculations twenty-one years ago, which showed that London was too far West and North; that the Great Pyramid was nearest to the place, and Jerusalem near enough to be taken with it."

So far the Professor. No doubt the matter was settled as he states; and on p. 89 "Our Inheritance" (fourth edition), as well as in fig 2, plate ii. of that work, the fact is clearly demonstrated, that on the meridian (30° E. long.) of the Great Pyramid there is "more earth and less sea than on any other meridian all the equator round." In respect to latitude too, "there is more land surface in the Great Pyramid's general parallel of 30° than in any other degree; so that the two grand, solid, man-inhabited earth-lines, the one of most land in any meridian, and the other most land in any latitude, cross on the Great Pyramid. And finally, on carefully summing up the areas of all the dry land inhabited by man all the wide world over, the centre of the whole falls within the Great Pyramid's special territory of Lower Egypt."

The above, from "Our Inheritance," seems to settle the matter in favour of Egypt and Palestine, and to place the neighbourhood of London out of the question, as the spot indicated by Jacob in Gen. xlviii. 16, R. V., when he said of his afterseed, Ephraim and Manasseh: "Let them grow into a multitude in the midst of the earth." They have, in truth, grown into that multitude in the land of which London is the metropolis, and we therefore cast about for reliable evidence that the neighbourhood of London was, in some sense, "the *midst* of the earth." The idea received a wonderful illustration from a blind witness, William Hughes, F.R.G.S., in his new edition of his "Manual of Geography" (1866), where, on p. 60, he makes the following observations:—

"If we institute an analogy, involving a more extended view of the distribution of land and water on the earth's surface—as in ancient times Rome, situated on a peninsula which projects into the very centre of the Mediterranean, was fitted by position to be the mistress of the world which lay around its shores—so Britain, begirt by an ocean which lies midway between the Continents of either hemisphere, and occupying a place *in the centre of the terrestrial* half of the globe, seems to occupy exactly the spot designed by nature for the seat of commercial Empire and maritime greatness." An explanatory note added to the above, at the foot of p. 60, was to this effect:—

"If we divide the globe into two hemispheres, by a great circle passing to the South of Africa, through the Southern extremity of Asia, and intersecting South America, we have the greatest possible quantity of land brought within the limits of one hemisphere, and the greatest quantity of water represented in the other. Of the terrestrial hemisphere thus exhibited, *London occupies the central point*, and its antipodes that of the oceanic half of the globe."

It occurred to us that the Spirit of God, speaking by our forefather Jacob, had this spot in His mind when He uttered the prophecy in Gen. xlviii. 16; and verily the fulfilment has been in favour of the House of Israel, located in their "appointed place" in the British Islands, but not at all in or near Egypt and the Great Pyramid. Looking at the matter in the way he has done, no doubt the Professor is perfectly correct, but Hughes' idea is also true; for his section of the globe into two hemispheres does present us with two great circles of most land and most water respectively, and the centre of the first appears to be a spot near London. This was the point we had in view when we wrote the words to be found on p. 472, and we recollect that many years ago the Rev. C. W. Hickson made the same observations in one of his articles in the BANNER OF ISRAEL, in commenting on Gen. xlviii. 16.

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THE APPOINTED PLACE.

By Rev. Denis Hanan, B.D.

"Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, and as since the time that I commanded judges to be over My people Israel."—2 Sam. vii. 10 and part of 11.

These words must be regarded as parenthetical; they contain a statement concerning the nation, which makes a break in the message to David. The Geneva Bible, and many English editions, insert the marks of parenthesis. The statement made is this, that before judges were appointed, as in Egypt, and since judges ruled in Palestine, the children of wickedness—Philistines, Syrians, &c.—oppressed the nation; but God promised a place where the nation would be free from oppression which would cause them to move; the children of wickedness were not to invade; the appointed place was to be their own, and when once planted in it they were to move no more, or lose possession of it.

There have been three interpretations of the meaning—viz., that it refers to the past, the present, and the future—and these I now propose to examine. To make the statement apply to the past—*i.e.*, the time of David—it must be read thus: "And I have appointed a place," &c., "and have planted them," &c. This is the reading adopted in *The Speaker's Commentary*. The only explanation vouchsafed is: "There is no change of tense, nor does the sense admit of it." "This was already done by the consolidation of David's kingdom;" and there is no explanation of the fact that the nation was subsequently oppressed, and caused to move by foreign invasion.

It is always most dangerous for a commentator to question the text because he thinks that the sense requires a different reading. It is well known that a great proportion of the errors in ancient manuscripts have arisen from the fancied improvements of copyists; and that the safest way to avoid such errors is to accept the most difficult reading. In this case the preponderance of evidence in favour of the future tense is very great. The Vulgate translation of the Hebrew, the Septuagint, the Versio Latina of the Syriac, and the Arabic versions, and of the Chaldee Paraphrase of the Targum Jonathan, all give the future. So does Coverdale's Bible, Pagnini's translation, and the Geneva Bible. The Revised Version also retains the future. Thus the reading, "I have appointed," &c., has no support from any of the versions. In Poole's annotations it is stated that the Hebrew words, "*will bear*," the "I have established," "that they may dwell;" but he prefers, "they shall dwell," &c. Houbigant, quoted in Dodd's Commentary, 1773, gives the perfect.

But it may be said with certainty that no supposed requirement of "the sense" of the passage would justify a reading which would exclude the predictive element; and that even if it were satisfactorily shown that the Hebrew text was not future, yet the frequent use of the prophetical present and preterite would render it most unsafe to confine the words to the consolidation of David's kingdom.

The prediction itself is a most interesting one. It contains germs of meaning which have not yet been exhausted; and its comparatively neglected statements manifest the unsearchable wisdom and foreknowledge of God.

King David had conceived the idea of building a house for God; the prophet is sent to say that God will build *him* a house, and that his seed should reign in perpetuity. Solomon's kingdom was to be *established*; David's house and kingdom were to be *sure* (ver. 16). We have the advantage of an inspired commentary on this promise (Psa. lxxxix. 34—37; Jer. xxxiii. 20—26). Jeremiah's words are unequivocal, David's representatives were ever to reign over the House of Jacob, and therefore the House of Jacob was itself to be ever a nation (chap. xxxi. 36).

In this connection, the mention of Israel's safety in a place appointed is a necessary corollary to the promise to David, and the period during which Israel was to be planted in a place of their own, where they were to be free from the foot of the invader, and from which they were to move no more, must synchronise with the period during which David's family were to rule over the nation. Therefore, as that rule was to be unbroken, and as Israel was moved out of Palestine, she must have been planted in the foretold "place" before, or at the same time that David's family were finally ejected from Jerusalem—viz., B.C. 588; and she must have remained there since, and remain there until the end.

Difficult as it may seem to some to see the required fulfilment in the facts of history, we must yet notice another and a finer point in the prophetic statement. The books of Samuel makes a constant distinction between Israel and Judah, and there is no excuse for saying that that constant use of language is departed from in this one instance (see 2 Sam. ii. 4—8; iii. 12; v. 5; xii. 8; xv. 2, 10; xviii. 6, 7; xix. 11, 20, 41—43; xx. 2, 19; xxiv. 1, 9). Thus it is to Israel (*i.e.*, Ten-Tribed Israel) that the appointed place is promised, and not to Judah; and the perpetuity of the royal House of Judah is connected with the safety of Ephraim-Israel! As a matter of fact Judah has not been and is not in a place of her own, and is not a nation ruled by a king; thus, either the promise and the words of Jeremiah have failed, or they were addressed to, spoken of, and fulfilled in the Ten-Tribed House.

Furthermore, these words were spoken to David at the time that his kingdom had been established, and yet they contemplated a place which was yet to be prepared. This is no modern gloss. The Latin version of the Chaldee paraphrase is very suggestive: "*Et ponam locum paratum ante me populo meo Israel, et statuam eos, et manebunt in locis suis, et non terrebuntur amplius; et non addent filii improborum affligere eos sicut antiquitus.*" "And I will appoint a place prepared before Me for My people Israel, and will establish them, and they shall abide in their own places, and shall not be alarmed any more; and the sons of the wicked shall not proceed to afflict them as of old." It is evident, even apart from the use of the future tense, that the place appointed before God could not have been understood to be identical with the land of Canaan when the Chaldee paraphrase was written.

The prediction of a place of safety and blessing distinct from Palestine which is here made, is more fully proclaimed in the later prophets. "I will allure her, and bring her into the wilderness, and speak comfortably unto her; . . . and she shall sing there as in the days of her youth; . . . at that day thou shalt call Me Ishi, and thou shalt call Me no more Baali; . . and I will sow her unto Me in the earth, and I will have mercy upon her that had not obtained mercy; and I will say to them which were not My people, Thou art My people, and they shall say, Thou art my God" (Hosea ii.).

The interpretation of the text which would regard it as *past*, has been shown to have no support from the various translations of the Hebrew text, and it is refuted by the fact that after the consolidation of the kingdom under David, the people were utterly removed.

The interpretation which regards the prediction as being fulfilled at *present*, is in harmony with the words, with the connected promises to the house and throne of David, with the predictions of Jeremiah, and the comforting words of Hosea, and with the developments of the people's subsequent history, since the deportation from Canaan. God's firstborn (Jer. xxxi. 9) has not ceased to be a nation; has been caused to sing, to blossom and bud, and to multiply in the appointed place.

The interpretation which would regard the fulfilment as *future*—*i.e.*, in Palestine, after the final restoration—cannot be made to agree with the present fulfilment, and is to my mind overthrown by the reasons which establish it. Facts are very stubborn things. If it be admitted—and I write for those who

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have duly weighed the evidence which proves with overwhelming power that the Anglo-Saxon race is identical with Ten-Tribed Israel—if it be admitted that Israel has been led to a place of safety, where she has been free from foreign invasion; that she has there known God under the new covenant; that she has been blessed there temporally and spiritually, and that this place is her own; then that place, and no other, must be that which was honoured by having been selected for this especial purpose.

Let opponents endeavour to overthrow my exegesis before they reject my conclusion, which is, that we have in the text a Bible reference to England; the place where no invading children of wickedness have placed their feet; the place which is our own, and will, thank God, remain so; the place of Empire from which, without moving nationally, our teeming millions will representatively repossess their forefathers' inheritance; when in a few years the prophetic week of Gentile domination will be at an end.

"Wherefore Thou art great, O Lord God; for there is none like Thee. . . . And what nation in the earth is like Thy people, even like Israel. . . And now, O Lord God, Thou art that God, and Thy words be true; and Thou hast promised this goodness unto Thy servant. Therefore, now let it please Thee to bless the House of Thy servant, that it may continue for ever before Thee; for Thou, O Lord God, hast spoken it; and with Thy blessing, let the House of Thy servant be blessed for ever."

THE REV. C. W. HICKSON, M.A., ON THE PROMISES TO THE TEN TRIBES.

THE Rev. C. W. Hickson, M.A., Vicar of St. Bartholomew's, Bristol, conducted a "Bible Reading" at the usual monthly meeting of the local "Israel's Identification Association," on Nov. 26th, 1886. He took as his subject, "The Promises which God gave the Ten Tribes under the names of 'Joseph,' 'Ephraim,' and 'Israel.'"

The passages of Scripture referred to were—Joseph, Gen. xlix. 22—26; Deut. xxxiii. 13—17. Ephraim, Gen. xlviii. 19; Isa. xi. 10—14; Jer. xxxi. 6—9; Hosea, xiv.; Amos viii. 12, ix. 9; Israel, Hosea i. 3, ii. 14—23; Jer. iii. 6, 7, 11, 14; Ezek. xxxvii.; Amos. viii. 12, ix. 9.

These promises were treated on the lines of Bishop Titcomb's "Anglo-Israel Post-Bag," Letters xx. to xxx. being specially taken for reference.

The proceedings were conversational, several gentlemen present asking questions, or commenting on the passages in support of the Rev. President's (Mr. Hickson's) remarks.

In the course of his exposition, the rev. gentleman read the various portions of Scripture, and pointed out that Joseph's blessings, detailed in Gen. xlix. 22—26, R.V., were distinctly meant for fulfilment in the "latter," or our "days" (ver. 1). This view, he said, was confirmed by the reference, in ver. 26, to the prevalence of Joseph's influence in blessedness, "to the utmost bound of the everlasting hills." The facts of history, prior to the Lord's first Advent, he showed, never indicated that Joseph's descendants enjoyed such extensive blessings, *then*. The blessings here predicted for Joseph and his posterity, he said, could not be regarded as spiritual, derived from Christ and His Gospel; because the Lord was to spring from Judah, but not from Joseph.

In regard to Moses' benedictions conferred on Joseph, as recorded in Deut. xxxiii. 13—17, the rev. gentleman observed that these most certainly corresponded, as did those in Gen. xlix., to the history of our own race in modern times. They could not apply only to the times when the Ten Tribes were in Palestine, because, if so, it would be obvious that the blessings of Judah outlasted those of Joseph, and were of longer duration, which is not at all the purport of these prophecies.

In respect to the word Ephraim, the first passage read (Gen. xlviii. 14—19) appeared to show, said the rev. president, that Jacob, in crossing his hands over the heads of the two sons of Joseph, intimated that it was under Christ's cross the blessings indicated would be granted to them. He added that, in his own view, the blessing of "the multitude of nations" was given to the individual boy Ephraim before Jacob at the time, and not to the Ten Tribes with Ephraim as their head. The multitude promised was a multitude of "Goim" or *Gentile* nations. To the same effect was the promise in Gen. xvii. 5 and xxxv. 11, to Abraham and Jacob respectively. The blessing was carried on from Joseph to Ephraim, each being an individual selection. The New Testament reference to this passage (in Gen. xlviii. 19), it was shown was Rom. xi. 25, where the same idea appears, "the fulness of the Gentiles." These promises of a vast increase of population for Ephraim, taking the form of a "federation of nations," were alleged by our opponents to have been already fulfilled and realised by Israel in past times, and they produce against us such passages as Hosea ix. 12, 14, 16, to show Ephraim was to undergo diminution, but not increase, in numbers. The true answer to this, said Mr. Hickson, is, that Ephraim in banishment *did* suffer these very punishments; but, after they were collected into our islands, they have in these last days, succeeded to the blessings here enumerated, and are enjoying them now.

In commenting on Isa. xi. 10—14, it was noted "that the *second* time," when the Lord promises to set His hand again" to recover the dispersed remnant of His people, was not accomplished when Judah returned from Babylon, because, first, this is a Messianic passage, referring to the times of the Christian dispensation; second, because there was no complete restoration of Israel and Judah when that return occurred; third, because that return was from Babylon alone; this, from many countries, including the islands of the sea (the British Islands); and fourth, because *that* return was not accompanied by any military achievements, or other remarkable portents, such as are described in ver. 15 and 16. Therefore, it follows that the return here described refers to one yet future even now. Mr. Hickson thought that the Egypt and Assyria (of ver. 11) might bear a figurative meaning, and that these names referred to the heathen lands where Israel and Judah are banished under the sentence of their captivities.

Jer. xxxi. 6—9, R.V., was next discussed. Mr. Hickson thought the reference to Ephraim, as "God's Firstborn," carried an allusion to God's choice of Ephraim before Manasseh, in Gen. xlviii. 19. The shout, in ver. 7, might be rendered as "the shout at the *head* of the chief of the nations." "The great company" referred to the same blessing conferred on Ephraim, Joseph's youngest son. They are to be brought in their "Return," from the North country and the "coasts of the earth," from "the West," and "the isles afar off." Reference was made, by way of comparison, to Hosea xi. 10 and Isa. xxiv. 15, 16, to illustrate the passage, the result of all being that we are to look for Israel as an "Island Empire," located in the "North"—yet in the "West"—having power "in the East," the "very chief of the nations." Hosea xiv. 8, was here read to show that long after Judah renounced idolatry, on their return from Babylon, Ephraim alone would be found repenting of her idol-worship, and saying, "What have I to do any more with idols?"

Hosea iv. 17, shows they would at one time be joined to idols, and so abandoned by the Lord, but the time of reformation should come when God promised to "be as the dew unto Israel, who should blossom as the lily, and cast forth his roots as Lebanon" (Hosea xiv. 5; Deut. xxxii. 2).

Some remarks followed respecting Zech. x. 6—10, where Ephraim clearly represented the Ten Tribes. There, long after the outcasting of Israel, we find a promise that the Ten Tribes, or Ephraim, should "increase as they have increased," and that they should be sown "in far countries"—descriptions

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which clearly identify our own nation to-day, and make it surprising that our opponents should continue to deny that this nation is Israel.

In respect to the designation Israel, or the House of Israel, meaning the Ten Tribes, the rev. speaker read Hosea i. 3, and commented on the symbolical name "Gomer," showing that it referred to a Gentile, Japhetic race, as Gen. x. 2 proved. Hence it was indicated that Israel was to become "Gomerian," or Gentile, ostensibly, the designation (like "Diblaim), being symbolical.

In respect to Hosea ii. 14, where Israel is represented as being brought "into the wilderness," and spoken to there "*comfortably*," it must be understood by these terms that they were to receive the Gospel in the wilderness; that they would there be converted and settle down in covenant with the Lord (ver.18); sown also unto the Lord in the earth, "Jezreelised," scattered first in anger and punishment, and then sown in blessing as colonists everywhere, till it may be said that "the sun does not shine in any latitude where British Christianity does not flourish."

Respecting Jer. iii. 6, 7, 11, 14, the rev. gentleman remarked that these verses showed that Israel's conversion and repentance would precede Judah's, who would prove to be still in unbelief when Israel accepted Christ's righteousness. We must regard ver. 14 as prophetic, because it is clear that in the prophet's time Israel was not in covenant with the Lord. She was under His displeasure then; and yet He calls Himself her "Husband," "married to her" (A. V.).

In speaking of Ezek. xxxvii., Mr. Hickson pointed out that ver. 11 referred to the Ten Tribes under the name of "the whole House of Israel;" and that the prophecy had reference to Messianic times, as ver. 24 alluded to their King David (the Lord Jesus) as the ruler over Israel. Ver. 21 proves, he said, that Israel, outcasted into Assyria, would migrate to other parts, and be found among other nations "whither they be gone," testifying that they would not be found where cast away, as some of our opponents strangely declare must be the case. Verses 9, 10, it was pointed out, referred to Israel still in their graves.

During the conversation that ensued, the Rev. Mr. Hickson, in reply to a question, asking his opinion of what that "place appointed for Israel" was, described in 2 Sam. vii. 10, said that "he could never agree with some of his Anglo-Israelite friends who regarded this as referring to our British Islands." He said he looked on it as referring to the Twelve Tribes, and as God's promise that in the times yet to come He would make Israel a secure and safe home, in the land of their own inheritance, Palestine; but that the promise had no reference to the present period.

The meeting, which was an interesting one, was concluded with the doxology and benediction.

THE EASTERN QUESTION ACCORDING TO THE REV. W. FRITH, M.A.

THE Rev. W. Frith, Editor of the *Silver Morn*, has lately delivered a lecture at Bath on the subject of "The Eastern Question in the light of Israel and the Hebrew prophecies." The account of the lecture, which appeared in one of the Bath papers, showed that the statement he made was, by the reporter's account, "lucid and interesting, and listened to with attention throughout." We are bound, however, to say that the short report we have seen exhibits the address in a very unfavourable light, for the argument was weak and inconclusive to a degree. It was prophecy watered down and washed out till there was no meaning or sense in it at all. A friend, who was present and heard Mr. Frith, states that "he spoke nicely of Anglo-Israelites, but that he evidently held views similar to those of Mr. J. Wilkinson, the friend of Israel." "Judah and Israel are," he said, "all together now, and united. They are the Jews, and these are to occupy Palestine. The British are nowhere!" We doubt, however, if the Rev. W. Frith can have carefully studied the Scriptural account of the restoration and the *modus* of its coming accomplishment. What he said, however, as reported, was this :—

> The Eastern Question is an expression used mostly by politicians; but he had nothing to do with politics. He had his spiritual work to do and he left his political friends to follow their own course. They could not argue any subject of unfulfilled prophecy unless they believed that God exists, that God rules, that God was supreme. He argued that the settlement of the Eastern Question would be a step towards the restoration of the children of Israel in the promised land, and that the dissolution of the Turkish Empire was only a link in what was to be the final supremacy of Israel. At the present time Palestine was under a protectorate, but was not occupied in the sense that other countries were, and whether England or Russia—the Gog and Magog of Ezekiel—obtained possession of it they would only be working out the prophecies of God in regard to its final disposition. The lecturer, who disclaimed any sympathy with the Anglo-Israelite theory, though he respected those who held it, supported his arguments by frequent appeals to Scripture.

Mr. Frith, we see, expects that the settlement of the Eastern Question "will be a step towards the restoration of the children of Israel to the promised land." But there are many texts to show that the children of Israel are now existing as two Houses, Israel and Judah, and that they must return together, the latter under the protection of the stronger, Israel. Such texts are Jer. iii. 18; Hosea i. 11; Ezek. xxxvii. 15—28; Isa. xviii. 1—7; Zeph. iii. 9, &c. The lecturer had "no sympathy with the Anglo-Israelite theory;" but he must have sympathy with the Bible theory. That necessitates his finding Israel.

The Jews are already before him as the House of Judah. To find Israel, or the House of Ephraim, he must learn by what marks to recognise her, and these all point to the British nation. He admits, too, that the fall of the Turkish Empire is to end in "the final supremacy of Israel." The fall of Turkey will make it necessary to determine "who shall have Palestine." Strangely, Mr. Frith can name no nation likely to struggle for its possession but "England" or Russia. The last, he admits, is "Gog or Magog" of Ezekiel, and, therefore, quite out of the question, the Bible being true. It remains, therefore, that "England" must obtain the prize, which, however, God's Word tells us is reserved for the Thirteen Tribes of Israel—that is, for the Ten Tribes; for Judah the two; and for Manasseh—thirteen in all. The Jews being deducted, and Manasseh, whom we see reason to identify with the American people, it is clear that "England," or the British nation, is the remnant of Israel, or the Ten-Tribed House of God's "chosen ones."

Mr. Frith cannot see this! His sympathies are not that way; therefore, he will not see it.

We do not know what appeals Mr. Frith made to God's Word; but if he alluded to Jer. iii. 18, Hosea i. 11, and Ezek. xxxvii., we should have been glad to learn how he reads those passages? Whether he takes them as they are written—literally; or, if he evaporated their meaning by spiritualising the plain words used by the prophets of the Lord? Putting aside this point, on which Mr. Frith has not yet got the whole truth, we see how near he is to the real bearing of the Eastern Question. He sees that God is using it for His own purposes, to bring about, first, Israel's restoration; second, the final supremacy of Israel among the nations. But this, as our readers know, is exactly our own view of the matter, and for this we have been constantly contending for years. In short, our views and Mr. Frith's are very nearly identical, the only difference being that we know Israel and Judah will return together, while Mr. Frith sees only the Jews to be Israelites—the play of *Hamlet*, in short, without Hamlet himself.

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ISRAEL'S SCRIPTURE-READERS.

We wonder if there is any nation but the British on the face of the earth, of those which profess to believe and obey Christ, who encourage the publication of the Scriptures among their own people, by means of associations employing "Readers," to take the Word among the masses, and to read it to them? We believe this is an institution peculiar to the Anglo-Saxons, and does not commend itself to any other Christian nation as a duty necessary to be performed towards their home populations. But among us, societies are very common having this object. They are called "Scripture-Readers' Associations," and we suppose there are few large cities in our land which do not support one or more such. In Bristol and Clifton there are two, one supported by the Church of England's clergy and laity; the other undenominational, which is maintained by all sections of believers in these towns. The rules of these associations clearly indicate the duties expected of the Scripture-readers, and they are somewhat to this effect: The readers are directed to read the Scriptures from house to house in the parishes where they are employed. They work under the incumbent of the parish, or under some responsible person or persons, who superintend their operations and receive their reports. "You are to visit in your district," says one of these sets of instructions to Scripture-readers, "from house to house, for the purpose of reading the Scriptures to the poor, accompanying such reading with plain remarks, pointing attention to the Saviour of whom they testify. Remember that your principal object must be to call attention to the Scriptures, urging, upon their authority, the sin of neglecting them, setting them forth as the only infallible rule of faith and practice, as able 'to make men wise unto salvation through faith which is in Christ Jesus.'" The Scripture-readers are strictly prohibited, "carrying about with them for the purpose of reading to the people, or of distributing among them, any book or publication but the Scriptures of the Old and New Testament and the Book of Common Prayer, taking care to avoid, as much as possible, all controversy." These societies honour the Scriptures as God's holy Word, recognise them as the sole and infallible rule of faith, and they employ men to read them, with simple comments, to the people. Here, then, is a custom of a remarkable and unique character confined to our own nation and race only, but totally foreign to all other alien peoples on the face of the whole earth. It honours God; and those who adopt this custom, by reading His Word to the masses, proclaim their own confidence in its sufficiency to save the souls of lost sinners through grace. Surely, such an agency as this, dealing, as it does, with the Word of God, must be an Israelitish "sign," and a fresh identification or proof in an unexpected direction that the British are Israel? Let us see if the duties of the Scripture-reader were known or unknown to Israel of old.

Nehemiah viii. 1—8, R.V., shall be our first reference. There we read of an Israelite Scripture-reader's Association; one almost exactly followed in the proceedings of our own British societies! The people were gathered together by Ezra in a broad place, before the water-gate (ver. 1). The Book of the Law of Moses was brought out, and it was the Law of Moses which the Lord had commanded Israel. The audience consisted both of men and women, and "of all that could hear with understanding" (ver. 2).

Ezra stood upon "a pulpit of wood which they had made for the purpose," an improvised pulpit, which has its counterpart, or copy, in many a lane and alley where our Scripture-readers often stand to-day upon a chair or stool, to raise them a few inches above their audience while they read the Word of God. The book then was read, the Law of God distinctly enunciated in the ears of the people; "the sense was given, so that they understood the reading," and, in Ezra's case, the interpretation also was probably given in the Chaldee tongue, since their seventy years' of penal banishment to Babylon had actually caused the Jews to forget their own Hebrew vernacular (ver. 8, *margin*). The Scripture-readers' Associations of to-day, then, had their exact counterparts in the proceedings of Ezra and his faithful Jewish friends in Jerusalem (23 centuries ago) in B.C. 536. "Scripture-reading" was thus a prescription in Ezra's days among the Jews, and, to-day, it is a means of grace, followed by Israel in dependence upon the grace of God, and no other nation but our own employs this means of benefit for the common people. That the practice was no new one is manifest from what good king Jehoshaphat, king of Judah, did in B.C. 912, when, as stated in 2 Chron. xvii. 7—9, R.V., "he sent to his princes, even to Ben-hail and Obediah, and Zechariah, and Nethanel, and Micaiah, to teach in the cities of Judah; and with them the Levites, even Shemaiah and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah the Levites, and with them Elishama and Jehoram, the priests. And they taught in Judah, having the Book of the Law of the Lord with them; and they went about, throughout all the cities of Judah, and taught among the people." Here was a regular "City Mission," combined with a "Scripture-readers' Association." Both were Israelitish in their origin, and were used for the benefit of Judah-Israel. To-day, these institutions are known only among the British-Israelites; but the continental nations have nothing answering to them. The Latin nations refuse to publish the Scriptures in any way, and, therefore, know nothing of "Scripture-readers" or "City Missions" such as we have them here.

The German and Lutheran nations have not so high a respect for the Scriptures that they think it worth their while to send accredited agents to read it to the common people. The British alone follow the Israelitish custom and the example of Jehoshaphat, king of Judah; also of Ezra, the priestly scribe, after the return from Babylon. The fact may be taken *quantum valeat* as evidence of our nation's Hebrew origin, but we regard it as a strong indication pointing in that direction, and confirming all that has been hitherto adduced as evidence to the fact. Israel's foreign missionary work would be incomplete without proof that she was also solicitous for her home heathen.

The Israelitish custom of reading and commenting on God's Word and Law to the men and women assembled in the streets of their cities supplies the needed link, and proves to our own satisfaction that the people who "blossom and bud and fill the face of the world with (Gospel) fruit," are a race who consistently follow the Lord's direction when He said, "Go rather to the lost sheep of the House of Israel" (Isa. xxvii. 6; Matt. x. 6). Israel, by God's mercy, forgets not her own "home heathen," for whom Christ died, and for whom also God has in store such good things. For this we may "Praise the Lord" (Jer. xxxi. 33, 34; Heb. viii. 10—12).

GERMAN LACK OF REVERENCE FOR THE LORD'S-DAY.

We have two lines of proof to bring before our readers in confirmation of our assertion that the Germans, as a nation, do not keep holy the Sabbath-day according to the commandment, and, therefore, cannot be Israelites, as the Rev. Robert Douglas maintains they are. Our first point is this. We know an Englishman who once held a commission in a division of the German army. He has given us the following account of a part of his experience while he was so employed:—"After I had been about six months with the battalion," he writes, "the major said to me, one day on parade, 'next Sunday your company will have to go to Church; as it is more in your line, you had better take the command and march them

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there, as no other officer cares to do so.' Of course I went with the men, and that was the only occasion during the time I was with them that I ever knew or heard of any of them going to Church. Why they went on that occasion I do not remember. This does not look like the German Protestants being a Sabbath-keeping people! With exception of the 50 men I marched there, the Church, a large one, was nearly empty!" The other piece of evidence which we would desire our friends to consider (the Rev. Mr. Douglas in particular) is that furnished by the following, from "a Foreigner," addressed to the *Daily Telegraph* of London, which appeared in that paper either on the 18th or 19th of August. "The Foreigner," it will be seen, admits that Germans, as a people, do not reverence God's holy day as our British people do, compelled thereto, he declares, by the "narrow-mindedness" of the "English authorities." The "Foreigner" does not know what we know—namely, that because we British are Israel, God Himself has put upon our race the obligation to keep the whole of His day sacred, and thus to honour it. He wrote as follows:—

To the Editor of the "Daily Telegraph."

SIR,—A great many of your correspondents contend that the opening of museums and schools for the better education of the working-classes is of imperative necessity, but they overlook the most important factor—the narrow-mindedness of the English authorities, who forbid the opening of these places on Sundays. Abroad these Gewerbe-Museums, and Handels-und-Gewerbeschulen are frequented by the tradespeople and working classes alike on Sundays only. Pray when do your correspondents expect the British business people, the artisans and their children, who are working hard all the week round to earn their livelihood, to go to these places of knowledge?—I beg to remain, sir, yours very obediently, A FOREIGNER.

New Bond-street, Aug. 17.

If "A Foreigner" had inquired further, he would have found that our artisans and working classes do not wish for the opportunity of attending the museums and "schools" on God's Sabbath-day. They are not enamoured of the results they see in Germany of such insult to the Most High God, and have for ages past made up their minds that, as for them and their children, they will serve and obey the Lord their God in respect to the Sabbath-day, according to His commandment. They have regard, further, to the promise which is attached to obedience, and know that God has given them nationally the good things He has engaged shall be the possession of those of Israel who "turn away their foot from the Sabbath, from doing their own pleasure, on His holy day, and call the Sabbath a delight—the holy of the Lord Jehovah—honourable; and honour Him, not doing their own ways or finding their own pleasure, nor speaking their own words." They find the result of such obedience to be that masses of our people delight themselves in the Lord, and God has caused us to ride upon the high places of the earth, and has fed us with the heritage of our father Jacob, as the mouth of the Lord Jehovah has spoken it" (Isa. lviii. 13, 14). He has caused us to ride upon the high places of the earth by making us the head, and not the tail, above only, and not beneath all the nations of the earth (Deut. xxviii. 1—13). He has given us a Colonial Empire, which is a cluster of nations in federation with ourselves (Gen. xxxv. 11), and a Heathen Empire, which is the envy of the world (Psa. cxi. 6, ii. 8). Gates, too, in every sea which make us the rulers of the sea; and our country, the mistress of half the globe (Gen. xxii. 17). He has conferred upon us wealth, which is abnormal, and a commerce, which is now, even in times of depression and trial, bewildering in its volume and extent (Deut. viii. 18; Numb. xxiv. 7). These are the "good things" represented by "the high places of the earth," which God has given us in conformity with His promise to His people Israel, because we have (being Israel), in our poor way, and yet with sincere effort, "turned away our foot from the Sabbath, from doing our own pleasure on it, as His holy day." As we, nationally, are singular in our mode of reverencing God's day, so are we singular in the honour, power, prestige, and wealth, He has given us according to the prophetic promise to Israel.

The evidence to prove the facts is furnished from all directions on the Continent, and is a matter of personal observation by our travelled readers.

As we write, we have received the following testimony from a credible source. A mother of a family writes:—"Another of my sons, who thinks our Scotch notions of keeping the Sabbath are over-strict and too Jewish, asked me how I could account for this: that all other Christian nations, but ourselves, even in Presbyterian Swiss Cantons, keep Sabbath so slightly that it is to them but little different from other days—indeed, Sunday is their chief afternoon for amusements and music in their places of public entertainment." Here is testimony of universal disregard of the Sabbath law, tied to inferiority of national position, national poverty, frequently a degraded morality, and a low standard of Scriptural faith. The facts point to *our* Identity with Israel as the truth which illustrates the faithfulness of God to His promises, and they show that He is mindful of His people Israel, according to the prophecies. Israel, praise ye the Lord.

THE DRUNKARDS OF EPHRAIM, AND ISRAEL'S POVERTY AND WEALTH.

BY JOSEPH THOMSON.

EPHRAIM of old was addicted to a degrading, besetting sin, which the prophet thus condemns: "Woe to the crown of pride, to the drunkards of Ephraim. . . . The crown of pride, the drunkards of Ephraim, shall be trodden under foot . . . They also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean" (Isa. xxviii. 1—8). This description shows a terrible state of things. The whole nation seems to have been addicted to this vice; not only the people at large, but also the priests and teachers, who ought to have set a better example; and the result was error in doctrine, unjust judgments, and general abomination in all assemblies.

Some have found in this besetting sin of ancient Ephraim an identity, because drunkenness is also the besetting sin of our own country. We are not going now to enter into any proof or disproof of this at present; for although we may admit that, standing by itself, it is no proof that we are Ephraim, any more than it would be of any other nation addicted to the same vice; yet we would just notice that it points in the same direction as many other proofs, and quite harmonises with the theory of Our Identity; and all the more so because, as Bishop Titcomb has well remarked, "all national sins are known to be hereditary."*

There is no doubt, also, that drunkenness is a main cause of a large part of the poverty existing among us, though at the same time it may be questioned whether the vice is not also very often the result of poverty. But however that may be, we now only note the fact that the use of strong drink is very prevalent among us, and is an important factor in our social organisation. Only a short time ago, the Messrs. Guinness and Co., of Dublin, after amassing great wealth from a brewing business, which had grown colossal in its dimensions, "floated" it as a "limited" concern, and, to use a Yankeeism, it *was* a "boom." They wanted a capital of £6,000,000, subscribed for; the first post brought offers that more than

* "Anglo-Israel Post-Bag," p. 111, second edition, 1878.

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covered this; and before twenty-four hours had passed twenty times the amount (£120,000,000) had been offered, "from all parts of the United Kingdom." This is an evident proof (1) of the great wealth of our nation, (2) of a great amount of idle capital among us, and (3) that it will be forthcoming if there is a prospect of a good dividend. The Messrs. Guinness asked for £6,000,000 only; had they asked twice as much, they would have got it as readily; and some even think they ought to have asked more, and hope that they have got a thumping big price for what Dr. Johnson would have called a "potentiality of growing rich beyond the dreams of avarice."

The extraordinary success of this venture is all the more remarkable coming so soon after the failure of the Manchester Ship Canal Company, which only asked for £5,000,000, but did not get more than a third of it offered.* It is also a proof of the confidence that the investors have in future legislation not proceeding to the length of absolute prohibition, which some zealous reformers advocate.

The great value of public-house property is well known. A few years ago, when there was an expectation of some stringent legislation, it often commanded a fabulous price. We were at a public sale of property in Manchester a short time since, when two public-houses, not fully licensed, were sold; one realised thirty-three years' purchase of present annual rent, and the other forty years, one recommendation of this last being that it was in the neighbourhood of the proposed Ship Canal Docks. This is another evidence that it is not thought that the drinking habits of Englishmen will undergo much change, or licensed property depreciate, for some time to come.

The prophet's language, addressed long ago to Ephraim, ought to be carefully pondered by his modern representatives; for, though we may hope the vice is no longer characteristic of our priests, teachers, and higher classes generally, it is far, far too common among the vast masses of the people, notwithstanding all the advance in temperance that has been made of late years. But this and all other national sins will be banished when our gracious God has completed His new covenant with the House of Israel, and written His law in their hearts (Jer. xxxi. 21—24, xxxii. 37—40).

ALL EUROPE STIFF WITH ARMOUR.

THE great Count Moltke, the German Minister of War in the German Government, made use of the words we have placed at the head of this article during the course of his speech in the Reichstag, when the new German Army Bill was under discussion. He was speaking in support of it. "All Europe," he said (but he could not have truly included the British nation in Europe); "all Europe," he declared, "is now stiff with armour, which even a rich country could hardly continue to bear."

What a commentary is this upon the Word of God, which declares that just at this very crisis in the history of the world there shall be under preparation "an earthquake woe of war and bloodshed," which God Himself describes in these awful words: "And there was a great earthquake, such as was not since there were men upon the earth, so great an earthquake, so mighty" (Rev. xvi. 18). And this is precisely the character of the outbreak which is impending over "yonder ill-consolidated Europe" at this very juncture, Count Moltke being our witness.

*At a meeting of the promoters of the Ship Canal Co., held in Manchester, on Dec. 9th (since the above was written), Mr. D. Adamson said that he had "made inquiry directly after the Bill was obtained as to what money was lying idle in the banks of the United Kingdom, and he found that there were £560,000,000 so deposited." He was also "convinced that the Ship Canal had behind it a paying power which not even the great porter-brewing firm in Glasgow possessed." (Vide *Manchester Courier* for Dec. 10th, 1886). If the capitalists could only be equally so "convinced," the Ship Canal would soon be made a certainty.

The nations are "stiff with armour," or, in other words, they are armed to the teeth; and because the progress of France has been so rapid lately, it appears they have outstripped the German army in bare numbers, and the latter must be reinforced by 31,000 men to make the preponderance once more on the side of the Germans! But what is the ostensible bone of contention between these two nations, which requires them to vie with each other which shall be the strongest? Let Count Moltke tell us in his own words:—

We have been advised to come to terms with France, Yes, that would be a very sensible thing to do; it would be a blessing for both nations, and a pledge of the peace of Europe. But if that cannot be done *à qui la faute?* As long as public opinion in France continues to clamour for the restitution of two essentially German provinces, and as long as we remain firmly resolved never to give them up (loud cheers), it will scarcely be possible to come to an understanding with France. And then reference has been made to our relations with Austria. True this alliance is a very valuable one, but in private life even, it is not well for us to rely on the help of others; a great State exists only by its own strength.

We see, then, into what a deadlock things have got, and how impossible it is for anything to cut this gordian knot but the sword. The Germans have conquered two provinces once the property of France. They are firmly resolved never to give them up, while the French are as firmly resolved to reconquer them and punish the Germans for their success, one day, whenever they shall, by the strength of their armies, imagine themselves to be able to make the attempt.

The state of things reminds us of God's determination, as proclaimed in Joel iii. 9, *et sequitur*: "Proclaim ye this among the nations: prepare WAR; stir up the mighty men; let all the men of war draw near, let them come up," &c.; also of the terrible prospect opening for Europe in connection with Israel's return with Judah to their own land, as described in Zeph. iii. 8, 9, &c., R.V.: "Therefore wait ye for Me, saith the Lord, until the day that I rise up to the prey; for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger; for all the earth shall be devoured with the fire of My jealousy."

The spirit that animates the Germans is faithfully reproduced by Count Moltke in the following portion of his speech, showing that they are harnessed and resolved that, come what will, the French shall never rob them of their new possessions. He said:—

And then the demand now made of the nation has been preferred in order, if possible, to further secure the peace of Europe, which has hitherto been maintained with so much trouble. And if we reject this Bill we involve ourselves in a serious responsibility, perhaps, for the calamity of a hostile invasion. . . . By great sacrifices we have achieved what all Germans yearned after so long; we have now the Empire and the unity of Germany, and may there be agreement of all Germans on such a question as is now before us. The whole world knows that we do not aim at conquest; may it also know that we mean to keep what we have, and that to do this we are harnessed and resolved.

Meanwhile matters are in crisis in France, where M. de Freycinet has resigned, and a new Ministry has only just been appointed. The French, in alarm and trouble, deplore the unstable character of their own Government, which in the present instance seems to be leaning towards a military dictatorship, with General Boulanger and his army in the ascendant.

Verily Europe is trembling with fear, and looking for those terrible things which are clearly coming upon the earth (Luke xxi. 26, R.V.). For Israel—the British people—there is no fear and no terror in these events. They are all to take place in their behalf, and to aid their cause. They will result in the proclamation of the Identity of the British with Israel, and in the joyous return of Judah and Manasseh, under the guidance of the House of Israel, to the land of their inheritance. "For when these things begin to come to pass" (and they are now

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beginning to come to pass) "look up, and lift up your heads," is the divine direction. "because your redemption draweth nigh" (Luke xxi. 28, R.V.).

The complications between Germany and France are not the only ones which are signs at the present moment to Israel, the British. Russia is heavily armed—nay, is "stiff with armour," ready to carry out her policy of violent interference in the affairs of the East, with an eye to Constantinople. France looks with pleasure at the coming alliance between herself and the Muscovite, to give her the better chance in the duel that is to revenge her for the loss of the two provinces she so deplores. Italy is ready, too, for the strife, having her men and ships prepared for the coming struggle; while Austria-Hungary, as the Power most likely to meet the first onslaught of the Russian armies, is necessarily stiff with her armour too, and making ready for the storm of war.

But in the midst of all this preparation for the coming war-woe, what is Israel's attitude? She is in perfect peace! She has no fears as to the coming terror! There is no talk among her statesmen of the increase of her armies; and as to her war-ships, while the naval officers of France declare her ships are worthless, and her guns only dangerous to those who will have to fire them, we hear of no panics among our military and naval experts in anticipation of our own coming share in the disasters of the approaching struggle. No one believes we shall be involved in it, and no one fears that we shall be hurt by it, what time it is raging on the continent! The testimony of the Word of God is entirely on our side; for it declares in the language of assurance: "Lord, Thou wilt ordain peace for us; for Thou hast wrought all our works for us" (Isa. xxvi. 12), and our Lord Jesus, as we have seen, has bid us not to fear, but to look up, and to lift up our heads, because our national redemption draweth nigh. Therefore, let Israel praise the Lord!

THE SHADOWY IMITATIONS OF THE BRITISH EMPIRE.

LORD ROSEBERY, in his speech at Edinburgh, on August 25 last, when he welcomed the Colonial and Indian delegates to Scotland, told us a great truth, which we are all very much inclined to forget and depreciate. It was this. That the British Empire is an object of envy to the nations of Europe, who try to copy her by securing for themselves outland dominions, by laying for themselves foundations for the same, by the acquisition of places which they think are sure to turn out important "Gates," to do for them what our "Gates" have done for us. But the fact is, the nations of Europe are all too late. The "Gates" of the world have already been secured, and they are to-day the sole and exclusive possession of the British nation, according to the prophecies, because the British are Israel. And besides this, such of the nations of Europe as desire outland Empire, having no choice in the matter, have set their hearts on obtaining the most unlikely places in the world as Gates, to give them their future Colonial Empire.

Thus France has secured Algiers and some of the littoral of North Africa, the island of Bourbon in the Indian Ocean, a few islands off the coast of Madagascar, Tonquin and Annam in the China Seas, and by sufferance a town or two in India, clinging to these in the hope that somehow or other they will bring Empire, trade and wealth. But what are the chances in favour of such an expectation? The North African possessions of France are at best only military acquisitions, bringing no trade with them for France, and leading to no fresh portions of territory in Africa, after the manner of our Indian Gates—Bombay, Madras and Calcutta. The Island of Bourbon is a stronghold which, after all, is dominated by the Mauritius, as well as by British India, and can confer no power on France in the Indian Ocean, while the access to the island from France *viâ* the Red Sea, or even by the Cape route, is distinctly in the hands of their great rivals, the British-Israelite people. What use the French will make of Annam and Tonquin remains to be seen. Hitherto their success there has been barren enough. If their power grows there they must always dread war with Britain, because their road from France to these distant possessions will ever be *viâ* Singapore, India, the Red Sea, and the Mediterranean. The road will never be free for them until they have wrested the power of the sea from the mistress thereof, and forced her to surrender to them the Gates of the route, which will, of course, carry with them the possession of India.

We scarcely imagine the French look for such success; and meantime their possessions are barren spots, offering no commercial advantages, and leading to no military success. Our chief rival, of course, is France. But Germany, too, is doing what Lord Rosebery noticed in his speech: "We find," he said, "the older Empires of Europe are struggling to obtain some little foothold on any continent, or any part of a continent, however barren it may be, which may afford them some shadowy imitation of the British Empire." Germany, not to be undone, seizes possession of the Northern half of New Guinea—a tropical country, quite unfit for settlement by Europeans, also of some parts of South Africa like Angra Pequina, where barren sands leading to nothing, do not promise much trade, or the realisation of Empire for the future.

In Central Africa and the Congo Basin both Germany and France are busy founding States, but it remains to be seen whether either have surplus population to spare to enable them to go out and establish nations such as Israel has done in the four quarters of the globe. Neither France nor Germany have any redundant population, or a rapidly doubling rate to justify the expectation, even if they had the wealth to promise success in the expensive undertaking. We think, therefore, that our chief rivals are without a chance of success in their attempts to imitate the British Empire.

The Spaniards, Portuguese and Dutch have no wish to realise world-wide dominion; and Russian attempts in the same direction look to conquest of contiguous territories rather than to Russian settlements of foreign, distant lands as the means whereby to realise universal dominion.

It remains, then, that the British Empire has nothing to fear from her shadowy imitators in the domain of outland territory. God has given Israel (the British) the Gates, and these will secure her the dominion of the whole world in time.

Lord Rosebery's words, as an ardent Gladstonite, and yet a fervent supporter and teacher of the doctrine of the Federation of the Empire, are worthy of a place in the BANNER, because he tells us the value of India to our nation, and how earnestly he looks to Federation as the absolute necessity of our existance as a race. He said, *inter alia*:—

> I hope that it will not be long—indeed, a short time—before I visit that Indian Empire which to all of us must be supremely interesting (cheers), as including not merely great historic memories, which adorn and strengthen the character of this nation, but as containing a vast majority of the subjects of the British Empire, and as representing so considerable a key to our foreign policy, and, moreover, as representing a great acquisition—an Empire within an Empire, which we are determined to maintain, whatever force may be arrayed against us. (Cheers.) We know something of those forces; we learn something of them every day; and it is for us in these days to show that the character of the nation which conquered India has not deteriorated, and that it is determined, in spite of whatever may happen, to maintain it. I need hardly point out to those who care at all about the British Empire how important the Empire of India is to us. I am afraid of dwelling further on the subject, because I should be led into current and contemporary politics, from which I have just escaped, and which I am exceedingly anxious to avoid. But with regard to our Colonies we have a further field

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of interest. With regard to our Colonies we recognise this, that in this jubilee year of the Queen—a sovereign whose reign is illustrated by more countless benefits to our Empire than that of any other sovereign in history (cheers)—there has been a deliberate and strenuous effort from both the Colonies and the mother country to draw closer the bonds which unite us. (Cheers.) My Lord Provost, you will recognise the temptations there are in the way of an orator interested in Imperial Federation to take the opportunity of dilating on one of his favourite subjects. I shall not yield to that temptation, but I will say this—that Imperial Federation, apart from all other schemes which may represent the dominant sentiments of Her Majesty's subjects, may come in one way, or it may come in another; but of this everyone is as convinced as myself, that in some shape or form it will come. It may not come in the form of a cheap inter-colonial postage, though I think that will come very soon. (Cheers.) Of course one of the great drawbacks of inter-Imperial sympathy and communication is the fact that if you write to Australia you have to wait three months for an answer, and pay 6d. for the postage. But I need not dilate on the various schemes formed for promoting Imperial Federation. One of them, however, is not a direct form, but perhaps the most interesting of all. I allude to the great inter-oceanic route which has been carried out by the enterprise of the Canadian people (cheers), and which forms one of those Imperial epochs in the history of the world, in the history of a nation at any rate, not always sufficiently noticed at the time, but which is sure to be recognised and noticed by the chroniclers of the period. Put the question of postage aside, which is a most important one, and put the question of the Imperial Canadian route aside, which is also a most important one, and you stand face to face with the fact that we find the older Empires of Europe are struggling to obtain some little foothold on any continent, or any part of a continent, however barren it may be, which may afford them some shadowy imitation of the British Empire. In these days we cannot fail to recognise that the tendency of the various portions of this Empire, whether at home or abroad, must be either one way or the other, must either tend to separation, or must tend to close union. (Cheers.) Now, my prayers, my hopes, my faith, are all on the side of closer union. (Loud cheers.)

So far Lord Rosebery. We may note how rapidly and forcibly this subject of the Federation of the Empire has grown when we see that a follower of Mr. Gladstone, and an advocate for a separate Parliament for Ireland, goes strongly for Federation, and in regard to India not only repudiates the "perish India" policy, but declares that in spite of whatever may happen we are determined to maintain our hold of it.

The President of the Imperial Federation League is sure, too, that Federation will come. Herein we quite agree with his lordship, as indeed do all the Conservatives in the kingdom. But to us Anglo-Israelites alone is it given to know the reason of the certainty of the hope that is in us. It is because we are Israel, and God has declared of the Hebrew race, and of them alone, "A nation and a company of nations shall be of thee" (Gen. xxxv. 11).

THE "CHRISTIAN" DEALS ANOTHER BLOW.

THE following appeared in the *Christian* on Oct. 21:—

Is it not time for Christians to withdraw from barren speculations and unanswerable questions, and preach and teach Jesus Christ, and hold fast the form of sound words? Five minutes on the other side the veil will assure us whether the English are the Ten Lost Tribes; whether the Church is or is not to go through the great tribulation; whether the New Testament saints are or are not to be eternally in a more privileged and exalted position than the elders of previous dispensations; whether conditional immortality, or universal restoration, or immediate or prospective annihilation, or punishment continuiug everlastingly, is or is not the truth of God. Has not the query of Isaiah, rolling down the ages, a significance as to spiritual no less than carnal things; a voice to them that are within no less than to them that are without?

"Wherefore do ye spend your money for that which is not bread and your labour for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto Me; hear and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David."

Why should we spend our money and our labour on the dry bones of speculative theories, and fill ourselves with the East wind, while God, the Lord of Hosts, has made unto all peoples a feast of fat things full of marrow, a feast of wines on the lees well refined; and Jesus is saying, "I am the true Bread from heaven. If any man thirst let him come unto Me and drink?" There are matters concerning which very little is revealed. *Is it not enough to use the words of Scripture*, and leave the Holy Spirit to interpret them? If He says "everlasting punishment," why should we assume to explain it on the one hand, or to explain it away on the other?

Regarding the above, "L. P." writes to us thus: So our opponent, the *Christian*, thinks when our eyes are opened after death we may after all discover that our "craze," our theory, our "vain imaginings" are correct! But the writer goes on to liken our conjectures to those concerning the future, about which nobody can decide, however much they may feel it right and safe to believe in, and take the words of our Lord and of Scripture in their literal sense. We cannot prove the future, but Identity deals with the past and the present, and our proofs rest upon facts and upon heavenly promises, which have been, or are being, fulfilled. But no; the anti-Identity folks have laughed at and scornfully condemned us, so they lump us up together with cavillers concerning interpretations about the inexplicable future, and don't see, because they wont see, wherein we differ from these last, lest they should be obliged to acknowledge they have all along been wrong.

UNTIL THE DAY DAWN AND THE SHADOWS FLEE AWAY.

BY LUCY FEAD.

ABOUT eighty years have elapsed since the supposition that the Ten Lost Tribes of Israel had been found in the British nation first took possession of men's minds, and ever since that time, when the first faint glimmer of the light became visible; it has continued to shine brighter and brighter, notwithstanding efforts have not been wanting in the endeavour to extinguish it. The rays have become stronger and more defined, causing the enquiry to be made as to what the nature of the substance could be from which the light derived its nourishment, it evidently being inexhaustible, enabling it to burn on in such a constant, and withal, with such power as to be able even to penetrate the heart of the unbeliever, illuminating its dark recesses with the light of the Sun of Righteousness. Simply God's faithfulness, that He has not cast away Israel of the Ten Tribes, and transferred the promises made to them to another people, thereby departing from His Word, and causing it to be questioned by the careless and indifferent how unlikely it is God will keep His promise to the sinner, seeing He has failed in performing that made to Abraham His "Friend." That when God says He will not break His covenant, He means to fulfil His promise; but that when on account of their sins He said He would cast the Ten Tribes out of His sight, He was true to His Word by banishing them "beyond the river," at the same time promising them that if in the land of their exile they sought for Him with all their heart, He would be found by them. But not having promised to remove or shorten the "seven times" tribulation assigned to Israel disobedient (Lev. xxvi.), they—the Ten banished Tribes (together with their brethren of Judah)—were to continue to live on enveloped in the cloud of that "seven times" tribulation, until the last of the long series of years expressed by "seven times"—viz., 2,520 years, came to an end. When, in course of time, He brought them up out of Assyria, and led

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them to the Isles of the West, where they were ultimately to be located as a God-fearing, Christian people, having "cast their idols to the moles and to the bats," God was keeping His promise of mercy. But let us not forget that not having promised to cancel the "seven times" tribulation, they were to continue to live on all through the 2,520 years under the cloud of judgment, and that consequently how unlikely it is that we as a nation will be able to see Our Identity until we emerge from that cloud of perplexity, blindness being one of the ingredients in our long trial of affliction!

According to Grattan Guinness, there is a difference of 75 years between 2,520 lunar and the same number of solar years, so that if 2,520 lunar and 2,520 solar years begin together, the former will run out 75 years before the latter. We see, therefore, that there are, as it were, two runnings out of the thread of the 2,520 years of the prophecy. The lunar thread, dating from the final captivity of Judah, was exhausted in 1848; that of the solar beginning, of course, from the same date will not have reached its full length till 1923, so that we see Israel still continues under the solar cloud of her tribulation, though the darkness of its nature began to assume a more transparent hue when the lunar years of that long season of trial came to an end—viz., in 1848. It is a well-known fact that great events are ushered in by slow degrees, like as when the few falling drops from the storm-cloud give warning of the approaching downpour. So with the cloud which for the past 2,520 years has enveloped the rebellious but beloved nation. The drops denoting the approaching exhaustion of the cloud have already begun to fall, and surely it is a remarkable fact that they were first felt about the time of the expiration of the lunar years of Israel's "seven times" chastisement. But before this there were not wanting indications of the approaching exhaustion of the cloud, for about 1646 we find John Bunyan writing, "Another thought came into my mind whether we were of the Israelites or not, for, finding in the Scriptures they were once the peculiar people of God, thought I, if I were one of this race my soul must needs be happy. Now, again, I found within me a great longing to be resolved about this question, but could not tell how I should. At last I asked my father of it, who told me, 'No, we were not,' wherefore, then, I fell in my spirit, and so remained."

About the year 1840 a work was published on the Identity by John Wilson, but some years before this the idea took possession of the mind of a London merchant, who advanced his opinion with all boldness, and ever since that time the light has been getting clearer and more dazzling. The removal of the cloud will make it apparent that this nation, having inherited all the promises made in covenant to Israel, must of necessity be the Ten Lost Tribes of Israel found! In the anticipation of the speedy approach of their manifestation, which we read will be as "life from the dead," it is well we should remember that out of Christ both the child of Abraham, according to the flesh, and the Gentile, come under the same condemnation; but that through the mercy of God in Christ both may hope for the same restoration.

"Marvel not that I said unto you, Ye must be born again."

"If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise."

THE REV. ELIEZER BASSIN ON GEN. XLIX. 22—25.

"THE STONE OF ISRAEL."

THE Rev. Eliezer Bassin writes thus to a friend:—

"I am sorry I cannot agree with the opinion some hold in reference to Gen. xlix. 22—25. I believe that verses 22—24 belong to Joseph personally, and that with ver. 25 the 'blessing' commences.

"The literal translation of the passage is this, 'From thence is a feeder—a stone of Israel;' and we may expound the same thus: 'From thence'—that is, from the hands of the mighty God of Jacob; from the divine providence who had supported Jacob in all adversities, and made all that Joseph did to prosper in his hand (Gen. xxxix. 3, 23).

"'*Is a feeder*'—*i.e.*, Joseph became, by the providence of God, a feeder and nourisher of his father, and of his family, and of their flocks and herds, preserving them all from being famished (comp. Gen. xlv. 5).

"'*A stone of Israel*'—*i.e.*, Joseph, who upheld them all, and kept them from being ruined. Joseph is here 'the stone of Israel,' upon which the whole building of the House of Israel relies for their sustenance. Although I believe that the stone in Westminster is the stone of our father Jacob, the stone that was in the temple, yet I cannot agree that the stone here has any reference to the stone of Jacob."

Correspondence.

LOCUSTS IN CANADA.

To the Editor of the "Banner of Israel."

SIR,—In reply to "L. Brearley" respecting the successful mode for destroying locusts in Cyprus, allow me to suggest that he should write direct to the High Commissioner, Major-General Sir Henry E. Bulwer, G.C.M.G., Cyprus, or to the Chief Secretary, Colonel Falkland Warren, C.M.G., Cyprus.

Yours, &c., G. LILWALL.

To the Editor of the "Banner of Israel."

MY DEAR SIR,—I beg leave to draw your attention to the statement in an article by F. Gass in the BANNER for Nov. 24th, p. 466, that "it is literally true that when the Northamptonshire cobbler formulated his question there was not a single native of Britain engaged in preaching Christianity among the heathen." On reading it I felt certain that Mr. Gass was mistaken or misinformed. I had an assured impression that some natives of the British Isles were labouring at the time referred to in some of the missions established by the Church of the United Brethren (Moravians) to which I belong, but as I could not lay my hand on documents to verify these impressions, I wrote to our Mission Secretary in London, Rev. B. La Trobe, and he has sent me the names of 18 natives of the British Isles who were at that time labouring in various parts of the mission-field, some in Labrador, some in the West Indies, some among the North-American Indians, and one in India—viz., the father of our venerable bishop, James La Trobe, now residing at Cotham, and whom you, probably, have met. Among those who laboured in the West Indies were the father and mother of the Moravian poet, James Montgomery.

Will you kindly refer to this matter in an early number of the BANNER, so as to remove the incorrect ideas which may have been created by the statement in Mr. Gass's article in the minds of the numerous (and I am glad to find increasing) readers of the BANNER. I feel an interest in this matter, not only as a member of the "*Unitas Fratrum*," but also as a missionary and minister of the same, although now superannuated. Forty-eight years ago I was stationed in Barbados. Another reason for my interest in the subject of this letter is that I am a firm believer in Our Identity. In the year 1877 my attention was drawn to it when living in Bristol, and from the middle of that year I have regularly taken in the BANNER. At first (I suppose like many others) I was inclined to ask, "Can these things be?" But very soon I was compelled by the evidence, which seemed to grow stronger from week to week, to accept it implicitly, not as a theory, but as truth. Now I am inclined to wonder how any can reject it.

For some time past I have sent my copy to friends in distant parts. They have been reading them with great interest, and I believe have been fully convinced.

With the sincere prayer that you may long be spared to continue your zealous endeavours for the spread of Identity knowledge, Yours, M. E.

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